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PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF WALES, UNIVERSITY COLLEGE, ABERTYSTWYTH
LATE PUBLIC EXAMINER FOR THE HONOURS SCHOOL OF ORIENTAL STUDIES IN THE UNIVERSITY OF OXFORD

VOLUME I

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PREFACE

THE present volume contains the description of the Persian MSS. in the India Office Library exclusive of those dealt with in the Catalogue of Messrs. E. D. Ross and E. G. Browne (1902) and of the Delhi collection of MSS. The *second* volume, which is in a forward state of preparation, will consist of the following parts:

1. The description of a number of Additional Persian MSS., recently discovered in the Library.
2. A complete Index of the whole work in five distinct sections: (a) index of titles of books; (b) index of proper names of persons, authors, rulers, scribes, owners, &c.; (c) index of geographical names and unsab; (d) general index of subjects; (e) index of dates or chronological register of historical and literary events.
3. A Conspectus of Manuscripts.
4. A concise statement on the various Collections of Persian MSS. in the Library and their origin.
5. A full List of Corrections and Additions.

As all the mistakes that have, inadvertently, crept into the text, will be rectified in the last-mentioned part, it will be sufficient to correct here only a few more serious errors or misleading statements, viz.:

No. 157: Imâm Mahdî, represented in the MS. as thirteenth Imâm, is, of course, identical with the twelfth, Abû-alkâsim Muḥammad bin al-Ḥasan (see *Safinat-alanliya*, No. 647, 16).

No. 170 (and likewise **Nos. 175** and **558**): read جهانکشای for جهانکشای.

No. 190: read 'Abd-alsattâr bin Kâsim for 'Abd-alsattâr Kâsim, see No. 619.

No. 214: the Turki Wâq'ât-i-Bâbari, contained in this copy, and stated to be complete, is, as has been shown in Mrs. Beveridge's 'Notes on the MSS. of the Turki Text of Bâbar's Memoirs' in J. R. A. S., 1900, pp. 439-475, rather defective, going down to p. 403 in Ilminski's edition and p. 352 in Leyden and Erskine's translation; this error has already been rectified in No. 2989 (col. 1625).

No. 216: the description of this MS. correctly applies to No. 217 (30 according to the original Press-mark); 2654, given as the original Press-mark of No. 216 in the Catalogue, contains a copy of the first volume of the Akbarnâma.

No. 287: the statement, that this collection was never met with before, is due to an oversight; it is found in Rieu ii. p. 838^b.

No. 321: read 'Civil College' for 'Civil Collection.'

No. 400: A. H. 1137-1167, given as Shâhjahân's reign, must of course be 1037-1067 (or rather 1068).

No. 407: the names given in this MS. are very incorrect; they must be rectified by a collation with No. 449.

No. 409: read Mu'izz-aldin Muḥammad bin Sâm Ghûri for Mu'izz-aldin bin Muḥammad Sâm Ghûri.

No. 445: read دلکشا for دلگشا.

No. 506: read A. D. (1819-1849) for A. H.

No. 600: read Îltamish or rather Îltatmish for Altamish.

No. 605: read معراج النبوة for معراج النبوة.

No. 614: the author of the Arabic original is not Suhrawardi, who is mentioned himself as the last philosopher in the book, but Shahrazûrî, comp. H. Beveridge in J. R. A. S., 1900, pp. 550 and 551.

No. 619 (col. 251, l. 26): read بواسطه مرد for بواسطه مرد.

No. 630, faṣl ix: read 'and was succeeded by the younger son of Calabi Amir 'Âbid, 'Âlim,' comp. *ib.* faṣl x, c. 2.

No. 647, 174 : read Abû Turâb Nakhshabi for Abû Turâb Bakhshi ; *ib.*, 307, and No. 724, 1017 : read Miyânaji for Miyânji.

No. 667 (col. 344, l. 7) : read 'mystical love' for 'mystical lore.'

No. 724, 485 : Al-'Âmir biahkâm-illâh reigned twenty-nine years, not nine ; *ib.*, 997 : read Shâh Isma'il II for Ibrâhim II.

No. 828 : read 'translated from Hindi' for 'translated from Hindûstânî.'

No. 1241 (col. 717, l. 10) : read صفای for صفوای.

No. 1821 (col. 998, l. 3) : read 1650 for 650.

No. 1850 (col. 1021, l. 35) : read p. 17, No. 5, for p. 7, No. 5.

No. 2093 : read Nos. 1574 and 1575 for Nos. 1074 and 1075.

No. 2792, VII, 9 : read Harisah and حریسه for Harisah and حریسه.

Incomplete or incorrect Press-marks are :

No. 275 : 8. J. 6. = 3476. No. 276 : 8. J. 3. = 3475. No. 279 : 8. J. 5. = 2473. No. 283 : 8. J. 8. = 3491. No. 286 : 8. J. 9. = 2503. No. 357 : 14. J. 11. = 3486. No. 511 : 14. J. 23. = 3501. No. 848 : 1481, read 481. No. 1000 : 381, read 384. No. 1063 : 2875, read 2815. No. 1236 : 3124, read 3214. No. 1295 : 3514, now 3535. No. 1462 : 3514, read 3542. No. 1527 : 3374, olim 13. J. 10, read 3474. No. 1730 : 2148, now 3444. No. 2505 : 10. J. 12. = 3305. Duplicate Press-marks are 3112 in Nos. 668 and 2833 ; 3520 in Nos. 942 and 2765.

The system of transliteration is the same as in my Bodleian Catalogue, viz. :

l = ' (except at the beginning of words, where any distinctive mark appeared unnecessary).

ب = b	پ = p	ت = t	ث = th		
ج = j	چ = c	ح = h	خ = kh		
د = d	ذ = dh	ر = r	ز = z	ژ = zh	
س = s	ش = sh	ص = s	ض = d	ط = t	ظ = z
ع = 'e'	غ = gh	ف = f	ق = k		
ک = k	گ = g	ل = l	م = m	ن = n	
و = w (occasionally v)		ه = h	ی = y		

In transcribing Persian and Arabic words (also Turkish, Hindûstânî and Pushtû) the principle of representing Eastern *orthography*—not the *pronunciation*—has been followed.

In the following table of 'Contents' all single works or collected works of one and the same author, appearing in five or more copies in this Catalogue, as well as the larger collections of biographical accounts, and any other rare or particularly interesting and important book are specially mentioned under each chapter-heading, with the addition of those copies, found in the 'Additional MSS.' and the 'Appendix' at the end (columns 1524-1632). Only the contents of Chapter VIII (Poetry) of the 'Additional MSS.' (columns 1548-1580) have been given in full in their proper place, on account of their detailed subdivisions.

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IV. PHILOSOPHY (Risâlah dar pand), No. 2999	1629-1630
V. ASTRONOMY (1), No. 3000	1630
VI. INTERPRETATION OF DREAMS (register of Tipû Sultân's dreams), No. 3001	1630-1631
VII. BALÛCÎ LANGUAGE AND LITERATURE (2), Nos. 3002 and 3003	1631-1632

CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. GENERAL HISTORY.

1

A succinct chronological list of all the rulers of the world, that is, in particular, of Irân, Tûrân, and Hindûstân (تواریخ پادشاهان ایران و توران و هندوستان و غیره), see the colophon on fol. 19^b), beginning with Gayûmarth (see fol. 6^b, l. 1: *اول تخت نشین جهان* کیومرث از فرزندان بهلائیل بن قینان بود اورا سیاه نیز *اول تخت نشین جهان*), and concluding the list of the emperors of Dihlî with Muḥammadshâh (on fol. 14^a). The remainder of this short tract contains the rulers of the *Dakhan* on fol. 14^a, of *Bijâpûr* on fol. 15^a, of *Gujarât* on fol. 15^b, of *Mâlwah* on fol. 16^a, of *Bangâlah* and *Lakhnau* on fol. 17^b, of *Jauupûr*, *Multân*, and *Kashmîr* on fol. 18^b.

Dated in the month Âsin, in the year 1196 of the Bangâlî era.

No. 3058, ff. 6-19, ll. 14-15; Nasta'lik; size, 8½ in. by 6½ in.

2

Ta'rikh-i-Ṭabarî (تاریخ طبری).

Old copy of the Persian translation of Abû Ja'far Muḥammad bin Jarîr bin Yazîd al-Ṭabarî's general history, made at the request of the Sāmānide prince Abû Ṣāliḥ Maṣṣûr bin Nûḥ (A. H. 350-366=A. D. 961-976) by Abû 'Alî Muḥammad bin Muḥammad al-Bal'amî in A. H. 352 (A. D. 963), comp. Bodleian Cat., Nos. 2-13; Rieu i. p. 68 sq.; W. Morley, p. 17 sq.; G. Flügel ii. p. 64, etc.; and Zotenberg's French translation in four volumes, Paris, 1867-1874. Beginning:

سپاس و آفرین مر خدایا که کامگار کامگاران و آفریننده زمین و آسمان و روزی دهنده انس و جان آنکش نه همتا و نه انباز و نه دستور و نه یار و نه زن و نه فرزند است الخ

Author's and translator's names on fol. 1^b, ll. 8 and 9. A detailed index with the chronological tables on ff. 2^a-4^b. Creation of the world on fol. 4^b, l. 5. This copy goes down to the reign of the Khalîf Almu'tasim-billâh, who died A. H. 227 (A. D. 842), after which follows the usual abridged account of the succeeding Khalîfs down to Alnâşir-billâh, with whose accession, A. H. 575

IND. OFF.

(A. D. 1180), the work concludes. There is no date, but the original portions of the MS., viz. ff. 13-129, 131-164, and 166-314, are very old, exhibiting all the common features of primitive Persian MSS., written in Naskhî. Ff. 294 and 311 greatly injured, portions of the leaves being torn away.

No. 2669, ff. 353, ll. 33; excellent Naskhî; ff. 1-12, 130, 165, and 315-353 supplied by a later hand; size, 11¼ in. by 8¼ in.

3

The same.

This excellent copy agrees upon the whole with the preceding one, beginning: سپاس و آفرین مر خدای را که کامگار کامگاران الخ

The same chronological tables in the preface, but all except the first are left blank and not filled in. The first page is a little injured at the inner corner. The abridged continuation goes down, as in the preceding copy, to the accession of Alnâşir-billâh, A. H. 575.

No. 738, ff. 401, ll. 29; very clear and equal Nasta'lik; size, 15½ in. by 9½ in.

4

The same.

Beginning as in the preceding copies, but with some slight modifications, viz. سپاس و آفرین مر خدای را که (کامگار) کامگاران و آفریده زمان و زمین را آنکس کسی است که نه همتا بود و نه دستور الخ

The names of author and translator in the preface on fol. 1^b; also the full chronological tables. The copy goes down to the reign of Khalîf Almustazhir-billâh (who reigned A. H. 487-512=A. D. 1094-1118).

Dated the 9th of Dhû-alhijjah, A. H. 1025 (A. D. 1616, Dec. 18).

No. 125, ff. 617, ll. 21; written partly in Naskhî, partly in Nasta'lik; illuminated frontispiece; size, 13½ in. by 9 in.

5

The same.

Beginning again slightly modified, viz. سپاس و آفرین مر خدای را که کامگار و بنده پروراست و آفریده زمین و زمان الخ

The preface contains, as in the preceding copies, the names both of author and translator, and the full

chronological tables. The copy ends likewise with Almustāẓhir-billāh's reign. Between ff. 27 and 28 there is a lacuna, corresponding to No. 738 (3 in this Cat.), fol. 20^b, l. 17-fol. 22^a, l. 6. Fol. 411^b is left blank.

Copied in the twenty-first year of (? probably 'Ālam-gir's reign=A. H. 1089=A. D. 1678).

No. 318, ff. 608, ll. 21; unequal Nasta'liq, written by several hands, as it seems; some lines here and there, especially Arabic quotations, in large Naskhi; many water-spots; size, 13 in. by 9 $\frac{3}{8}$ in.

6

The same.

The beginning runs here thus: سیاس و آفرینش مر خدای کامگار و کامرانرا و آفریننده زمین و آفرین (read آفرین) آسمان را الخ.

The names both of author and translator appear on fol. 1^b, ll. 6 and 7; but there are no chronological tables. The history of the creation begins on fol. 2^b. The copy goes down to the death of Ma'mūn only, A. H. 218 (A. D. 833).

No date.

No. 2527, ff. 452, ll. 25 on ff. 1-333, ll. 26 on ff. 334-452; Nasta'liq by two different hands, the second, resembling Shikasta, on ff. 334-452; all the Arabic quotations in Naskhi; illuminated frontispiece; size, 15 $\frac{1}{2}$ in. by 10 $\frac{1}{2}$ in.

7

The same.

This copy agrees upon the whole with the immediately preceding one, beginning: سیاس و ستایش مر خدای کامگار و کامرانرا و آفریننده زمین و آسمان (read آسمان or زمان) الخ.

Author's and translator's names on fol. 1^b, ll. 6 and 7. No chronological tables. The story of the creation begins on fol. 4^a. This copy breaks off in the story of Bābak (who first appeared A. H. 201=A. D. 816); the rest is wanting. One of the missing leaves is represented by fol. 2, which has been by mistake inserted between ff. 1 and 3, the text of fol. 3 following immediately that of fol. 1. Small injuries throughout. Some English and French accounts of Ṭabari's work on the fly-leaves. Among various entries on fol. 1^a there is one from A. H. 1035 (A. D. 1625, 1626). Presented by Capt. J. Salmond, July 8, 1814.

No. 3310, olim 15. J. 8, ff. 672, ll. 21; careless and not seldom very incorrect Nasta'liq; illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{8}$ in.

8

The same.

Another redaction of Bal'ami's version, agreeing with Morley's *first copy*, and beginning: الحمد لله العلی الاعلی الولی مر اولی الوفی ذی الاسماء الحسنی والصفات الخ.

Comp. H. Khalfa ii. p. 136, and Bodleian Cat., No. 5. Ṭabari's name occurs in the preface, prince Manšūr's too, but not the translator's. It goes down to Almu'tasim's death in A. H. 227 (on fol. 703^a), and is concluded by the same abridged continuation as most of the preceding copies.

Good old but undated copy. After fol. 651 a lacuna, as it seems.

No. 3315, olim 15. J. 9, ff. 725, ll. 21; Naskhi, the last twenty-four leaves supplied by another hand; injured in many places; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

9

The same.

Another, tolerably old, but undated copy of Ṭabari's chronicle, completely agreeing with Morley's *second copy* and Fraser 131 in the Bodleian Library (Bodleian Cat., p. 5, No. 9). Like those two it consists of two portions, the first, on ff. 1^b-309^a (نصف اول), comprising the whole historia-anteislamica (including Muḥammad's birth, etc., on fol. 268^a sq.), the second (on ff. 310^b-718^b) beginning with Muḥammad's genealogy and life and going down to the Khalif Almustāẓhir-billāh. The names of the author, Ṭabari, and of the Persian translator, Bal'ami, appear on fol. 1^b, ll. 8-10, and in the subscription at the end on fol. 718^a, l. 4 ab infra sq.

Beginning of the first portion, on fol. 1^b: سیاس و آفرین مر خدای جهانیان و آفریننده زمین و زمان الخ.

Beginning of the second portion, on fol. 310^b: الحمد لله فصل در ذکر آغاز اخبار پیغامبر ما صلی الله علیه وسلم و یاران و (او) رضی الله عنهم الخ

On fol. 1^a various entries from A. H. 1192 (A. D. 1778). Lacunas after ff. 15 and 21.

No. 1938, ff. 718, ll. 21; small but distinct Nasta'liq; small and very effaced frontispiece on fol. 1^b; worn-eaten; the first five and some of the last leaves considerably damaged; size, 10 $\frac{5}{8}$ in. by 5 $\frac{3}{4}$ in.

10

The same.

This redaction is different again—it begins with a full index in four columns, on ff. 1^b-3^b (فهرست تاریخ). The work itself opens on fol. 4^b in this manner: آفریننده زمین و آسمان را و آنچه بدو اندرست و پیدا کننده شب و روز را سیاس داریم برآن نیکوئیها که بندگان خویش را مخصوص فرمود الخ.

A few lines of a preface follow in which the names of the author, the translator, and the Sāmānide prince are quoted, and immediately on the same page the history itself, which is styled here تاریخ نامه بزرگ, begins with the آغاز سخن. It is divided into two portions, the *first* of which, on ff. 4^b-180^a, contains the pre-Muḥammadan history. The *second* begins on fol. 181^b with Muḥammad's birth: خبر ولادت پیغامبر ما محمد مصطفی قال النبی صلی الله علیه وسلم ولدت فی زمن الملك العادل انوشروان الخ, and goes down, as in most copies, to Almustāẓhir-billāh.

Fol. 1^b is greatly damaged, especially the heading. Slight injuries throughout. The last leaf is partly torn out. Copied for the library of Nawwākhān Amīnkhān bin 'Azizkhān, A. H. 1013 (A. D. 1604, 1605).

No. 747, ff. 467, ll. 27; Naskhi; size, 12 in. by 7 $\frac{3}{8}$ in.

11

A defective copy of the same.

Three leaves are missing in the beginning; the copy opens abruptly thus (on fol. 8^a): از آدم تا نوح واز نوح تا ابراهيم واز ابراهيم الخ (2 in this Cat.), fol. 3^b, last line.

Account of the creation on fol. 8^b. The copy goes down to the reign of the Khalif Alkâhir (A. H. 320-322 = A. D. 932-934). The proper order of ff. 1-9 is: 8, 7-2 (turned upside down), 1, 9; of ff. 195-202: 195, 200, 201, 198, 196, 197, 202; of ff. 610-613: 610, 613, 612, 611. In a few other places besides these the catchword does not agree with the beginning of the next page. Many corrections in the beginning. Worm-eaten throughout.

No. 2870, ff. 613, ll. 21; Nasta'lik; size, 11½ in. by 7½ in.

12

A still more defective copy of the same.

This copy begins abruptly in the middle of the chronological tables, agreeing with No. 2669, fol. 2^b middle, and breaks off towards the end of Bâbak's story; the last words on fol. 710^b agree with No. 2669, fol. 351^a, l. 4 ab infra. The account of the world's creation begins on fol. 17^a, Muḥammad's life on fol. 331^a. The proper order of the leaves is this: 1-678, 711-732, 757-762, 679-685, 733-756, 686-710.

No. 1888, ff. 762, ll. 21; clear and distinct Nasta'lik; size, 12½ in. by 7½ in.

13

A large fragment of the same.

This copy contains only the second half of the work, from Muḥammad to the reign of Almustaẓhir-billâh, beginning abruptly thus: و حربهای او بسیار است و . . . اندر خلافت عمر گفته شد و تا بدان وقت الخ corresponding to No. 738 (3 in this Cat.), fol. 178^a, l. 11. The first heading which occurs here, in l. 4, is: آغاز پیغامبر ما محمد مصطفی صلوات الله وسلامه علیه و الخلفاء و السلاطین و الملوك, agreeing with No. 738, fol. 178^a, l. 14. The redaction of this as well as of the other two defective copies is the same as in Nos. 2669, 738, etc.

No date.

No. 340, ff. 396, ll. 25; distinct Nasta'lik; size, 11½ in. by 6½ in.

14

Tabakât-i-Nâsirî (طبقات ناصری).

General history of the world, from the oldest times to A. H. 658 (A. D. 1259, 1260), beginning: الحمد لله الاول الذي لا ابتداء لوجوده الآخر الذي لا انتهاء لوجوده الخ.

The author's name is partly destroyed by worms; the remaining portion runs here thus: Abû 'Amr (عمر), instead of the usual 'Umar . . . ân ('Uthmân) bin . . . (Sirâj-al-din) alminhâj aljûzjâni; comp. Bodleian Cat., No. 16; Rien i. p. 72; W. Morley, p. 21 sq.; J. Aumer, p. 67; Elliot, History of India, ii. p. 259 sq.,

etc. The work was completed A. H. 658, see fol. 338^a, ll. 11 and 12. The twenty-three ṭabakât are found here as follows:

I. The prophets, on fol. 3^a.

II is not marked here; the first four Khalifs and the Imâms follow without interruption at the close of Muḥammad's life, on fol. 42^b.

III. Here consequently styled الطبقة الثانية: the Banû Umayyah, on fol. 53^a.

IV. Correctly styled الطبقة الرابعة (number III is therefore left out altogether): the Banû 'Abbâs, on fol. 58^b.

V. Not numbered as ṭabakah, but simply styled ذكر: the kings of Persia down to Yazdajird III, subdivided into five ṭabakât, on fol. 75^a.

VI. The Tubba's and kings of Yaman, on fol. 100^b.

VII. The Tâhirides, on fol. 110^a.

VIII. The Šaffârides, on fol. 113^b.

IX. The Sâmanides, on fol. 116^a.

X. The Bûyides or Dailamîs, on fol. 127^a.

XI. The Ghaznawides, on fol. 130^b.

XII. The Saljûks, on fol. 141^b.

XIII. The Sanjariyyah kings, on fol. 156^a.

XIV. The kings of Nimrûz and Sijistân, on fol. 160^a.

XV. The Kurdish kings, on fol. 167^a.

XVI. The Khwârizmshâhs, on fol. 174^a.

XVII. The Shansabânîs and kings of Ghûr, on fol. 187^b.

XVIII. The Shansabâniyyah kings of Tûkhâristân, on fol. 225^b.

XIX. The Shansabâniyyah Sultâns of Ghazna, on fol. 230^b.

XX. The Mu'izzi Sultâns of Hindûstân, on fol. 243^a.

XXI. The Shamsiyyah Sultâns of Hindûstân, on fol. 257^a.

XXII. The Mulûk-alshamsiyyah, or the vassals and eminent men who served under the Shamsiyyah kings, on fol. 280^a.

XXIII. On the inroads of the infidels, C'ingizkhân and his descendants, on fol. 337^b.

Dated at Sûrat the 8th of Sha'bân, A. H. 1113 (A. D. 1702, Jan. 8), by Hâjî Muḥammad Sharif ibn Mullâ Muḥammad Sharif ibn Mullâ Muḥammad Tâhir Hişârî. The middle part of the MS. contains a great number of pencil-notes in English and emendations to the Persian text. The first pages greatly injured. The main portions of the work, viz. ṭabakas XI, XVII-XXIII, have been edited by Capt. W. Nassau Lees, Calcutta, 1864 (Bibliotheca Indica, Series III). English translation by Major H. G. Raverty (in the same Bibliotheca Indica), London, 1873-1881.

No. 2553, ff. 402, ll. 19; Nasta'lik; size, 9½ in. by 5 in.

15

Another slightly defective copy of the same.

The beginning is missing. The author is called Abû 'Umar 'Uthmân bin Muḥammad bin Sirâj (in the text stood originally al-Minhâj, but this is struck out) aljûzjâni. His usual name, Minhâj bin Sirâj, is quoted here at the end.

The date, given in the last line of the last page, viz.

A. H. 650, is apparently a mistake for A. H. 658, comp. fol. 449^a, l. 10: در تاریخ سنه ثمان و خمسين و ستمائه که اتمام آن تاریخ و طبقات است.

The upper half of the first fourteen leaves is entirely torn away; in the following pages the damage is repaired by a later hand. Ff. 341-348 and 436 are also added by later hands. An entry from Rabi'alawwal, A. H. 1157 (A. D. 1744, April-May), on fol. 1^a.

No. 1952, ff. 450, ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

16

Nizâm-altawârikh (نظام التواريخ).

An abridgment of general history from the beginning to A. H. 674 (see the date of the preface, viz. 21st of Muharram, 674 = A. D. 1275, July 17, on fol. 2^b, last line but two), by the Kâdi-alkudât Nâsir-almillâh wa-al-din Abû Sa'id 'Abdallâh bin almaulâ kâdi-alkudât Abi-alkâsim 'Umar bin al-Imâm al'allâmah Fakhr-alhakḳ wa-al-din Muḥammad bin 'Ali al-Baidâwî, the famous commentator of the Kurân (see fol. 2^a, l. 8 sq.), and entitled نظام التواريخ (see fol. 2^b, ll. 6 and 7). For further details we refer to the Bodleian Cat., Nos. 18-22; Rien ii. p. 823; Notices et Extraits iv. pp. 672-699; G. Flügel ii. p. 60; Cat. Codd. Or. Lugd. Batav. iii. p. 1; H. Khalfa vi. p. 354; Elliot, History of India, ii. p. 252 sq., etc.

Beginning: حمد بی نهایت و شکر بی غایت مبدعی را که بیک امرکن عالم ارواح و اشباح را پدید کرد الخ.

The work is divided into four kisms. Index on fol. 3^a.

Kism I on fol. 3^b: God's prophets and elects, from Adam to Noah.

Kism II on fol. 6^a: Old Persian kings, in four tabakât (Pishdâdians, Kayânians, Ashkânians, and Sâsânians). This kism breaks off in the fourth tabakah with Nâshirwân bin Kubâd, on fol. 24^b, in consequence of a large lacuna after fol. 24, which comprises not only the remainder of this kism, but also the greater portion of the first tabakah of

Kism III (History of Muḥammad, the first four Khalîfs, the Umayyades, and the 'Abbâsides, in three tabakât); it opens here on fol. 25^a with the end of 'Alî's reign.

Kism IV on fol. 36^b: Minor dynasties (read قسم instead of طبقه), in nine tâ'ifas, viz. 1. Saffârides, on fol. 37^a; 2. Sâmanides, on fol. 38^a; 3. Ghaznawides, on fol. 39^b; 4. Dailamis, on fol. 42^b; 5. Saljûks, on fol. 47^b; 6. Isma'îlis or kings of Kûhîstân, on fol. 52^b; 7. Salgharides, on fol. 54^b; 8. Khwârizmshâhs, on fol. 60^a; 9. Moghuls, on fol. 62^b.

No date. On fol. 1^a there are seals of former owners, with the dates A. H. 1051 (A. D. 1641, 1642), 1122 (A. D. 1710, 1711), and 1182 (A. D. 1768, 1769).

No. 1346, ff. 63, ll. 12; clear and distinct Nasta'liq; illuminated frontispiece; size, 7¾ in. by 4½ in.

17

Jâmi'-altawârikh (جامع التواريخ).

The first volume of the general history of Rashid-al-din Faḍl-allâh bin 'Imâd-aldaulah Abû-alkhair bin Muwaffik-aldaulah 'Alî, usually called Rashîd Tabib, who was born at Hamadân, A. H. 645 (A. D. 1247), and executed A. H. 718 (A. D. 1318). The common title of the work is Jâmi'-altawârikh, but it is also styled Ta'rikh-i-Mubârakghâzânî (see fol. 4^b, l. 11), in honour of Sulṭân Mahmûd Ghâzânkhân, at whose command the author began this work and finished it in Uljâitû's reign, A. H. 710 (A. D. 1310, 1311). The history is brought down to A. H. 703 (A. D. 1303, 1304); comp. Bodleian Cat., No. 23; W. Morley, p. 1 sq.; Rien i. p. 74 sq.; G. Flügel ii. pp. 179-181; Elliot, Bibliogr. Index, pp. 1-47, and History of India, i. p. 42, and iii. p. 1 sq.; J. Aumer, p. 69; Journal of the Royal Asiatic Society, vi. pp. 11-41, and vii. pp. 267-272.

This first volume, a large portion of which has been published in text and French translation by Etienne Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836, contains in two books the origin and history of the Turkish tribes and the history of Cingizkhân, his ancestors and descendants, to the end of Ghâzânkhân's reign. The preface begins here thus: حمد و ثناء فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون و مبدع صنائع کن فیکون را جلّ جلّاله الخ.

First book, on the Turkish tribes, on fol. 6^a (باب اول از مجلد اول از کتاب جامع التواريخ در بیان حکایات ظهور اقوام اترک و کیفیت انشعاب ایشان بقبائل مختلفه (و شرح حال آبا و اجداد هر قوم بر سبیل کلی subdivided into a dibâca and four chapters.

Second book, on the history of Cingizkhân, etc. (باب دوم از مجلد اول از کتاب جامع التواريخ در بیان داستانهای اقوام مغول و اترک و غیرهم), subdivided into two fasls: 1. Cingizkhân's predecessors and ancestors, on fol. 56^a; 2. History of Cingizkhân, on fol. 73^a (heading is omitted). This book is interspersed with detailed accounts of contemporary dynasties in Irân, Rûm, Syria, Egypt, Khwârizm, Khurâsân, 'Irâq, Ghazna, Transoxania, etc.; comp. ff. 85^a, 100^b, and 140^a.

On fol. 157^a begins the history of Cingizkhân's sons and successors, viz. Uktâikhân on fol. 157^a, Jûjikhân on fol. 177^a, Caghataikhân on fol. 188^b, Tûlûikhân on fol. 194^a, Kuyûkkhân on fol. 198^a, Mungghâkhân on fol. 203^a, Kûbilâikhân on fol. 215^a, Timûrkhân on fol. 238^a, Hûlâgûkhân on fol. 242^b, Abâkâkhân on fol. 265^a, Sulṭân Aḥmad, i. e. Tâkûdâr bin Hûlâgûkhân, on fol. 283^a, Arghânkhân on fol. 289^b, Kaikhâtûkhân on fol. 298^b, Ghâzânkhân on fol. 302^a. The history of each of these sovereigns is divided into three kisms; the third kism of Ghâzânkhân's history consists of the forty حکایات on the virtues and prominent qualities of that monarch, which are quoted by Rien and Anmer, loc. cit., and begins on fol. 336^a. An abridgment of this kism is found in Capt. W. Kirkpatrick's 'Institutes of

Ghazan Khan' (New Asiatic Miscellany, pp. 171-226). The same W. Kirkpatrick presented this copy to the library, May 30, 1804.

No date. Many small blanks. On the fly-leaves indices, written in English.

No. 1784, ff. 394, ll. 21; clear and distinct Nasta'lik; size, 11 $\frac{5}{8}$ in. by 7 in.

18

Ta'rikh-i-Banâkitt (تاریخ بناکتی).

General history, abridged from the Jâmi'-altawârikh of Rashid-al-din, by Abû Sulaimân Dâ'ud bin Abî-alfâdl Muḥammad albanâkittî, with the surname of Fakhr, completed the 25th of Shawwal, A. H. 717 (A. D. 1317, Dec. 31), and dedicated to Sultân Abû Sa'id bin Sultân Muḥammad Uljâitûkhân bin Arghûnkhân bin Abâkâ-khân bin Hâlâgûkhân bin Tâluikhân bin C'ingizkhân (see ff. 1^b, ll. 4 and 5, and 2^a, ll. 9-12). Its full title is given here as: روضة لاوی الالباب فی معرفة التواريخ.

و; see fol. 2^a, ll. 13 and 14. It is divided into nine kisms (an index of which is given on ff. 2^a-3^a):

First kism: History of the prophets from Âdam to Abraham, on fol. 3^a.

Second kism: Ancient history of Persia from Gayû-marth to Yazdajird III, on fol. 13^b.

Third kism: History of the Arabs from Muḥammad to Almusta'sim-billâh, the last 'Abbâsîde Khalîf, on fol. 37^b.

Fourth kism: History of the dynasties of Îrân, contemporary with the 'Abbâsîde Khalîfa, on fol. 116^b.

Fifth kism: History of the Jews from Moses to Zedekiah, on fol. 232^a.

Sixth kism: History of the Christians and Europeans from Christ to the author's time, on fol. 150^a.

Seventh kism: History of the Hindûs to Sultân 'Alâ-aldin Muḥammad Shâh Khiljî, on fol. 170^b.

Eighth kism: History of the Chinese, on fol. 182^a.

Ninth kism: History of the Moghuls from C'ingiz-khân to Abû Sa'id, on fol. 193^a.

For further details see Bodleian Cat., Nos. 24 and 25; W. Morley, pp. 25-28; Rieu i. p. 79 sq.; G. Flügel ii. p. 61; Elliot, Bibliographical Index, p. 70 sq., and History of India, iii. p. 55 sq., etc. The eighth kism was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd ed., Jena, 1689.

Beginning: الحمد لله حق حمده والصلوة على خير خلقه محمد وآله اجمعين أما بعد چون حق جل وعلا توفیق رفیق این ضعیف گردانید الخ.

English marginal annotations throughout. No date.

No. 215, ff. 252, ll. 21; close Nasta'lik; size, 9 $\frac{7}{8}$ in. by 5 $\frac{1}{2}$ in.

19

Ta'rikh-i-Guzida (تاریخ گزیده).

General history, by Ḥamd-allâh bin Abî Bakr bin Ahmad bin Naṣr Mustaufî of Kazwin, completed A. H. 730 (A. D. 1329, 1330), and dedicated to the wazir Ghiyâth-al-din Muḥammad, the son of Rashid-al-din;

comp. Bodleian Cat., Nos. 26-30; Rieu i. p. 80 sq.; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Elliot, History of India, iii. p. 60; H. Khalfa v. p. 177.

Contents:

Preface, on fol. 1^b, beginning: سپاس و ستایش پادشاهی را که ملک او بی زوالست و مملکت او بی انتقال الخ.

Fâtihah or introduction, on the creation, on fol. 7^a.

Bâb I, on the patriarchs and Greek philosophers, on fol. 8^a (in two faṣls).

Bâb II, on the ancient kings of Persia, on fol. 32^a (in four faṣls).

Bâb III, on Muḥammad, the Imâms, and prophets, on fol. 50^a (in six faṣls).

Bâb IV, on the minor Muḥammadan dynasties, on fol. 132^a (in twelve faṣls).

Bâb V, on saints and other famous wise men, on fol. 215^b (in six faṣls).

Bâb VI, account of Kazwin and its celebrated men, on fol. 242^b (in eight faṣls).

Khâtimah or genealogical tables, on fol. 262^b.

Between the eleventh and twelfth faṣls of Bâb IV nearly six pages are left blank; the first nineteen leaves besides are damaged by a hole which runs through all the pages.

This copy is dated 28th of Dhû-alka'dah, A. H. 1043 (A. D. 1634, May 26), by Muḥammad Hâshim bin Mir Muḥammad Šâlih alkhwâfi.

No. 649, ff. 263, ll. 18; clear and distinct Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

20

Another copy of the same.

Fâtihah on fol. 6^b, *Bâb I* on fol. 7^b, *II* on fol. 31^a, *III* on fol. 48^b, *IV* on fol. 136^b, *V* on fol. 217^b, *VI* on fol. 241^b. The *khâtimah* is entirely missing in this copy.

No date.

No. 180, ff. 262, ll. 20; Nasta'lik; illuminated frontispiece; size, 11 $\frac{5}{8}$ in. by 6 $\frac{7}{8}$ in.

21

Majma'-alansâb (مجمع الانساب).

An abridgment of general history down to the death of Sultân Abû Sa'id, A. H. 736 (A. D. 1335), by Muḥammad bin 'Ali bin Shaikh Muḥammad bin-al-Ḥasan bin Abî Bakr (see this full name on fol. 7^b, ll. 9 and 10), who began the first sketch of the work in A. H. 733 (A. D. 1332, 1333), see fol. 2^b, l. 3, and re-wrote the whole after his MS. had been destroyed in the pillage of the house of the wazir Ghiyâth-al-din Muḥammad, comp. the two dibâças at the beginning of this work, the second of which begins on fol. 6^a. He completed it A. H. 743 (A. D. 1342, 1343). Comp. Bodleian Cat., No. 31; Rieu i. p. 83; and W. Morley, pp. 28-30.

Contents:

Mufattiḥ or introduction, containing a short outline of cosmography, anthropology, and geography, on fol. 13^a.

Kism I: Âdam and the other prophets, on fol. 42^b.

Kism II: The various dynasties of the world, on fol. 47^a.

A detailed index of this second *kism*, the subdivisions of which are in great confusion, see in Rieu and Morley. It concludes with the death of Abū Sa'id, A.H. 736, after which there follows the same enumeration of the Atābegs of Lūristān down to Nuṣrat-al-din Pīr Aḥmad, as in Morley's copy.

Beginning: الحمد لله الذى جعل الحمد مفتاحاً لذكره: سيقاً للمزيد من فضله الخ

No date.

No. 2385, ff. 127, ll. 17; Nasta'liq; size, 8½ in. by 5¾ in.

22

A defective copy of the same.

Beginning the same as in the preceding copy.

Introduction on fol. 17^a; *kism I* on fol. 55^b, but only a short fragment of this part, down to Noah, is found here; *kism II* on fol. 61^b, also incomplete, in consequence of a large lacuna between ff. 93 and 94; there is a sudden transition from the short review of the Persian, Arabian, Greek, etc. rulers to the history of Čingizkhān and his successors. The account of the Atābegs of Lūristān begins on fol. 130^a.

Dated the 14th of Rajab, A.H. 1127 (A.D. 1715, July 16).

No. 827, ff. 133, ll. 15-17; Nasta'liq; small frontispiece; size, 8¾ in. by 5½ in.

23

Manāhij-altālibin (مناهج الطالبين).

A general history down to Shāh Shujā' Muẓaffarī (who reigned A.H. 760-786, A.D. 1359-1384), entitled *مناهج الطالبين فى معارف المادقين*. The last date, which occurs on fol. 653^a, is A.H. 777 (A.D. 1375, 1376). The author's name seems not to be mentioned anywhere. This *منتخب*, or abridged compendium as it is styled on fol. 3^a sq., is chiefly devoted to the history of the prophets, Khalifs, and Imāms, which fills the *second kism*, or the greater portion of the whole work. It is divided into the following *three kisms* (dealing respectively with the creation, the ancient prophets, Muḥammad and the Umayyade and 'Abbāside Khalifs, and the dynasties contemporary with and posterior to the 'Abbāsides):

قسم اول در ابتدای آفرینش عالم و کیفیت آن in four bābs: 1. در بدو فطرت و کیفیت خلقت عالم, on fol. 4^b; 2. در کیفیت آفرینش آسمان و شمس و قمر و ... در کیفیت 3. در کواکب ثوابت و سیاره الخ, on fol. 7^a; 4. آفرینش زمین و طبقات آن و اعداد بحار الخ, on fol. 18^b; 5. در قسمة جابلقا و جابلسا الخ, on fol. 28^b.

قسم دوم در احوال انبيا و اوليا و خلفا و ملوك و وقائع در کیفیت 1. در قضایه ایشان, on fol. 31^a; 2. در نبوت و احوال ادریس, on fol. 47^b; 3. در نبوت و ... در نبوت 4. در نبوت نوح, on fol. 52^b; 5. در نبوت و ... در نبوت

در نبوت ابراهيم خليل, on fol. 61^a; 5. در نبوت يعقوب و يوسف, on fol. 76^a; 6. در نبوت و صبر ايوب, on fol. 140^b; 7. در نبوت شعيب, on fol. 151^b; 8. در نبوت كليم الله موسى, on fol. 154^a; 9. در نبوت يوشع بن نون, on fol. 222^a; 10. در نبوت داود, on fol. 232^a; 11. در نبوت سليمان, on fol. 241^b; 12. در نبوت و مملکت سليمان, on fol. 254^a; 13. در نبوت يونس, on fol. 282^b; 14. در نبوت الياس و اليسع, on fol. 292^b; 15. در نبوت ارميا بن خلتيا, on fol. 298^b; 16. در نبوت عيسى و ... در نبوت زكريا و يحيى و حكايت اصحاب الكهف, on fol. 311^a; 17. در نبوت سيد المرسلين الخ محمد, on fol. 363^a; 18. در خلافت خلفاء الراشدين, on fol. 447^a; 19. در اسامي خلفاء بنى اميه و بنى مروان و بنى عباس, on fol. 517^a; 20. در مقامات و مراتب اوليا الخ, on fol. 527^a; 21. در فوائد و امثال و حكايات متفرقة الخ, on fol. 589^a.

قسم سوم در ذکر ملوك و سلاطين, in four bābs: 1. در ذکر ملوك فرس, on fol. 621^a (down to Yazdajird III); 2. در توارىخ و ... در توارىخ ملوك ختای وافرنگ, on fol. 632^b; 3. در توارىخ ملوك و سلاطين که از عهد خلافت آل عباس الى يومنا هذا, on fol. 633^a (in seven *ta'rifas*, the last of which contains Čingizkhān and his successors); 4. در سلطنت و خلافت و ايام مملکت پادشاه اسلام, (that is, (Abu al-fawaris shah shajac), on fol. 642^a.

Beginning: شکر و سپاس و حمد و ثنا باختصاص پادشاهی را تقدست اسماء و تعظمت آلاؤه که مقرران الخ

Dated the 12th of Dhū-alḥaḍdah, A.H. 1025 (A.D. 1616, Nov. 21), at Gujarāt.

No. 1660, ff. 657, ll. 17; large and distinct Nasta'liq; illuminated frontispiece; size, 12 in. by 6½ in.

24

Raudat-alṣafā (روضة الصفا).

A complete copy of all the eight volumes of Mir-khwānd's (died A.H. 903=A.D. 1497) famous universal history, written by many different hands and at very different times. For particulars about this work, which was composed at the request of Mir 'Alishir, we refer to Bodleian Cat., Nos. 36-69; Rieu i. p. 87 sq.; W. Morley, p. 30 sq.; J. Aumer, p. 72 sq.; Elliot, History of India, iv. p. 127 sq., etc. etc.; for Mir-khwānd's (or Mirkhond's) life, to the Encyclopaedia Britannica, 9th ed., vol. xvi. p. 499.

Contents:

No. 1505, Vol. I. From the creation to Yazdajird III, beginning, on fol. 1^b: زيب فهرست نسخه مفاخر انبياء

عالي مكان الخ. No date. Various readings and additions on the margin. The first two pages richly embellished.

No. 1506, *Vol. II*. From Muḥammad to 'Alī, beginning, on fol. 5^b: عنوان صحیفه مرادات و فهرست الخ.

A full index of its contents, on ff. 1^a-4^b.

Modern copy, finished the first Jumādā-alawwal, A. H. 1189 (A. D. 1775, June 30), for Mir Abū 'Alīkhān Bahādūr, at Farrukhābād, by فقیر حقیر سراپا تقصیر, who was engaged nine months in copying it, but wrote also some other works in the same time.

No. 1507, *Vol. III*. The Imāms and Khalīfs to Almusta'sim, beginning, on fol. 1^b: حمد و ثنای که مستبحان ملاء اعلی از ادای شمه الخ.

Written by the same hand as No. 1505. Notes and various readings on the margin. According to a notice at the end, this MS. was bought A. H. 1117, and collated A. H. 1118 (A. D. 1705 and 1706).

No. 1508, *Vol. IV*. Minor dynasties till Timūr, beginning, on fol. 1^b: فهرست نسخه سعادات ابدی الخ.

No date. A former owner of this MS. was Zain-al'ābidīn ibn Muḥammad 'Alī alḥusainī, who got it A. H. 1194 (A. D. 1780). Some leaves are misplaced, the right order of ff. 12-20 is: 12, 15, 14, 13, 18, 17, 16, 19, 20; of ff. 33-38: 33, 35, 34, 37, 36, 38; and of ff. 79-87: 79, 86, 80-85, 87.

No. 1509, *Vol. V*. Čingizkhān and successors, beginning, on fol. 1^b: آرایش دیباجة مناقب و مآثر سلاطین رفیع مقدار الخ.

Vol. VIII. The geographical appendix, on fol. 195^b. Title: حاتمہ در بیان بدائع صنائع ملک صانع و آنچه نگاشته کلاک قدرت حضرت است الخ.

Beginning: برای ارباب خبرت و اصحاب بصیرت الخ.

Both volumes are copied by the same transcriber, Muḥammad 'Aziz Wāhidbeg, at Shāhjahānābād. *Vol. V* was finished A. H. 1203 (A. D. 1788, 1789), *vol. VIII* the 7th of Shābān, A. H. 1204 (A. D. 1790, April 22). Many water-spots.

No. 1510, *Vol. VI*. Timūr and successors to the death of Abū Sa'īd and the accession of Sultān Ḥusain, A. H. 873 (A. D. 1468), beginning, on fol. 1^b: جواهر حمد و سپاس و لائی شکر بی قیاس الخ.

No date. The first eight leaves are badly damaged. A great number of headings are wanting.

No. 1511, *Vol. VII*. History of Sultān Ḥusain, beginning, on fol. 1^b (rather different from the usual beginning): ای یافته از منزل مه تا ماهی - ذرات جهان از کرمت آگاهی الخ.

No date. The first leaves slightly injured, and the injuries repaired by another hand. Ff. 1^b, 121-123, 128, 129, and 142-165 supplied later by different hands, partly in Nasta'liq, partly in Shikasta.

Nos. 1505-1511. No. 1505, ff. 242, ll. 29; clear Nasta'liq; size, 13½ in. by 7½ in. No. 1506, ff. 410, ll. 21; Nasta'liq, sometimes like Shikasta; size, 12½ in. by 7½ in. No. 1507, ff. 183, ll. 29; clear Nasta'liq; size, 13½ in. by 7½ in. No. 1508, ff. 169, ll. 31; small Nasta'liq; size, 12½ in. by 8½ in. No. 1509, ff. 256,

ll. 25; large Nasta'liq; size, 13½ in. by 7½ in. No. 1510, ff. 314, ll. 25; Nasta'liq; size, 13½ in. by 7½ in. No. 1511, ff. 165, ll. 21-24; large Nasta'liq; size, 12½ in. by 7½ in. Illuminated frontispiece at the beginning of each volume, except the fourth.

25

The same.

The first six volumes and the eighth volume of the Raudat-al-safā; the seventh volume is missing here, as in the two following copies, and the geographical appendix must therefore be styled جلد هشتم instead of جلد هفتم (as it is called on fol. 632^a).

Vol. I on fol. 1^b, *II* on fol. 100^b, *III* on fol. 241^b, *IV* on fol. 318^b, *V* on fol. 412^b, *VI* on fol. 496^b, *VIII* on fol. 632^b. The copy is in a very bad state; many leaves are extremely damaged and spoiled. Fol. 209 is turned upside down.

At the end of the fourth volume there appears as date of transcription A. H. 976, end of Ramaḍān (A. D. 1569, middle of March); the transcriber's name is Kamāl-al-dīn bin 'Alā-al-dīn. According to a statement at the end of the third volume, the collation of this copy with the original was completed the 24th of Rajab, A. H. 1024 (A. D. 1615, Aug. 19).

No. 3290, olim 15. J. 10, ff. 651, ll. 51; extremely small Naskhī; size 11½ in. by 6¼ in.

26

The same.

The same seven volumes (1-6 and 8), written by different hands in different sizes. The seventh volume is missing, just as in the preceding copy.

Contents:

No. 373, *Vol. I*. The first pages are very dirty and slightly injured. No date. Many later corrections by another hand.

No. 374, *Vol. II*. No date. A few corrections on the margin.

No. 375, *Vol. III*. A few additions on the margin. Copied A. H. 1007 (A. D. 1598, 1599).

No. 376, *Vol. IV*. The right order of ff. 16-49 is: 16, 41-48, 17-40, 49. No date.

No. 377, *Vol. V* on fol. 1^b, *Vol. VI* on fol. 110^b. Both written by the same 'Abd-allatīf bin Farīdūn Dā'ūd bin Mu'īn-al-dīn of Shīrāz, *vol. V* finished the 27th of Šafar, A. H. 1011 (A. D. 1602, August 16), *vol. VI* the first of Rajab in the same year (A. D. 1602, Dec. 25). Additions on the margin.

No. 378, *Vol. VIII* (geographical appendix). Copied in the month Šafar, A. H. 1212 (A. D. 1797, August). Various readings on the margin. This vol. is wrongly styled the seventh vol. on fol. 1^a.

Nos. 373-378. No. 373, ff. 272, ll. 25; clear Nasta'liq; No. 374, ff. 356, ll. 25, seems to be written by the same hand; size of both vols. the same, 11 in. by 6½ in. No. 375, ff. 325, ll. 19; large and clear Nasta'liq; size, 11 in. by 7½ in. No. 376, ff. 269, ll. 17; Nasta'liq; size, 9½ in. by 5½ in. No. 377, ff. 264, ll. 33; small and close Nasta'liq; size, 11½ in. by 8½ in. No. 378, ff. 136, ll. 14-15; careless Nasta'liq; size, 9½ in. by 5½ in. No ornaments anywhere.

27

The same.

The same seven volumes (1-6 and 8).

No. 1118, *Vol. I*. Beginning: ترتیب فهرست
نسخة الخ.

No. 1119, *Vol. II*.

No. 1120, *Vol. III*.

No. 1121, *Vol. IV*. The right order of ff. 22-25 is: 22, 24, 23, 25; and of ff. 162-167: 162, 166, 164, 165, 163, 167. A few pages a little injured. The first two lines of the last page torn away.

No. 1122, *Vol. V*. Dated by Muhammad the father of Sayyidkhân of Bukhârâ, the 22nd of Dhû-alka'dah, in the 41st year of (probably) 'Âlamgir's reign, A.H. 1108 (A.D. 1697, June 12).

No. 1123, *Vol. VI*. Slight injuries here and there.

No. 1124, *Vol. VIII* (geographical appendix). Fol. 21 must be read before fol. 20.

All seven volumes were presented by J. Wombwell, Esq., the 10th of April, 1804.

Nos. 1118-1124. No. 1118, ff. 307, ll. 20-27; No. 1119, ff. 380, ll. 27-28; both written for the greater part by the same hand in Nasta'lik; ff. 6, 7, 51, 54, 67, the upper half of fol. 70 and ff. 304-307 of the *first* vol., as well as ff. 329-379 of the *second* vol., supplied later by different hands in a more careless style; size, 12½ in. by 7¼ in. No. 1120, ff. 296, ll. 17-19; clear Nasta'lik; size, 9¼ in. by 5½ in. No. 1121, ff. 167, ll. 33; small but clear Nasta'lik; size the same as in the *first* and *second* vols. No. 1122, ff. 424, ll. 21; Nasta'lik; ff. 1-3 supplied later, ll. 18. No. 1123, ff. 552, ll. 19; Nasta'lik; ff. 1-8 and 544-552 supplied by another hand. No. 1124, ff. 94, ll. 19; careless Nasta'lik; the size of the last three volumes the same as in No. 1120. Illuminated frontispiece at the beginning of each volume.

28

The same.

An excellent copy of the first *six* volumes of the Raudat-alsafâ.

No. 306, *Vol. I*. Beginning, on fol. 1^b: زب فهرست
نسخة مفار انبياء عالي مكان وزنت الخ.

The original last page of this volume is found on fol. 1^a of the following one, but supplied at the end of the first by another modern hand.

No. 307, *Vol. II*. The original last page of this volume is likewise found on fol. 1^a of the following one, but also supplied by a modern hand at the end of this volume.

No. 308, *Vol. III*. This volume is dated the 4th of Dhû-alhijjah, A.H. 972 (A.D. 1565, July 3), by Muhammad Shams Husain bin Muhammad 'Abdallâh Faḡih جهرى.

No. 309, *Vol. IV*.

No. 310, *Vol. V*. Dated by the same Muhammad bin Husain bin Muhammad bin 'Abdallâh جهرى the 20th of Rabi'-alâkhar, A.H. 978 (A.D. 1570, Sept. 21).

No. 311, *Vol. VI*. At the end: تمت هذا الكتاب الخ.

Nos. 306-311, *first* vol. ff. 197, *second* vol. ff. 225, *third* vol. ff. 149, *fourth* vol. ff. 160, *fifth* vol. ff. 150, *sixth* vol. ff. 233, ll. 30-31; clear and equal Nasta'lik, apparently written by the same hand; illuminated frontispiece at the beginning of each volume; size, 13½ in. by 8½ in.

29

An incomplete copy of the *first* and *second* volumes of the same.

The *first* begins on fol. 1^b, the *second* on fol. 291^b. The latter goes down to the غزوة حنين (shortly after the conquest of Makkah), and breaks off with the first two words of this chapter, corresponding to No. 307 (28 in this Cat.), fol. 120^a, l. 18.

The *first* volume was finished the 12th of Dhû-alhijjah, A.H. 1030 (A.D. 1621, Oct. 28).

Bought at Allahâbâd for 150 rupees by Alii Doue, the 10th of June, 1765. A later owner of this copy was Mr. Richard Johnson.

No. 554, ff. 483, ll. 23; excellent Nasta'lik; illuminated frontispiece at the beginning of the first as well as of the second book; size, 15½ in. by 9¼ in.

30

Another copy of the *first* volume.

Beginning as usual. A full index on the fly-leaves. Copied A.H. 1002 (A.D. 1593, 1594), by Diyâ-aldin Muhammad bin Hâjî Mir Ibrâhîm alhusaini allaskani (اللسكنى). Haileybury MS.

No. 3411, olim 16. J. 8, ff. 314, ll. 20-21; distinct Nasta'lik; size, 12½ in. by 7½ in.

31

The same *first* volume.

Beginning: بسم الله الرحمن الرحيم و به نستعين و
اعن يا كريم، زب فهرست نسخة مفار الخ.

Most pages of this copy are badly injured in the first, second, and sometimes also in the third line.

Dated the 13th of Shawwâl, A.H. 1087 (A.D. 1676, Dec. 19).

No. 1110, ff. 435, ll. 17; unequal Nasta'lik by different hands; size, 11½ in. by 6½ in.

32

The same *first* volume.

Well written; the first eleven and the last three pages supplied by other hands. Colophon: تمام شد دفتر اول از تواريخ جلد اول روضة الصفا تمام شد در ماه جمادى الاول سنة اليه (?).

The last page a little injured.

No. 1111, ff. 481, ll. 17-21; unequal Nasta'lik; size, 10½ in. by 6½ in.

33

An incomplete copy of the *first* volume.

There is wanting, both at the beginning and end, about one page; it begins with the words: را بكمال استغنا, agreeing with the preceding copy, fol. 1^b, last line but two, and breaks off with the words: متعارف يقينيه, corresponding to the same copy, fol. 480^b, last line but two. Ff. 11-18 are misplaced, the right order is: 11, 14, 12, 13, 16, 17, 15, 18. Some pages are worm-eaten. A few additions on the margin.

No. 1109, ff. 542, ll. 21; Nasta'lik; size, 10½ in. by 5½ in.

34

Another incomplete copy of the *first* volume.

Many headings omitted. The copy breaks off in the middle of the reign of Ḍaḥḥāk with these words: ... و بگرفت مَچاک تخت. No. 306 (28 in this Cat.), fol. 125^b, l. 3.

No. 1112, ff. 480, ll. 14; large and clear Nasta'lik, written on paper of different colours; size, 11 in. by 6½ in.

35

A very defective copy of the *first* volume.

Nearly half of the whole first volume is missing in this copy, owing to a very large lacuna after fol. 68, comprising about 142 leaves of No. 3411 (30 in this Cat.), from fol. 92^b, l. 5 down to fol. 234^b, l. 6. The text begins in the first vignette on fol. 1^b, thus تعلیل فهرست نسخه، is continued in the second vignette on fol. 2^a, and having been interrupted by an illuminated frontispiece on fol. 2^b, bearing the title روضة الصفا، goes on جلد اول، agreeing with No. 3411, fol. 1^b, l. 7 sq. No date.

No. 3272, olim 16. J. 1, ff. 135, ll. 25; clear and distinct Nasta'lik; two splendidly gilded vignettes on ff. 1^b and 2^a, an illuminated frontispiece on fol. 2^b; a little worm-eaten and slightly injured here and there; size, 11½ in. by 7½ in.

36

Another copy of the *second* volume.

Beginning as usual. Dated the middle of Muḥarram, A. H. 1031 (A. D. 1621, beginning of December), at Kurrah, by Maṣṣūr ibn Shaikh Ḥaḥḍād. Collated. Haileybury MS.

No. 3412, olim 16. J. 9, ff. 508, ll. 23; Nasta'lik; fol. 351 supplied by another hand; size, 11½ in. by 7½ in.

37

The same *second* volume.

This copy was finished the last of Rabi'-al-thânî, A. H. 1050 (A. D. 1640, Aug. 18). It belonged formerly to Mr. Richard Johnson. The first six leaves are misplaced, the right order is 1, 2, 5, 4, 3, 6.

No. 556, ff. 306, ll. 25; clear and large Nasta'lik; illuminated frontispiece; occasionally various readings and additions on the margin; size, 14½ in. by 9½ in.

38

The same *second* volume.

Beginning: عنوان این صحیفه مرادات و فهرست مجموعه سعادات الخ.

This copy was finished in the month Ṣafar, A. H. 1075 (A. D. 1664, August-September).

No. 1785, ff. 787, ll. 19; very large Nasta'lik; some parts at the end seem to be supplied by other hands; illuminated frontispiece on fol. 1^a; size, 11½ in. by 7½ in.

IND. OFF.

39

The same *second* volume.

Various readings and additions on the margin. No date. Beginning as usual.

No. 1107, ff. 302, ll. 29; clear Nasta'lik; ff. 206-214 supplied by another hand in smaller Nasta'lik, ll. 28-30; illuminated frontispiece; size, 13½ in. by 8 in.

40

The same *second* volume.

No date. The order of ff. 275-279 is: 275, 278, 276, 277, 279.

No. 3273, olim 16. J. 2, ff. 302, ll. 25; small but clear Nasta'lik; illuminated frontispiece; size, 12 in. by 7 in.

41

An incomplete copy of the same *second* volume.

Beginning: عنوان صحیفه مرادات الخ.

It breaks off on fol. 499^b in the middle of 'Alî's khilâfat; last words: روی بمصر نهاد چون بآن سرزمین رسید بتقریری خوش corresponding to the preceding copy, fol. 260^b, lin. penult.

A lacuna on ff. 471^a and ^b. No date.

No. 2412, ff. 180-499, ll. 22-23; written for the greater part in Naskh; size, 12½ in. by 8½ in.

42

Another copy of the *second* and *third* volumes.

Second vol. on fol. 1^b, *third* vol. on fol. 261^b. Written by at least three different hands, and dated the 20th of Muḥarram, A. H. 987 (A. D. 1579, March 19). A second handwriting appears on ff. 97^a-116^a, a third (perhaps a fourth already) on ff. 222-364.

No. 555, ff. 364, ll. 21-29 on the first 221 leaves, ll. 31 on the rest; clear but very unequal Nasta'lik by several hands; illuminated frontispiece at the beginning of each vol.; Eastern binding; size, 14½ in. by 9½ in.

43

Another copy of the *third* volume.

Beginning: حمد و ثنای که مستحان الخ. Dated by 'Alî bin 'Abdallâh Alḥusainî, the 16th of Dhû-al-ḥaḍḍah, A. H. 1015 (A. D. 1607, March 15).

No. 3274, olim 16. J. 3, ff. 224, ll. 19; distinct Nasta'lik; size, 11½ in. by 6½ in.

44

The same *third* volume.

Slightly injured throughout. Dated the 17th of Rajab, A. H. 1065 (A. D. 1655, May 23).

No. 987, ff. 248, ll. 20-21; Nasta'lik; plain frontispiece; size, 9½ in. by 5½ in.

45

The same *third* volume.

Excellent copy, finished the 27th of Jumâdâ-alawwal,

A. H. 1081 (A. D. 1670, Oct. 12), by Muḥammad Sharif ibn Mirzā Ḥusain of Iṣfahān at Jahānpūr.

No. 1680, ff. 609, ll. 15; very large and distinct Nasta'liq; size, 11 in. by 6½ in.

46

The same *third* volume.

This copy was finished the 27th of Sha'bān, A. H. 1151 (A. D. 1738, Dec. 10).

No. 1143, ff. 384, ll. 17; Nasta'liq; size, 10½ in. by 5½ in.

47

The same *third* volume.

No date. Copied by Naṣir-aldaulah.

No. 2897, ff. 264, ll. 19; very irregular and careless Nasta'liq; size, 12½ in. by 8¼ in.

48

Another copy of the *fourth* volume.

This excellent copy is dated the 8th of Muḥarram, A. H. 996 (A. D. 1587, December 9), by Ghulām-i-Shāh-i-Wilāyāt Kamāl ibn Ghiyāth. Beginning: فهرست نسخه سعادات الع. The copy was formerly in Jonathan Duncan's library, from which G. C. Haught . . . (the name is partly crased) got it in 1818. It was received into the India Office Library March 29, 1878.

No. 3190, ff. 178, ll. 29; Naskh; illuminated frontispiece; size, 12¼ in. by 8 in.

49

The same *fourth* volume.

Good copy, dated the end of Rajab, A. H. 1073 (A. D. 1663, March 10), by Ḥājī Muḥammad bin Nūr-al-din Muḥammad Dasht-bayādi.

No. 3275, olim 16. J. 4, ff. 230, ll. 25; clear and distinct Nasta'liq; size, 11½ in. by 7½ in.

50

The same *fourth* volume.

This very fair copy was completed in Ramaḍān, A. H. 1081 (A. D. 1671, January–February), by Muḥammad Ṣādiq; the latter half of the copy, particularly towards the end, slightly injured by worms. It was received into the India Office Library March 29, 1878.

No. 3192, ff. 318, ll. 21; Nasta'liq; size, 10½ in. by 6¼ in.

51

The same *fourth* volume.

No date. Good old copy.

No. 988, ff. 207, ll. 27; small but clear Nasta'liq; illuminated frontispiece; ff. 1^b and 4^b ornamented; splendid Eastern binding; size, 10¾ in. by 6¾ in.

52

The same *fourth* volume.

Good and correct copy, but a little worm-eaten and slightly injured. No date.

No. 1676, ff. 389, ll. 17; excellent Nasta'liq; size, 10½ in. by 6¾ in.

53

The same *fourth* volume.

No date. Slightly damaged by worms here and there.

No. 3414, olim 16. J. 11, ff. 199, ll. 27–29; small but clear Nasta'liq; size, 11¼ in. by 6½ in.

54

An incomplete copy of the same *fourth* volume.

This copy, defective at the beginning, opens abruptly thus: ابو علی بامرا واعیان حضرت سایه الخ, corresponding to fol. 22^a, l. 8 in the preceding copy. It is styled by mistake on the fly-leaf as well as in the colophon: چهارم جلد سیم. No date. Copied by Muḥammad Ibrāhīm at Multān.

No. 3413, olim 16. J. 10, ff. 369, ll. 19; large and distinct Nasta'liq; size, 11½ in. by 6½ in.

55

Another copy of the *fifth*, *sixth*, and *seventh* volumes. Excellent and correct copy, not dated.

Fifth vol. on fol. 1^b, *sixth* vol. on fol. 126^b, *seventh* vol. on fol. 273^b. Beginning of the *seventh* vol. in this copy: ذکر مجملی از اوصاف واحوال خاقان منصور مظفر لواء نصر السلطنة للخلافة ابو الغازی سلطان حسین میرزا، مشاط ابکار سخن و پیرایندۀ عذار حکایات نو و کهن جواهر مآثر خاقان الخ.

No. 553, ff. 327, ll. 41–43; Nasta'liq; size, 16¼ in. by 9½ in.

56

Another copy of the *fifth* and *sixth* volumes.

Fifth vol. on ff. 1^b–251^b, dated the 10th of Shawwāl, A. H. 1063 (A. D. 1653, Sept. 3), by 'Abd-alrasūl bin 'Abd-alrahīm bin 'Abdallāh bin Mullā Sayyidī.

Sixth vol. on ff. 252^b–581^a, dated by the same the 15th of Muḥarram, A. H. 1065 (A. D. 1654, Nov. 25).

A little worm-eaten and slightly injured throughout.

No. 1108, ff. 581, ll. 22; very careless Nasta'liq; size, 12½ in. by 6½ in.

57

Another copy of the *fifth* volume.

Beginning: آرایش دیباجۀ مآثر الخ. Ff. 309–311 a little injured. Dated the 24th of Jumādā-althānī, A. H. 1097 (A. D. 1686, May 18), by Muḥammad Badī' bin Muḥammad Kāzīm of Iṣfahān. Collated throughout.

No. 3276, olim 16. J. 5, ff. 313, ll. 21; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6½ in.

58

The same *fifth* volume.

Some pages, especially at the end, badly injured.

After fol. 31 must be read fol. 74. No date.

No. 1007, ff. 249, ll. 21; Nasta'liq; many injuries mended and supplied by a later hand; size, 10½ in. by 6¼ in.

59

The same *fifth* volume.

In this copy there are wanting a few lines at the end; it breaks off with the words: مگر امیر عادل مؤید, agreeing with the last page, l. 13, in No. 310 (28 in this Cat.). Well-written MS.

No. 1042, ff. 385, ll. 23; clear and distinct Nasta'lik; no ornaments; size, 9½ in. by 5¾ in.

60

The same *fifth* volume.

Beginning here: آرایش دیباجة مناقب و مآثر سلاطین الخ.

No date. Some pages, severely damaged, have been carefully mended.

No. 3415, olim 16. J. 12, ff. 288, ll. 22-23; Nasta'lik; some pages written by other hands; illuminated frontispiece; size, 10½ in. by 5½ in.

61

The same *fifth* volume.

Beginning as in the preceding copy: آرایش دیباجة مناقب الخ.

Ff. 111 and 112, although written in a similar hand, are different in size and paper, quite brown and torn to pieces; they are lying loosely in this copy, but fit exactly in between ff. 110 and 113. No date. Modern copy.

No. 2412, ff. 1-179, ll. 25-41; Shikasta; collated; size, 12½ in. by 8½ in.

62

The same.

A greatly injured copy without date, formerly belonging to A. Welland (4th Feb., 1810).

Beginning: دیباجة مناقب و مآثر (torn away) . . . رفیع تعداد و نمایش و روزنامه خصائص و مفاخر الخ.

The author styles himself on fol. 1^b, l. 11; محمد بن خاوندشاه (see Rieu i. pp. 87 and 93).

In many pages pieces are torn away; there are besides all headings left blank from fol. 83 to the end.

No. 129, ff. 271, ll. 20; Naskhi; size, 9½ in. by 6¾ in.

63

Another copy of the *sixth* volume.

Beginning: جواهر حمد و سپاس و لائى شكر بيقیاس الخ.

The proper order of ff. 126-131 is: 126, 128, 130, 127, 129, 131. Dated the 4th of Jumādā-alākhar, A. H. 1074 (A. D. 1664, Jan. 3); the transcriber and owner of this copy was Mirzā Kulibeg Turkman.

No. 3277, olim 16. J. 6, ff. 560, ll. 18-20; unequal Naskhi; size, 11½ in. by 6½ in.

64

The same *sixth* volume.

No date. Many slight injuries everywhere. The right order of ff. 112-134 is: 112, 120-133, 113-119, 134.

No. 989, ff. 559, ll. 19-24; written by at least three different hands in unequal Nasta'lik; size, 9¼ in. by 5½ in.

65

A defective copy of the *sixth* volume.

This copy is incomplete at the end, about two leaves being missing. The last words agree with No. 3277 (63 in this Cat.), fol. 559^b, l. 12; besides the text of the last six pages is severely damaged and whole portions torn away. It is worm-eaten throughout, but carefully mended in most places.

No. 2854, ff. 384, ll. 22; careless Nasta'lik; size, 13½ in. by 6½ in.

66

Another defective copy of the *sixth* volume.

This copy is an extraordinarily strange one; the beginning is that of 'Alī Yazdī's Zafarnāma: حمداً كثيراً: مبارکاً لمن توتى الملك الخ goes down without interruption to fol. 56^b, last line but one, corresponding to No. 2597 (175 in this Cat.), fol. 65^a, l. 4. In the same line begins quite suddenly, and without any separation, the text of the sixth volume of the Raudat-alsafā, opening with the chapter: ذکر فرستادن صاحب قران گردون توان علقة (علقمه) تواچى و مولانا جلال الدين بجانب خوارزم و توجه آن حضرت بر عقب ایشان بعزم . . . corresponding to No. 3277, fol. 60^a, l. 10.

Ff. 52-65 are misplaced, the proper order is: 52, 57-64, 53-56, 65.

No date.

No. 985, ff. 478, ll. 20; Nasta'lik; written by two different hands (the first of which is found on ff. 1-66); size, 11½ in. by 8 in.

67

Part of the *sixth* volume.

This copy goes down to the death of Timūr only, in A. H. 807, and the immediately following events (see fol. 233^b sq.). The last words correspond to No. 3277, fol. 296^b, l. 8. Bibliotheca Leydeniana.

No. 2627, ff. 236, ll. 21; small but clear Nasta'lik; the first two pages illuminated; size, 9¼ in. by 6½ in.

68

A fragment of the *sixth* volume.

This fragment goes down to the end of A. H. 790, and breaks off with the words: بارگاه سلطنت زانو, corresponding to No. 377 (26 in this Cat.), fol. 140^a, l. 18. There seem to be lacunas after fol. 48 and fol. 56.

No. 1115, ff. 112, ll. 17; written by different hands, partly in Nasta'lik, partly in Shikasta; many pages badly injured; size, 11¼ in. by 7½ in.

69

Another copy of the *sixth*, *seventh*, and *eighth* volumes.
No date.

Sixth vol. on fol. 1^b; *seventh* vol. on fol. 264^b, beginning: حمد پروردگار است که ابو البشر را از قبضه خاک آفریده است.

Eighth vol. or geographical appendix on fol. 360^b, styled: در بیان روضة الصفا, and beginning: بدائع و صنائع ملک صانعی و آنچه است.

No. 552, ff. 404, ll. 27; careless and unequal Nasta'lik, written by different hands; illuminated frontispiece at the beginning of each volume; size, 16 $\frac{3}{8}$ in. by 9 $\frac{1}{4}$ in.

70

Another copy of the *sixth* and *eighth* volumes.

The *sixth* vol. begins on fol. 1^b, and is dated on fol. 300^a the 2nd of Jumâdâ-althâni, A. H. 1007 (A. D. 1598, Dec. 31); the *eighth* or geographical appendix (here wrongly styled the *seventh*) begins on fol. 301^b: خاتمه در بدائع صنائع و آنچه گماشته بکلك قدرت اوست است.

No date. The real *seventh* volume of the Raudat-alsafâ is not found in this copy.

No. 1522, ff. 338, ll. 25; Nasta'lik; partly collated; illuminated frontispiece at the beginning of each volume; size, 12 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$ in.

71

Another copy of the *seventh* and *eighth* volumes.

Beginning of the *seventh* volume on fol. 1^b: حصول سعادت دارين حمد پروردگار است که ابو البشر را از قبضه تير خاک است.

Beginning of the *eighth* volume or the geographical appendix on fol. 121^b: خاتمه تاريخ روضة الصفا في سير الانبياء، در بيان بدائع و صنائع ممالك ملك صناعي و آنچه نگاشته بکلك قدوة اوست است برای ارباب خبرت واصحاب بصيرت است.

No date. Richard Johnson, 1778. On fol. 121^a is stated that this copy of the eighth vol. was once in the possession of Hâjî Muḥammad Ridâ of Iṣfahân.

No. 3278, olim 16. J. 7, ff. 160, ll. 27; clear and distinct Nasta'lik; size, 12 in. by 7 in.

72

Another copy of the *eighth* volume or the geographical appendix.

Beginning: برای ارباب خبرت است. Dated the 12th of Dhû-alka'dah, A. H. 1126 (A. D. 1714, Nov. 19). Slight injuries. On fol. 1^a wrongly styled جلد هفتم.

No. 1125, ff. 48, ll. 24; clear Nasta'lik; size, 12 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$ in.

73

The same *eighth* volume.

No date. A little worm-eaten.

No. 1908, ff. 86, ll. 15; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

74

The same *eighth* volume.

Beginning: خاتمه تاريخ روضة الصفا در بيان بدائع و صنائع ملک صانع است. It is incorrectly styled جلد هفتم on fol. 1^a.

No. 990, ff. 33, ll. 19; careless Nasta'lik, alternating with Shikasta; the last two leaves added by another hand in clear Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

75

The same *eighth* volume.

Another excellent copy of the geographical appendix, beginning: برای ارباب خبرت و اصحاب بصيرت پوشيده. On the fly-leaf it is styled البلاد.

No date.

No. 2540, ff. 48, ll. 25; Nasta'lik; size, 13 $\frac{3}{4}$ in. by 8 in.

76

Khulâṣat-alkhbâr (خلاصة الاخبار).

The quintessence of chronicles, an abridgement of the Raudat-alsafâ, made A. H. 905 (A. D. 1499, 1500), by Ghiyâth-aldin bin Humâm-aldin Khwândamir, Mir-khwând's grandson, who was born at Harât about A. H. 880=A. D. 1475, and died A. H. 941=A. D. 1534, 1535. Comp. Bodleian Cat., Nos. 83-86; Rieu i. p. 96 sq.; W. Morley, p. 38 sq.; H. Khalfa iii. p. 163; Elliot, Bibliographical Index, p. 106 sq.; History of India, iv. p. 141 sq.; G. Flügel ii. p. 68, etc.

Contents:

Introduction about the creation, on fol. 2^b.

First makâlah, the prophets, on fol. 3^b.

Second makâlah, the Greek sages, on fol. 38^a.

Third makâlah, the kings of Persia, Arabia, etc., on fol. 41^a.

Fourth makâlah, history of Muḥammad, on fol. 69^a.

Fifth makâlah, the first four Khalifs and the Imâms, on fol. 90^b.

Sixth makâlah, the Umayyade Khalifs, on fol. 108^b.

Seventh makâlah, the 'Abbâside Khalifs, on fol. 126^b.

Eighth makâlah, minor dynasties contemporary with or subsequent to the 'Abbâsides, on fol. 153^b.

Ninth makâlah, Čingizkhân and the origin of his race, on fol. 212^b, first line.

Tenth makâlah, Timûr and his descendants, on fol. 234^a.

Conclusion about Harât and its celebrated men, on fol. 279^a.

Beginning: خلاصة كلمات راويان اخبار انبياء عالمي مقدار. و نقاوة منشآت واقفان آثار سلاطين است.

This copy was finished the 14th of Jumâdâ-althâni, A. H. 970 (A. D. 1563, Feb. 8). Ff. 40-55 supplied by a later hand. Presented by Sir W. Muir, July 18, 1877. The leaves are bound in European fashion from left to right.

No. 3185, ff. 296, ll. 27; Naskhî; size, 9 $\frac{3}{8}$ in. by 6 in.

77

Another copy of the same.

Introduction on fol. 3^b; makālah I on fol. 4^b, II on fol. 40^a, III on fol. 42^b, IV on fol. 70^b, V on fol. 95^a, VI on fol. 114^b, VII on fol. 132^b, VIII on fol. 158^a, IX on fol. 221^b, X on fol. 243^a; conclusion on fol. 293^a.

This excellent copy was finished the 4th of Dhū-alhijjah, A. H. 985 (A. D. 1578, Feb. 12).

No. 1102, ff. 310, ll. 24; beautifully clear and distinct Nasta'liq; the first two pages luxuriously illuminated; gilt headings from the third makālah to the conclusion; size, 14½ in. by 9 in.

78

The same.

Introduction on fol. 3^a; makālah I on fol. 4^b, II on fol. 54^a, III on fol. 57^b, IV on fol. 97^a, V on fol. 130^b, VI on fol. 156^b, VII on fol. 181^a, VIII on fol. 215^a, IX on fol. 305^b, X on fol. 336^a; conclusion on fol. 404^a.

No. 1995, ff. 424, ll. 21; small but clear Nasta'liq; small illuminated frontispiece; size, 8½ in. by 6½ in.

79

Habib-alsiyar (حبیب السیر).

The *first* volume of the well-known general history, called *حبیب السیر*, by the same Khwāndamīr, who was engaged in this work from A. H. 927 to 930 (A. D. 1521-1524); comp. Bodleian Cat., Nos. 70-82; Rieu i. p. 98 sq.; W. Morley, p. 42 sq.; Elliot, Bibliographical Index, pp. 106-110, and 121-127; History of India, iv. p. 154 sq.; G. Flügel ii. p. 70; J. Aumer, p. 75 sq., etc.

Edited Taharân, A. H. 1271; Bombay, A. H. 1273.

It is divided into three volumes (مجلد), each volume comprising four chapters (جزء).

This copy opens with a complete index on ff. 1^b and 381^a-383^b (the leaves being misplaced), beginning:

بیان نام این نامه نامی و تفصیل اقسام این صحیفه گرامی

The first volume itself begins on fol. 2^b: لطائف اخبار: لای نثار انبیاء عالمقدار و شرائف آثار معالی الخ.

Ifitāh or introduction about the creation, Iblis, the Jinns, etc., on fol. 9^a.

Chapter I, on the old prophets and philosophers, on fol. 12^a.

Chapter II, on the ante-Muhammadan kings, on fol. 115^a.

Chapter III, on Muhammad's life and exploits, on fol. 185^b.

Chapter IV, on the first four Khalifs, on fol. 280^b.

The volume concludes on fol. 380^b. Copied by Mu'min 'Alibeg. The date seems to be A. H. 1070 (A. D. 1659, 1660).

No. 757, ff. 383, ll. 25; Nasta'liq; illuminated frontispieces on ff. 1^b and 2^b; size, 10½ in. by 6½ in.

80

Another copy of the same *first* volume.

Ifitāh on fol. 9^b; chapter I on fol. 13^a, II on fol. 136^b, III on fol. 178^b, IV on fol. 310^b. Dated the 11th

of Ramadān, A. H. 1087 (A. D. 1676, Nov. 17). Slightly injured in a few places.

No. 163, ff. 425, ll. 19; clear Nasta'liq; ff. 145-425 written by a second hand on much whiter paper; size, 11 in. by 6½ in.

81

The same *first* volume.

Ifitāh on fol. 7^a; chapter I on fol. 10^a, II on fol. 100^a, III on fol. 161^a, and IV on fol. 258^b.

Dated the 1st of Rabi'-althāni, A. H. 1123 (fifth year of Bahādurshāh's reign)=A. D. 1711, May 19.

No. 2422, ff. 341, ll. 23; Nasta'liq, mixed here and there with Shikasta; ff. 2-6 supplied by another hand, fol. 1 a little injured; collated and annotated throughout; size, 12½ in. by 7½ in.

82

The same *first* volume.

Ifitāh on fol. 9^b; chapter I on fol. 13^a, II on fol. 133^a, III on fol. 216^b, IV on fol. 352^a. Copied by Maulānā Nūr-allāh.

No date. A seal from A. H. 1172 (A. D. 1758, 1759) on fol. 1^a.

No. 1927, ff. 472, ll. 21; distinct Nasta'liq; illuminated frontispiece; size, 10½ in. by 6 in.

83

The same *first* volume.

No date. Ifitāh on fol. 9^a; chapter I on fol. 13^a, II on fol. 138^a, III on fol. 227^a (heading omitted), IV on fol. 367^b. The last pages a little injured.

No. 363, ff. 484, ll. 19; clear Nasta'liq; illuminated frontispiece; size, 10½ in. by 6 in.

84

The same *first* volume.

No date. Ifitāh on fol. 11^a; chapter I on fol. 15^a, last line but one; II on fol. 163^b; III on fol. 265^b; IV on fol. 422^b, first line. Various readings and additions on the margin.

No. 1786, ff. 560, ll. 19; Nasta'liq; ff. 1-17, 32, 72, 96, 97, 105, 125, 126, 144, 169, 176, 177, 193, 208, 225, 226, 231-234, 288, 353, 360, 559, and 560 supplied by another hand; size, 11 in. by 6½ in.

85

The same *first* volume.

No date. Ifitāh on fol. 8^a; chapter I on fol. 11^a, II on fol. 104^b, III on fol. 172^b, IV on fol. 278^b. At the end of the first chapter, after fol. 103, there is a large lacuna, corresponding to No. 757 (79 in this Cat.), fol. 104^b, l. 16, to fol. 115^a, l. 18.

No. 417, ff. 361, ll. 23; Nasta'liq; size, 9½ in. by 6½ in.

86

Habib-alsiyar.

The *second* volume of the same work, beginning: الحمد لله الذى جعل للنبيين لسان صدق عليا وبعث للمعدن الامين رسولا الخ. Chapter I, history of the twelve

Imāms, on fol. 1^b; chapter II, history of the Umayyade Khalifs, on fol. 83^a; chapter III, history of the Abbāsīde Khalifs, on fol. 149^b; chapter IV, history of the contemporary dynasties from the Tāhirides to the kings of Khwārizm, on fol. 244^b.

Copied A. H. 1107 (A. D. 1695, 1696).

No. 1438, ff. 448, ll. 21; Nasta'lik; the first sixteen leaves supplied by a more modern hand, ll. 20; size, 10½ in. by 7 in.

87

Another copy of the same *second* volume.

It is a little incomplete at the end; one or two leaves are missing. Its last words, *ان الانسان لطيفي*, correspond to the preceding copy, fol. 447^b, l. 3. Chapter I on fol. 1^b, II on fol. 93^a, III on fol. 165^b, IV on fol. 275^a. Slightly injured. A blank on fol. 427^b.

No. 1787, ff. 518, ll. 21; Nasta'lik; size, 11¼ in. by 7½ in.

88

Habīb-alsiyar.

The *third* volume of the same work, beginning: *یار بشای خود سخن سازم کن - در گلشن حمد نغمه پردازم کن الخ*.

Chapter I, history of the Khāns of Turkistān, of C'ingizkhān and his descendants, on fol. 1^b; chapter II, history of the dynasties contemporary with the C'ingizkhānians, on fol. 94^b; chapter III, history of Timūr and his descendants, on fol. 146^b; chapter IV, history of the Safawī dynasty down to Shāh Isma'il's death, A. H. 930 (A. D. 1524), on fol. 410^b.

Biographical appendix, on fol. 493^b.

Conclusion (اختتام), on geography and cosmography, on fol. 500^a.

No date. A note (from the 2nd of Jumādā II, A. H. 1153 = A. D. 1740, August 25) on fol. 1^a: *جلد سوم حبیب السیر باخاتمه دوم جمادی الثانی سنه ۱۱۵۳ هجری*.

No. 1788, ff. 536, ll. 29-30; partly in Nasta'lik, partly in Naskh; written by three different hands on different paper (ff. 1-286 on a more brown, the rest on a more white one); illuminated frontispiece and ornamented initial pages at the beginning of the first three chapters; size, 12½ in. by 8 in.

89

A slightly defective copy of the same *third* volume.

This copy is incomplete at the end. Beginning as in the preceding copy. Chapter I on fol. 1^b, II on fol. 47^a, III on fol. 79^b (here called by mistake *مجلد چهارم*), IV on fol. 209^b. Biographical appendix, on fol. 249^b. Conclusion, or geographical and cosmographical part (here entitled: *جلد آخر تاریخ حبیب السیر که مشهور* (ومعروفست بعجائب المخلوقات وچون روز بآخر: میرسد آن طیوران مرغان ضعیف را.... to the preceding copy, fol. 535^a, l. 2.

According to the colophon, on fol. 78^a, the second

chapter of this volume was finished by 'Abd-almalik ibn 'Imād-al-din of Kirmān, the 7th of Jumādā-al-thānī, A. H. 1012 (A. D. 1603, November 12).

No. 1384, ff. 268, ll. 35-38; small Nasta'lik; a few pages supplied by another hand; size, 14 in. by 9½ in.

90

Another more defective copy of the same.

The whole conclusion on geography and cosmography is wanting in this copy. Chapter I on fol. 1^b, II on fol. 69^b, III on fol. 112^b, IV on fol. 382^b. Good old but undated copy.

No. 1892, ff. 387, ll. 35; small but distinct Nasta'lik; size, 12 in. by 6½ in.

91

Another copy of the first *three* chapters of the *third* volume.

Chapter I on fol. 1^b, II on fol. 225^a, III on fol. 353^a. No date.

No. 846, ff. 606, ll. 19; very large and distinct Nasta'lik; some pages a little injured; size, 12½ in. by 8 in.

92

Another copy of the *third* chapter of the *third* volume.

Beginning: *ای نام تو زبب نامه الخ*.

No heading. No date. This copy is nicely written, but worm-eaten and slightly injured at many corners.

No. 3420, olim 16. J. 15, ff. 273, ll. 25; clear and distinct Nasta'lik; size, 11 in. by 7 in.

93

A slightly defective copy of the same *third* chapter.

Heading: *جزو سیوم از مجلد ثالث در ذکر صادرات افعال و واردات اقوال حضرت صاحب قران میر تیمور گورکان الخ*. Beginning as usual. It breaks off with the words: *ملاقات فرمود و ابواب انعام و احسان....* corresponding to fol. 409^b, first line, in No. 1788 (88 in this Cat.).

No. 590, ff. 564, ll. 19; Nasta'lik; size, 10¼ in. by 5¾ in.

94

A large fragment of the same *third* chapter.

This fragment, which does not contain the history of Timūr or of his immediate successors, begins with A. H. 855, the date of the accession of Mirzā (or Sultān) Abū-alkāsim Bābar, the son of Mirzā Baisunghar, and grandson of Shāhrukh. The first heading, with which the copy opens (corresponding to No. 1788, fol. 260^b, l. 19), runs thus: *ذکر توجّه میرزا ابو القاسم بابر بجانب بلخ و بدخشان و بیان عصیان او پس بیگ بدار الملک خراسان*, 'account of Sultān Bābar's conquest of Khurāsān and Badakhshān.' The date of completion, given on fol. 367^a, l. 11, is exactly the same as in Ouseley 289 in

the Bodleian Library (Bodleian Cat., No. 77), viz. Dhū-alka'dah, A. H. 929 (بمآذ ذى قعدة سنة تسع و عشرين) = A. D. 1523, September-October.

This copy was finished the 8th of Rabi'-alawwal, A. H. 1026 (A. D. 1617, March 16). It is collated throughout, and bears numerous traces of correction and amplification. There are some blanks occasionally, and several leaves are misplaced; for instance, the proper order of ff. 55-60 is: 55, 59^b, 59^a (ff. 59 and 56 being turned upside down), 57, 58, 56^b, 56^a, 60; and of ff. 251-280: 251, 257, 258, 253-256, 252, 259, 261-268, 260, 269, 270, 278, 272-277, 271, 279, 280.

No. 3019, ff. 368, ll. 19-21; very careless and unequal Nasta'liq; size, 9½ in. by 5¼ in.

95

Another copy of the *fourth* chapter of the *third* volume.

Beginning: جزو چهارم از مجلد سیم در ذکر طلوع آفتاب دولت و اقبال شاهی و بیان اختصاص یافتن آنحضرت باصناف الطاف عنایت الهی حبیب السیر ای یافته از منزل مه تا ماهی - ذرات جهان از کرمات آگاهی الخ. Biographical appendix, on fol. 192^b; conclusion, on fol. 208^a, first line.

No date.

No. 758, ff. 290, ll. 21; Nasta'liq, unequally written by different hands; seriously damaged in many pages, especially by worms; size, 9½ in. by 5½ in.

96

The same *fourth* chapter.

Biographical appendix, on fol. 100^a; the اختتام, or geographical conclusion, on fol. 108^a margin.

The copy, which is undated (11th-12th century of the Hijrah), was greatly injured, especially in the margin-columns, but has been carefully mended.

Bibliotheca Leydeniana.

No. 2591, ff. 154, ll. 15 in the centre, ll. 28 in the margin-column; Nasta'liq; size, 8½ in. by 5¼ in.

97

A slightly defective copy of the same *fourth* chapter.

The first page is wanting in this copy, which begins abruptly: . . . پادشاه کشور عقبی, corresponding to No. 758 (95 in this Cat.), fol. 1^b, last line. Biographical appendix, on fol. 152^a; conclusion, on fol. 164^b. The last pages a little damaged.

The date, written distinctly 832, is impossible; it is probably A. H. 1032 (A. D. 1623).

No. 864, ff. 219, ll. 19; Nasta'liq; ff. 7-9 and 206-211 supplied by another hand, ll. 35-42; size, 9½ in. by 6 in.

98

A more defective copy of the same *fourth* chapter.

Biographical appendix, on fol. 321^b; conclusion, on fol. 345^a. Of the latter there are only a few pages found in this copy, which breaks off, on fol. 349^b, with these words: که سنگ اسفل آن متحرک است و سنگ اعلى

. . . ساکن و از زیر سنگ, corresponding to No. 1788 (88 in this Cat.), fol. 501^b, l. 8.

No. 2988, ff. 349, ll. 13; Nasta'liq; size, 10½ in. by 6½ in.

99

Extracts from the *Ḥabib-alsiyar*.

Two large extracts from the *second* volume of Khwāndamir's work; the *first*, on ff. 1^b-69^b, comprises a portion of the fourth chapter, or the history of the dynasties, contemporary with the 'Abbāside Khalifs, from the Tāhirides down to the kings of Ṭabaristān, beginning:

بعد از تمهید قواعد محمد پادشاهی الخ; the *second*, on ff. 73^a-245^a, contains the whole third chapter of the same volume, or the history of the 'Abbāside Khalifs, beginning: اصناف حمد و سپاس بقیاس مالک; comp. J. Aumer, p. 76, No. 224, III and IV. An index of the 'Abbāside Khalifs (that is, of the *second* extract) is found on the fly-leaves.

Copied in the month Rabi'-alawwal, A. H. 1210 (A. D. 1795, September-October).

No. 414, ff. 245, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.

100

Khulāṣa-i-Ḥabib-alsiyar (خلاصه حبیب السیر).

The biographies of eminent Shaikhs, Amirs, 'Ulamas, and poets, which are found in different parts of Khwāndamir's *Ḥabib-alsiyar*, collected into one volume and entitled: خلاصه تاریخ حبیب السیر.

These are extracts, not from the *second* volume of that work (از جلد دوم), as is stated on fol. 1^a and in the first heading on fol. 1^b, but exclusively from the third. They begin with the time of Timūr, and go down to that of the Āḡ-ḡoyunlū dynasty.

1. خلاصه تواریخ حبیب السیر از مجلد دوم (!!) در ذکر بعضی از سادات و مشایخ و علما و اکابر که معاصر بودند با صاحب قرآن ستوده مآثر, on fol. 1^b.

Beginning: بر ضمائر ارباب اخبار ظاهر و آشکار: خواهد بود که الخ.

2. گفتار در ذکر بعضی از سادات و مشایخ و افاضل که معاصر بودند تا خاقان عابد عادل, on fol. 10^b.

3. ذکر شمه از حال مشایخ و افاضل که معاصر بودند بآن پادشاه عادل, on fol. 29^b.

4. ذکر بعضی از اعظام سادات و مشایخ و علما که معاصر بودند با سلطان سعید, on fol. 34^b.

5. در ذکر بعضی از سادات و نقبا و مشایخ و علما که معاصر بودند با معز السلطنة و الخلافت سلطان حسین میرزا, on fol. 43^a.

6. ذکر طائفة از سادات و علما و اشراف که بعضی از ایشان با سلاطین آق قویلوک (!) معاصر بوده و زمرة در

ایام دولت ابد بیوند شاهی اکتساب فضل و کمال بوده اند
on fol. 76^b.

On fol. 91^a-104 there is added as خاتمه the description of *Harât* (خاتمه در بیان شمه از صفات دار السلطنة) هرات و عمارات و باغات آن بلد و جنت آیات و ذکر بعضی از اهل فضل دهر که در ایام دولت جناب امیر علیشیر عالی گهر درین دیار بوده اند و در ظل تربیت و عنایتش عالی (آسوده اند).

Beginning: بر رای عالم سالکان مسالك توفیق الخ.

No. 145, ff. 104, ll. 17; large and clear Nasta'lik; size, 12½ in. by 6½ in.

101

Lubb-altawârikh (لب التواريخ).

General history, from the earliest times to A. H. 948 (A. D. 1541, 1542), by Yahyâ bin 'Abd-allatîf Kazwîni, who died A. H. 962 (A. D. 1555); see Bodleian Cat., Nos. 88-95; Rieu i. p. 104 sq.; G. Flügel ii. p. 71; Cat. Codd. Or. Lugd. Bat. iii. p. 6; Krafft, p. 87; Elliot, Bibliographical Index, p. 129 sq.; History of India, iv. p. 293 sq. H. Khalfa v. p. 307 fixes the author's death in A. H. 960 (A. D. 1553). A Latin translation, with the title 'Medulla Historiarum,' appeared in A. F. Büsching's 'Magazin für die neue Historie und Geographie,' vol. xvii, Halle, 1783. It is divided into four kîsms.

Beginning: حمد و سپاس مر خدای را که سلاطین جهان
بر آستانه عظمتش الخ.

Index on ff. 2^a-3^a, in which, on fol. 2^a, l. 4 ab infra, قسم دوم must be read instead of فصل اول, and l. 3 ab infra, فصل اول instead of قسم دوم. The third kîsm has here as well as in the text only two makâlas instead of the usual three, corresponding to the second and third in Rieu i. p. 105, so that the first (Abû Bakr, 'Umar, and 'Uthmân) is omitted, probably because the copyist, being a Shi'ite, felt conscientious scruples about mentioning these enemies of 'Alî.

Kîsm I in two fasls: fasl I, Muḥammad, on fol. 3^a; fasl II, the twelve Imâms, on fol. 9^a.

Kîsm II: The ante-Muḥammadan kings in four fasls: 1. Pishdâdians, on fol. 19^b; 2. Kayânians, on fol. 23^a; 3. Mulûk-altawâ'if, on fol. 29^a; 4. Sâsânians, on fol. 30^b.

Kîsm III: The post-Muḥammadan rulers in two makâlas: 1. Banû Umayyah, on fol. 40^b; 2. Banû 'Abbâs, on fol. 44^a; and six bâbs, viz. 1. Dynasties contemporary with the 'Abbâsides, in eleven fasls, from the Tâhirides to the Karâkhitâ's of Kirmân, on fol. 53^a; 2. Moghuls, from C'ingizkhân to Abû Sa'id, on fol. 92^b (here باب دوم to be read instead of فصل اول); 3. Successors of Abû Sa'id in Îrân, in five fasls, from the Çûpânians to the Sarbadârs, on fol. 106^b (on fol. 109^a, فصل چهارم to be read instead of فصل دوم, and فصل پنجم instead of فصل ششم on fol. 128^a; the third fasl, not marked, begins on fol. 111^b); 4. Tîmûr and his successors in Îrân, on fol. 132^b; 5. Karâ-ḵoyunlû and

Âḡ-ḵoyunlû Sultâns, on fol. 156^a, without heading, in two fasls; 6. Uzbegs of Transoxania and Khurâsân, on fol. 172^a (باب چهارم to be read instead of باب ششم).

Kîsm IV: Ṣafawîs, on fol. 174^a. Accession of Tah-mâsp, on fol. 191^a. A small lacuna after fol. 191.

Dated at Lâhûr, Ramaḍân, A. H. 1031 (A. D. 1622, July-August).

No. 1986, ff. 192, ll. 15; Nasta'lik; worm-eaten and damaged, particularly on the last twenty-six leaves; size, 8½ in. by 4½ in.

102

The same.

Beginning as in the preceding copy. Index on ff. 2^b-3^b.

Kîsm I in two fasls, on ff. 3^b and 10^a.

Kîsm II in four fasls, on ff. 22^a, 25^b, 31^a, last line, and 33^a.

Kîsm III, here in three makâlas, as in Rieu i. p. 105, on ff. 43^b (Abû Bakr, 'Umar, 'Uthmân, and 'Alî), 44^b (Banû Umayyah), and 49^b (Banû 'Abbâs); and six bâbs, on ff. 57^a (read here باب اول instead of فصل اول in l. 4), 90^a, 101^b, 125^a, 145^b, and 160^b.

Kîsm IV on fol. 162^a. Beginning of Tahmâsp's reign, on fol. 181^a.

No date. Eleventh century of the Hijrah. The copy belonged formerly to Mr. Richard Johnson.

No. 526, ff. 184, ll. 15 on ff. 1-51, ll. 17 on ff. 52-184; Nasta'lik by different hands, as it seems; worm-eaten throughout; size, 7 in. by 4½ in.

103

The same.

The index is wanting in this copy; there appears besides a most peculiar date, viz. A. H. 977 (حالا که سنه 977), on fol. 225^b, l. 7, due no doubt to a later addition, as foreign to the original as the date 963 in the second copy of Rieu's Cat., p. 105.

Kîsm I on fol. 4^b, II on fol. 26^a, III on fol. 51^b (where دوم must be read instead of سوم), IV on fol. 225^b. Dated the 25th of Shawwâl, A. H. 1053 (سنه 1053 = ثلاث و خمسين), Jan. 6, at Jahângirnagar by Khwâjah Muḥammad bin 'Abd-alrasûl bin Khwâjah Ḥamid-alkhâlidî. The last three leaves of this MS., from fol. 262^b to 264^b, are filled with a ḡasidah on the bow and arrow, تیرو کمان, by Tâhir of Balkh (see the third bait), which begins:

ای برسر نشانه نشان کرد شانه را
وی شانه را به تیر زده یا نشانه را

This copy was presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil College 9th of August, 1819.

No. 3394, olim 14. J. 24, ff. 264, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

104

Ta'rikh-i-Ibrâhîmî (تاریخ ابراهیمی).

A general history of the world, of a rather desultory character, from Âdam to A.H. 956 (A.D. 1549), see this date on fol. 206^b, l. 7 (compare the following copy, fol. 218^b, l. 13), or even to A.H. 957 (A.D. 1550), see Bodleian Cat., No. 97 (identical with this work). In Elliot's History of India, iv. pp. 213-217, and Rieu iii. pp. 1013^a and 1046^a, A.H. 952 (A.D. 1545, 1546) is given as final date of the composition of this work, because the history of Humâyûn's reign is brought down to that year, see fol. 238^b, l. 5. Another title of this history is تاریخ همایونی, because it was compiled in Humâyûn's reign. The author's name is given on fol. 1^a of the following copy as Ibrâhîm bin Harîr (probably *Jarîr*, since on fol. 1^b the great Tabari is likewise called Muḥammad bin Harîr instead of Jarîr). In Beale's 'Oriental Biographical Dictionary,' Calcutta, 1881, p. 115, the author is styled Ibrâhîm bin Harîrî, and the work is said to have been dedicated to Bâbar (!).

The preface, which begins on fol. 1^b: بعد از حمد : الهی و نعت حضرت رسالت پناهی نموده میشود الخ contains only a few lines, and gives neither title, date, nor author's name. It starts at once with a discussion on ante-Muḥammadan chronology, the age of the world, etc.

History of the Israelites (old prophets, Jewish kings, etc.), beginning with Âdam, on fol. 3^a; Jesus, on fol. 22^b; Seven Sleepers, on fol. 25^a.

Old philosophers (شعۃ از احوال حکما), from Luḡmân to Buzurjmîr, on fol. 27^b.

Old Persian kings, from Gayûmarth to Yazdajird III, on fol. 32^a.

History of Muḥammad, his family, children, companions, the first four Khalîfs and the twelve Imâms, on fol. 53^b.

Umayyade Khalîfs, on fol. 103^b.

'Abbâside Khalîfs, on fol. 118^b (interspersed with short biographical accounts of contemporary shaikhs, poets, etc.; for instance, Abû-alḥasan Kharakânî, on fol. 135^b; Abû Sa'îd bin Abû-alkhair, on fol. 138^b).

Minor dynasties: Tâhirîdes and Ṣaffârîdes, on fol. 158^b; Sâmanîdes, on fol. 159^a; Ghaznawîdes, on fol. 162^b; Khwârizmshâhs, on fol. 165^b; Atâbegs, on fol. 167^b; Ghûrîdes, on fol. 170^a; Kurt kings, on fol. 174^a; notices of renowned shaikhs, etc., on fol. 176^b.

Cîngîzkhan, his ancestors, children, and successors, going down to A.H. 956, on fol. 178^b; Karâ-koynulû, on fol. 195^a; Âk-koynulû, on fol. 199^a; Ṣafawîs, on fol. 202^b.

History of India, beginning with a general survey of the kings of Dihlî (ملوک هند) from the time of Kutb-aldîn Aibak, on fol. 206^b. Kings of Gujarât, beginning with Muẓaffarshâh, and other minor dynasties, on fol. 211^b.

History of Timûr and his successors, with notices of shaikhs and poets of the same time, on fol. 213^a.

IND. OFF.

Sultân Bâbar, on fol. 234^b, last line. Birth of Humâyûn, and account of his reign to A.H. 952, on fol. 235^b. Dated the 4th of Ṣafar, A.H. 1096 (A.D. 1685, Jan. 10).

No. 1874, ff. 239, ll. 17; Nasta'lik; size, 10½ in. by 6½ in.

105

Another defective copy of the same.

This copy is in a very precarious state, it is not only incomplete at the end (about three pages wanting here, the last words agreeing with fol. 238^b, l. 14, in the preceding copy), but defective in many other places, and greatly damaged in the first 150 leaves. Fol. 79 is almost completely torn away; considerable lacunas after ff. 134 and 137 (the first corresponding to the preceding copy, fol. 122^b, l. 1, to fol. 126^a, l. 9; the second to fol. 129^a, l. 3, to fol. 129^b, last line, chiefly comprising the biographical account of Bâyezîd Bisṭâmî). A great number of leaves are like cinder, and almost fallen to pieces. Beginning the same as in the preceding copy.

History of the Israelites, etc., on fol. 3^a.

Old philosophers, on fol. 31^a.

Old Persian kings, on fol. 36^a.

Muḥammad, etc., on fol. 60^a.

Umayyade Khalîfs, on fol. 114^a.

'Abbâside Khalîfs, on fol. 130^b (Kharakânî, on fol. 144^b; Abû Sa'îd bin Abû-alkhair, on fol. 147^b).

Minor dynasties: Tâhirîdes and Ṣaffârîdes, on fol. 169^a; Sâmanîdes, on fol. 170^a; Ghaznawîdes, on fol. 173^b; Khwârizmshâhs, on fol. 177^a; Atâbegs, on fol. 178^b, last line; Ghûrîdes, on fol. 181^b; Kurt kings, on fol. 185^b. Notices of renowned shaikhs, etc., on fol. 188^b.

Cîngîzkhan, etc., on fol. 190^b; Karâ-koynulû, on fol. 207^b, l. 3; Âk-koynulû, on fol. 211^a, l. 2; Ṣafawîs, on fol. 215^a, l. 4 (the latter three without headings).

History of India, etc., on fol. 218^b; kings of Gujarât, etc., on fol. 223^b.

Timûr, etc., on fol. 224^b; Bâbar, on fol. 247^b; Humâyûn, on fol. 248^a.

No date. An entry from A.H. 1069 (A.D. 1658, 1659), on fol. 1^a.

No. 428, ff. 251, ll. 19; Nasta'lik; ff. 240-251 are written by another hand; size, 9 in. by 4½ in.

106

Nusakh-i-Jahânârâ (نسخ جهان آرا).

General history of the world from the oldest times to A.H. 972 (A.D. 1564, 1565), commenced A.H. 971 (A.D. 1563, 1564) by Kâdî Aḥmad bin Muḥammad Alghafarî of Rai (who died A.H. 975=A.D. 1567, 1568). The title of the book is a chronogram, see fol. 3^a, l. 5; author's name on fol. 2^a, l. 11. It is dedicated to Abû-almuẓaffar Shâh Tahmâsp Ṣafawî, and divided into one hundred and three parts; comp. Bodleian Cat., No. 98; Rieu i. p. 111 sq.; Elliot, History of India, iv. p. 298 sq.; G. Flügel ii. p. 72; H. Khalfa ii. p. 658, etc.

Contents:

Preface, on fol. 1^b, beginning: شده نامورز نامت نسخ جهان آرا الخ.

Index, on ff. 3^a-4^b.

'*Unwân* or introduction, on fol. 4^b, in two حرف; 1. age of the world; 2. meaning of the word 'prophet.'

First Nuskah: God's prophets and elects (در احوال), subdivided into two آیت: 1. prophets before Muḥammad, beginning with Âdam (در ذلر انبيا), on fol. 5^a; 2. Muḥammad and the Imâms (در احوال حضرت خاتم الانبيا صلى الله عليه و حضرت), on fol. 13^a, in two [[احضرات] اوصيا عليهم التحية والثنا], (a) Muḥammad's life; (b) the twelve Imâms.

Second Nuskah: the kings of the world down to the Karâ-koynulû and Âk-koynulû (در احوال سلاطين), on fol. 22^a, in two صفحه.

Sahîfah I (در فرقه قبل از اسلام), in two صفحه: 1. Persian kings from Gayûmarth to Yazdajird III (در), on fol. 22^a, in four سطر; 2. from the kings of Babylon to the Khâkâns of the Turks (در سلاطين), on fol. 26^a, in six سطر.

Sahîfah II (در ملوک بعد از اسلام), in twenty صفحه: 1. the Umayyade Khalifs (در بنی امیة), on fol. 31^a, in two حرف; 2. the 'Abbâside Khalifs (در بنی عباس), on fol. 34^a, in two سطر, with an offshoot (فروع عباسیة), containing the vassals of the 'Abbâsides, in five حرف, viz. the Tâhirides, Banû Aghlab, Tâllûnis, Ikshidîs, and Âl-i-Hamdân; 3. the Sayyids (ولات), on fol. 42^a, last line, in six سطر, viz. the Sultâns of Spain, the Sultâns of Yaman, the Sharifs of Makkah, the Isma'ilis of Egypt, with offshoots, the Sultâns of Gilân and Mâzandarân, with offshoots, viz. Âl-i-Ziyâr, Âl-i-Buwaih, and Kâkûyah, etc., and the Musha'sha's of Khûzistân, with offshoots; 4. the Şaffârides (صقاریة), on fol. 65^b; 5. the Sâmanides (در آل سامان و سبکتگین), on fol. 68^b, with their offshoots, in four سطر, viz. Alptigins, Sabuktigins, Khwârizmshâhs, and Banû Ilyâs; 6. the Saljûks of Îrân, Tûrân, Syria, and Kirmân (در آل سلجوق), on fol. 74^b, in four سطر; offshoots of the Saljûks in two حرف; (a) Mawâlî or Freedmen, in seven کلمه; (b) A'âlî or Amirs, in four کلمه; 7. the Âl-i-Ayyûb of Egypt, Syria, and Yaman (در آل ایوب), on fol. 95^b, in two سطر; 8. the Ghûrides (در ملوک غور), on fol. 100^b, in two سطر; offshoots in two حرف; (a) Ghulâmân or slaves of Sultân Shihâb-aldin; (b) A'âlî or Amirs, in two کلمه; 9. the Sultâns of Maghrib (در سلاطين مغرب), on fol. 107^a, in four سطر; 10. the 'Arab Amirs (در امرای عرب), on fol. 109^b, in three سطر; 11. the Greek emperors (در قیاصرة روم), on fol. 112^b; 12. the rulers of Turkistân and Transoxania (در حکام ترکستان و ماوراء النهر), on fol. 115^b, in two سطر; 13. the rulers of the Kurds and Lûrs (الوار), on fol. 118^b, in two سطر; 14. the kings of Tabaristân and Rustamdâr (در ملوک طبرستان و رستم‌دار), on fol. 123^b, in two سطر; 15. the kings of the borders (در سلاطين)

اطراف), on fol. 132^b, in four سطر; 16. the Moghul Sultâns (در سلاطين مغول), i.e. Çingizkhân and successors, on fol. 137^b, in four سطر; 17. the Gûrgânîs (در سلاطين گورگانیة), i.e. Timûr, his ancestors and his sons, on fol. 160^a; descendants in four سطر; (a) descendants of Mirzâ Jahângir; (b) Shâhrukh and descendants; (c) descendants of 'Umar Shaikh; (d) Mirân-shâh and descendants; 18. race of 'Uthmân (در سلاطين عثمان), on fol. 175^a; 19. the Karâ-koynulû (در سلاطين قرا قوینلو), on fol. 180^a; 20. the Âk-koynulû (در سلاطين آق قوینلو), on fol. 183^b.

Third Nuskah: the Şafawî dynasty (در سلاطين), especially from A. H. 906 to 972 (A. D. 1500-1564), on fol. 190^b.

No date. Worm-eaten throughout.

No. 28, ff. 226, ll. 19; Nasta'lik; size, 9½ in. by 5½ in.

107

An incomplete copy of the same.

This copy is extremely defective, not only in the beginning, but in many places in the text, where extensive lacunas are found. The first leaf is missing. The author's name appears on fol. 1^b, l. 3: Aḥmad bin Muḥammad alḳâḍî Ghaffârî; the dedication to Abû-al-muẓaffar Shâh Tahmâsp Bahâdurkhân on fol. 2^a, last line; and the title on fol. 2^b, l. 6. Index on ff. 2^b-4^b.

'*Unwân* or introduction, on fol. 4^b, in two harfs.

First Nuskah, in two âyahs, on fol. 5^a. The larger portion of the first âyah is missing, as well as the beginning of the first naṣṣ of the second (comprising the life of Muḥammad), in consequence of a large lacuna after fol. 7; see the preceding copy, ff. 5^b-13^b, and the following copy, No. 101, ff. 10-16. The second naṣṣ of the second âyah begins on fol. 8^a.

Second Nuskah: *Sahîfah I*, in two saḥḥas, on ff. 14^b and 18^b. *Sahîfah II*, in twenty saḥḥas: 1. on fol. 24^a; 2. on fol. 27^b; 3. on fol. 36^b; 4. on fol. 65^a; 5. on fol. 68^a; 6. on fol. 75^b; 7. on fol. 104^b (read here هفتم instead of مقدم); 8. on fol. 110^a; the end of the first and the beginning of the second kalimah of the second harf of the offshoots (A'âlî or Amirs) are missing in consequence of a lacuna after fol. 115, corresponding to the following copy, No. 101, fol. 110^b, l. 8, to fol. 111^b, last line; 9. on fol. 116^b; 10. on fol. 119^a; the larger portion of the third saṭar (Banû Asad) is missing, as there is again a lacuna after fol. 121, corresponding to No. 101, fol. 118^b, l. 9, to fol. 120^b, middle of l. 3 ab infra; 11. on fol. 122^a; beginning missing in consequence of the same lacuna; 12. on fol. 124^a; again a lacuna after fol. 127, which comprises the few concluding words of the second saṭar and the beginning of the thirteenth saḥḥah, corresponding to No. 101, fol. 127^a, l. 3 ab infra, to fol. 128^a, lin. penult.; 13. on fol. 128^a; beginning missing, second saṭar on fol. 128^b; 14. on fol. 132^b; again a lacuna after fol. 135, comprising a portion of the first saṭar, corresponding to No. 101, fol. 138^a, l. 8, to fol. 139^a, l. 7; the second saṭar begins on fol. 136^a;

a lacuna after fol. 141, comprising the end of the second saṭar and the beginning of the fifteenth saḥḥah, corresponding to No. 101, fol. 145^a, l. 11, to fol. 147^b, l. 8, middle; 15. beginning missing; 16. on fol. 145^a; a very large lacuna after fol. 147, comprising almost the whole four saṭars and a portion of the seventeenth saḥḥah, corresponding to No. 101, fol. 153^a, l. 9, middle, to fol. 178^b, first line; 17. opens abruptly in the history of Timūr's ancestors, on fol. 148^a; the first saṭar of the descendants, which begins on fol. 153^a, is defective owing to a lacuna after fol. 153, corresponding to No. 101, fol. 183^b, l. 10, to fol. 184^a, end of l. 9; the second saṭar is for the same reason defective in the beginning; 18. on fol. 168^b; 19. on fol. 174^a, breaking off on fol. 177^b; a large lacuna after fol. 177, corresponding to No. 101, fol. 196^b, l. 3, to fol. 210^b, l. 3, comprises the end of the nineteenth saḥḥah, the whole of the twentieth (the Āḡ-koyunlū), and the beginning of the

Third Nuskah, which opens abruptly, on fol. 178^a, in the reign of Shāh Isma'il. The record of events from A. H. 906 to 972 begins here on fol. 179^a. The copy breaks off on fol. 234^b, in A. H. 972, after the first twelve lines, just as in Rieu i. p. 115.

The remainder of this copy, viz. ff. 235^a–259^b, contains a fragment of Amir Yahyā bin 'Abd-allatīf al-Husaini al-Kazwini's *Lubb-altawāriḡh* (compiled A. H. 948, see above, 101–103 in this Cat.), beginning with the *fifth bāb* of the *third kism* (the *Karā-* and *Āḡ-koyunlū*), and breaking off in the reign of Shāh Isma'il Ṣafawī; the *sixth* and *last bāb* of the *third kism* (the *Uzbegs*) is found here on fol. 247^a, the beginning of the *fourth kism* (the Ṣafawī dynasty) on fol. 248^b.

This defective copy belonged formerly to Mr. Richard Johnson.

No. 61, ff. 259, ll. 19; clear and distinct Nasta'liq; ff. 235–259 written by several other hands; size, 9 in. by 4½ in.

108

Another equally defective copy of the same.

It begins abruptly on fol. 3^a in the preface. First words: *ملال زدوده و پایۀ قدر النح*, corresponding to the preceding copy, fol. 1^a, middle of l. 2.

Author's name on fol. 3^b, l. 1; dedication to Tahmāsp on fol. 4^b, l. 3 sq.; title on fol. 4^b, ll. 7 and 8. Index on ff. 4^b–7^a, first line.

'Unwān on fol. 7^a.

Nuskah I, first *āyah*, on fol. 7^b, last line; a lacuna after fol. 9, comprising one leaf (Yāfeth to Ishāk). *Second āyah*, first naṣṣ, on fol. 14^b; this part breaks off on fol. 16^b, in consequence of a very extensive lacuna after fol. 16, which comprises the end of the *first naṣṣ* and almost the whole *second naṣṣ*, together with the *first Ṣaḥīfah* of *Nuskah II*, except a short portion of the *second naṣṣ*, the beginning of the *first Ṣaḥīfah* of *Nuskah II* (on ff. 1 and 2), and the portion from the end of the fourth saṭar of the second saḥḥah to the end of the sixth saṭar of the same (on ff. 17^a–20^a). These small remnants, which are preserved here, cor-

respond to the preceding copy, fol. 13^b, l. 7, to fol. 15^b, l. 3, and fol. 21^a, l. 1, to fol. 24^a, l. 14.

The *second Ṣaḥīfah* of *Nuskah II*, in twenty saḥḥas, is found here: 1. on fol. 20^a; 2. on fol. 23^b; 3. on fol. 33^b; 4. on fol. 60^b; 5. on fol. 63^b, l. 6 (heading omitted); 6. on fol. 70^b; 7. on fol. 98^a; 8. on fol. 103^b (read *قريب* instead of *ششم*, and *غوريه* instead of *هشتم*); 9. on fol. 113^a; 10. on fol. 115^b, last line; 11. on fol. 119^b, first line; 12. on fol. 123^a; 13. on fol. 127^a; 14. on fol. 133^a; 15. on fol. 145^b, first line; 16. on fol. 151^a; 17. on ff. 177^a–187^b and 223–231^a; 18. on ff. 231^a, 231^b, 188^a–193^a (read *هزدهم* instead of *سيزدهم*); 19. on fol. 193^a; 20. on fol. 196^b.

Nuskah III, on ff. 204^b–222^b and 232^a–244^b. There is a lacuna after fol. 222, corresponding to the preceding copy (No. 61), fol. 190^a, last line, to fol. 191^b, l. 2. On fol. 244^b this *Nuskah* breaks off in A. H. 936, corresponding to No. 61, fol. 207^b, l. 4 ab infra, so that the final portion of No. 61 (viz. ff. 208–234) is entirely missing here. But there is another lacuna on the last page, between ll. 1 and 2, where the copyist probably found a gap in the MS., from which he transcribed this, corresponding to No. 61, fol. 205^a, lin. penult., to fol. 207^a, lin. penult. A seal of A. H. 1188 (A. D. 1774, 1775) on the fly-leaf.

The proper order of the leaves is: 3–16, lacuna, 1, 2, lacuna, 17–187, 223–231, 188–222, lacuna, 232–244, lacuna.

No. 101, ff. 244, ll. 15; Nasta'liq; greatly injured and part totally destroyed by the worms; size, 8½ in. by 4½ in.

109

Mirāt-aladwār (مرآت الادوار).

General history, from Ādam to A. H. 974 (A. D. 1566, 1567), by Muḥammad Muṣliḥ-al-dīn al-Lāri al-Anṣārī, who died at Āmid in Diyārbakr, A. H. 979 (A. D. 1571, 1572); see Rieu i. pp. 116 and 117; H. Khalifa i. p. 241; G. Flügel ii. p. 74 (where it is wrongly styled *مختصر تاریخ لاری*, etc. As five leaves are missing at the beginning of this copy, the author's name does not appear. It is divided into ten bābs, viz.

1. Ādam and the first prophets, imperfect at the beginning.
2. The Pishdādians of Persia and the prophets and holy men of their time, on fol. 4^b.
3. The Kayānians and their contemporaries, on fol. 27^b.
4. The Sāsānians and their contemporaries, on fol. 47^b.
5. Origin and rise of the Islām, history of Muḥammad, the first four Khalifs, the Imāms, the Umayyades, and the 'Abbāsides, on fol. 65^b.
6. The other dynasties contemporary with and posterior to the 'Abbāsides, on fol. 216^b, in eight ṭabaḡas, viz. (a) the Ṣaffārides, on fol. 216^b; (b) the Sāmānides, on fol. 219^a; (c) the Dailamīs, on fol. 223^a; (d) the Ghaznawides, on fol. 230^b; (e) the Saljūks, on fol. 246^a; (f) the Khwārizm-shāhs, on fol. 280^b; (g and h) the Isma'ilīs of Maghrib and Irān, on fol. 287^b.
7. Čingizkhān and his successors, on fol. 300^a.
8. Timūr and his successors in Irān, on fol. 354^b.
9. Hasanbeg and his successors (the Āḡ-koyunlū), beginning not marked. The brief mention of the Ṣafawī rulers, Shāh Isma'il and Shāh

Tahmâsp, is found on ff. 426^b and 427^a. 10. The first 'Uthmânî or Turkish Sultâns from their origin to A. H. 974, the date of the death of Sulaimân I and the accession of Salim II, on fol. 428^b.

No date.

The abrupt beginning runs thus: قابیل رسم نکاح را ترک کردند و شقوق فجور و فسوق بظهور آوردند الخ.

No. 166, ff. 451, ll. 21; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

110

Ta'rikh-i-Alfi (تاریخ الفی).

The *first half*, or about the *first two* volumes of the very rare and valuable general history, which is known as the Ta'rikh-i-Alfi, and gives a detailed account of the millennium after Muḥammad's death to A. H. 997 (A. D. 1589). It was commenced, by order of the emperor Akbar, in A. H. 993 (A. D. 1585), by Mullâ Aḥmad Tatawî, and continued, after his assassination on the 15th of Ṣafar, A. H. 996 (A. D. 1588, January 15), see below, No. 3293 (112 in this Cat.), fol. 2^a, l. 9 sq., by Āṣafkhân. The final revision of the first two volumes was undertaken by Badâ'ûnî in A. H. 1000 (A. D. 1591, 1592), that of the third by Āṣafkhân; comp. Bodleian Cat., No. 99; Rieu i. p. 117 sq.; Elliot, Bibliographical Index, p. 143 sq.; and History of India, v. pp. 150-176. This copy comprises the first five hundred years, and goes down to A. H. 510.

Beginning of the *first* volume, on fol. 1^b: آغاز کتاب در بیان اموری که واقع شده بود در سال اول از رحلت خاتم النبیین که چون خاتم النبیین رحلت فرمودند اهل بیت آغازگریه و زاری کردند الخ.

The *second* volume begins here, on fol. 254^b, with the 135th year of the Riḥlat or death of Muḥammad (=A. H. 145): و از جمله وقائع این سال آنکه ابراهیم عبد الله الخ.

The copy is very badly written, and extremely incorrect in dates. There is the greatest confusion in the headings, but the text seems to be in proper order and uninterrupted.

Dated the 5th of Rajab, A. H. 1058 (A. D. 1648, July 26).

No. 836, ff. 602, ll. 27-32; very unequally written in different kinds of careless Nasta'lik and Shikasta by many different hands; some pages seriously damaged; illuminated frontispiece; size, 13 $\frac{3}{8}$ in. by 8 in.

111

The same.

Another copy of the *second* volume, beginning exactly like the preceding copy with the 135th year of the Riḥlat, but going down to the middle of the 506th year of the same era (A. H. 145-516), that is, six years further than No. 836. It comes to an abrupt end with the words: قرار بآن داد که روز نهم The 500th year of the Riḥlat (the end of the *second* volume in the preceding copy) concludes here on fol. 253^b, l. 3.

Most of the last thirty-eight leaves are severely damaged.

No. 10, ff. 262, ll. 30; clear and distinct Nasta'lik; size, 14 in. by 8 $\frac{3}{8}$ in.

112

The same.

The *second*, *third*, and *fourth* volumes of the Ta'rikh-i-Alfi.

Second volume (No. 3291) begins here (much later than in the two preceding copies) with the Khilâfat of Muḥammad Amin bin Hârûn-alrashid, in the year of the Riḥlat, 183 (=A. H. 193), and goes down to that of Al-Muktafi (Abû 'Abdallâh bin almustazhir) in the year of the Riḥlat, 520 (=A. H. 530), that is, twenty years further than No. 836.

Third volume (No. 3292) begins with the year of the Riḥlat, 521 (=A. H. 531), and breaks off in the year of the Riḥlat, 682 or 683 (=A. H. 692 or 693); there are besides two large lacunas in this volume, viz. between ff. 312 and 313 (eight blank leaves being inserted), and between ff. 409 and 410 (six blank leaves).

Fourth volume (No. 3293) begins, after the preface of the continuator Āṣafkhân, with the end of the year of the Riḥlat, 684 (=A. H. 694), and goes down to the year of the Riḥlat, 987 (=A. H. 997).

This excellent copy was finished the 14th of Rabi'-althânî, A. H. 1015 (A. D. 1606, August 19).

No. 3291, ff. 442; No. 3292, ff. 415; No. 3293, ff. 494, ll. 27; clear and distinct Nasta'lik; size, 12-12 $\frac{1}{2}$ in. by 8-8 $\frac{1}{4}$ in.

113

The same.

The *second half* or the *third and fourth* volumes of the Ta'rikh-i-Alfi, together with a small portion of the second volume, incomplete at the end. It begins in the midst of the 484th year of the Riḥlat (=A. H. 494): در آن سعی و اجتهاد نمودند اثری الخ. 10 (111 in this Cat.), fol. 221^a, first line, and goes down to the beginning of the 975th year of the Riḥlat (=A. H. 985). The *second half* (or the 501st year of the Riḥlat = A. H. 511) begins on fol. 33^b, l. 4. There is a lacuna after fol. 59. Ff. 85 and 542-549 are severely damaged. The right order of ff. 141-149 is this: 141, 143-148, 142, 149; and of ff. 183-187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, ll. 30; clear and distinct Nasta'lik; size, 14 $\frac{1}{8}$ in. by 8 $\frac{3}{4}$ in.

114

The same.

A large portion of the same *second half*, beginning in the midst of the 545th year of the Riḥlat (=A. H. 555): مابعد از چند روز زين الدين الخ. and going down to the end of the 974th year of the Riḥlat (=A. H. 984). It breaks off with these words: و يک هزار دويست کس ازیشان بقتل آوردند مجملًا درين روز corresponding to No. 3293 (112 in this Cat.), fol. 493^a, l. 9.

Many headings are omitted.

No. 121, ff. 495, ll. 30; clear Nasta'lik; size, 14 $\frac{1}{8}$ in. by 8 $\frac{3}{4}$ in.

115

The same.

Another portion of the *second half* of the Ta'rikh-i-Alfi, beginning in the midst of the 585th year of the Rihlat (=A.H. 595): *متوجه قطع و قطع مادّة ملاحدة*: اسمعيلية الخ, corresponding to No. 312 (113 in this Cat.), fol. 127^a, l. 26, and going down to the midst of the 974th year of the Rihlat (=A.H. 984). It breaks off with the words: *يازده كس از نسل شاه اسمعيل*, corresponding to No. 312, fol. 548^b, last line.

A full index of this copy's contents is found on the fly-leaves.

No. 316, ff. 476, ll. 29-30; written in good and distinct Nasta'lik by at least three different hands; size, 13½ in. by 8½ in.

116

The same.

Another portion of the same *second half*, beginning with the 553rd year of the Rihlat (=A.H. 563): *ذكر وقائع سال پانصد و پنجاه و سيوم از رحلت سيد البشر* *و قانع سال پانصد و پنجاه و عليه و آله التحية من الملك الخ*, and going down to the end of the 932nd year of the Rihlat (=A.H. 942). It breaks off with these words: *محمد سلطان و سلطان*. *جنيد برلاس ضبط خزائن دهلي مأمور شدند و آنحضرت*.... corresponding to No. 3293 (112 in this Cat.), fol. 388^b, first line.

No. 152, ff. 211, ll. 31; small, but clear Nasta'lik; illuminated frontispiece; slightly worm-eaten throughout; size, 12½ in. by 7½ in.

117

The same.

A smaller portion of the *second half*, or the *third volume* of the Ta'rikh-i-Alfi, beginning with the 501st year of the Rihlat (=A.H. 511): *ذكر وقائع سال پانصد و يكم از رحلت سيد بشر*.... *دراوائل اين سال سلطان سنجر الخ*, and going down to the middle of the 679th year of the Rihlat (=A.H. 689). It breaks off with the words: *بجانب روم فرستادند و پادشاه*.... corresponding to No. 316 (115 in this Cat.), fol. 147^b, l. 5. Blanks on ff. 186^b, 196^a, 196^b, 199^a, 199^b (entirely blank), 200^a, and 215^a.

No. 835, ff. 320, ll. 29; clear and distinct Nasta'lik; illuminated frontispiece; size, 13½ in. by 8½ in.

118

Muntakhab-i-Ta'rikh-i-Alfi (منتخب تأريخ الفى).

Extracts from the Ta'rikh-i-Alfi, comprising:

1. Account of the Russians, on fol. 1^b.
2. Extract from the history of Shâhrukh and account of Khotan and Khotâ, in the years 806 and 812, on fol. 9^b.
3. Extract from the history of Sultân Sa'idkhân and account of Tibet, in the year 929, on fol. 22^b.
4. Account of Kashmîr, on fol. 27^b.

5. Account of the fortress of Kangra and its capture in 1029, on fol. 33^a.

6. Account of Mâlwah, Gujarât, Fathpûr, etc., on fol. 35^b sq.

No. 1719, ff. 46, ll. 15; Shikasta; size, 9½ in. by 5½ in.

119

Majâmi'-alakhbâr (مجامع الاخبار).

A compendium of general history, from the beginning to A.H. 1000 (A.D. 1591, 1592), by Muhammad Sharif alhusaini, known as Wuḳû'î, who entered a second time the service of the emperor Akbar in A.H. 998 = A.D. 1590 (see fol. 3^b, l. 3 ab infra). The title, written here incorrectly as *مجامع الاخبار*, appears on fol. 4^a, l. 5. On fol. 1^a the work is simply called: *تأريخ محمد شريف وقوى*.

Beginning: *ستایش سعادت اساس مالکی را سز که ملک قدیمش بیزوالست الخ*.

There is no proper subdivision to be found in this copy; we only learn from fol. 64^b and other occasional headings, that it comprises two makâlas of very unequal proportion, the first comprising the ante-Muhammadan, the second the post-Muhammadan history.

First makâlah (not marked) begins with a short sketch of the usefulness of historiography (*بیان فوائد علم تأريخ*), on fol. 4^a, after which follow:

Old prophets, kings of the Israelites, etc., on fol. 4^b, beginning with Adam and ending with Khâlid bin Sinân (Jesus on fol. 21^a, Seven Sleepers on fol. 23^a, St. George on fol. 23^b, Simeon on fol. 24^b).

Old philosophers and sages, on fol. 25^a, ending with Buzurjmihr.

Old Persian kings, on fol. 29^a, in four ṭabaqât, from Gayûmarth to Yazdajird III.

Banû Lakhm in the Arabian 'Irâq, on fol. 56^a.

The Ghassânians in Syria, on fol. 57^b.

The Tubba's in Yaman, on fol. 58^b.

Second makâlah, on fol. 64^b, beginning with the history of Muhammad's life, his genealogy, wives, children, etc.; the first four Khalifs, the twelve Imâms, the Ashâb, etc. (Abû Bakr on fol. 74^a, 'Umar on fol. 76^a, 'Uthmân on fol. 78^b, 'Ali on fol. 83^a, the Imâms on fol. 90^b).

The Umayyade Khalifs, on fol. 92^b.

The 'Abbâside Khalifs, on fol. 114^a.

Minor dynasties, contemporary with the 'Abbâsides: Tâhirides, on fol. 204^a; Ṣaffârîdes, on fol. 205^a; Sâmanîdes, on fol. 206^a; Dailamis, on fol. 209^a; Ghaznawides, on fol. 214^a; Ghûrîdes, on fol. 217^a; Kurt kings, on fol. 219^b; Saljûks, on fol. 221^a (Saljûks of Kirmân, on fol. 229^b; Saljûks of Rûm, on fol. 230^a); Khwârizmshâhs, on fol. 230^b; Isma'îlis, on fol. 237^b (this part is curiously styled *باب از مقلات اول*); Ḥasan Ṣabah, on fol. 240^b; Karâkhitâ'is of Kirmân, on fol. 242^b; Atâbegs of Fârs, Diyârbakr, and Adharbaijân, in three shu'balis, on fol. 243^a; Atâbegs of Lûristân, on fol. 246^a.

Moghuls, on fol. 246^b, to Tughâtîmûrkhân.

(History of Cingizkhân begins on fol. 249^a; a short

chapter on the Sultāns of Egypt, on fol. 255^a; reign of Sultān Abū Sa'idkhān, on fol. 260^b.)

Sultāns who ruled after the Moghuls in some of the Bilād-i-jibāl, that is, the local dynasties of the Ā'ingiz-khānīs, in five ṭā'ifas, of which however only four are distinctly marked, viz. Ā'ūpānīs, on fol. 263^b; Īlkānīs, on fol. 264^a; Muẓaffarīs, on fol. 266^a (preceded on fol. 265^a by the history of Amir Shaikh Abū Ishāq, the last Īnjūking, which is probably reckoned as third ṭā'ifah); and Sarbadārīs, on fol. 268^b.

The Timūrīdes in Īrān and Tūrān, beginning with Timūr himself, on fol. 271^a, and ending with a short sketch of the Čaghataīkhānīs of Tūrān, on fol. 304^b.

History of India, *first part*, beginning on fol. 306^a with Sabuktagin; Kutb-aldin Aibak, and the following kings of Dihlī, on fol. 306^b, down to Sultān 'Alā-aldin Maḥmūdshāh bin Sultān Muḥammadshāh, the last of the Sayyids, and the rise of the house of Lūdi.

Kings of Gujarāt, from the early Rājās to A. H. 999, on fol. 334^b.

Bahmanī kings of the Dakhan, on fol. 336^b.

Kings of Bangālāh, on fol. 338^a.

Rulers of Mālwah, on fol. 340^a.

Rulers of Jaunpūr, on fol. 342^b.

History of India, *second part*, from Bahlūl Lūdi to Ibrāhīm Lūdi, on fol. 343^b.

Sketch of the reign of the Karā-koynulū, on fol. 344^b; of the Āk-koynulū, on fol. 352^a; of the Uzbeḡs, on fol. 360^a; of the Šafawīs, on fol. 364^b (accession of Shāh 'Abbās, on fol. 383^a); and of the 'Uthmānī Sultāns, on fol. 385^a.

History of India, *third part*, beginning with Bābar, on fol. 389^b (a portion of his history has been told already in the chapter of the Šafawīs, on fol. 369^b sq.); first reign of Humāyūn, on fol. 391^a; Shirkhān, etc., on fol. 393^a; second reign of Humāyūn, on fol. 398^a; Akbar, on fol. 398^b. The history of this emperor is brought down to A. H. 1000.

No date. The oldest entry on fol. 1^a is from A. H. 1027 (A. D. 1618), so that the copy of this rare work, not met with anywhere else, is comparatively old. Other seals from A. H. 1169, 1192, 1198, etc.

No. 1758, ff. 410, ll. 23; very small Nasta'lik; worm-eaten and occasionally damaged besides, particularly on fol. 55; size, 10 in. by 5½ in.

120

General history.

An anonymous universal history from the beginning of the world to A. H. 1001 = A. D. 1592, 1593 (the last date found here, on fol. 537^b), and the conquest of the Dakhan by Akbar. The copy is defective, both at the beginning and in many parts of the context; in fact, it is impossible to state how many lacunas there may be, and how many leaves are misplaced by the binder, as there are no catchwords at all, and the contents of the book are in the most hopeless state of confusion imaginable. No strict subdivision is visible anywhere. To give an idea of the pell-mell character of this book, we subjoin the principal headings in the order in which they appear:

Fragments of a general index, on ff. 1 and 2, with a lacuna both after fol. 2 and fol. 2.

Part of the history of the Khalif 'Uthmān, on fol. 3^a (the story of his death appears on fol. 533^b!). Again a lacuna after fol. 5.

Part of the history of 'Alī, on fol. 6^a (the beginning of 'Alī's Khilāfat appears on fol. 532^b in the middle of the page!).

History of Hasan, on fol. 15^b; of Husain, on fol. 18^a; of 'Alī ibn Al-Husain and the following Imāms, on fol. 19^b sq.

Khilāfat of Mu'āwiyah, on fol. 27^a; of Yazid, on fol. 29^b. History of the martyrs of Karbalā, on fol. 32^a.

The other Umayyade Khalifs, on fol. 32^b.

Abū Muslim, on fol. 56^b.

'Abbāsīde Khalifs in Asia, on fol. 58^a sq.

'Abbāsīdes in Egypt, on fol. 83^b.

Kings of Yaman, on fol. 90^a.

Ghassānians in Syria, on fol. 100^b.

Banū Umayyah in Maghrib, on fol. 103^a.

Banū Aghlab in Afrika, on fol. 103^b.

Mulaththamīn, on fol. 106^b.

The Ṭālūnīs, on fol. 108^a.

The Īkhshidīs, on fol. 108^b.

The Ḥamdānīs, on fol. 109^a.

The Tuḡhtiginīs, on fol. 110^b.

The Dānishmandīs, on fol. 111^a.

The Urtukīs, on fol. 111^b.

The Salikīs, on fol. 112^a.

The Isma'īlīs in Afrika, Egypt, and Syria, on fol. 112^a.

Sharīfs of Makkah, on fol. 116^b.

The Banū Kilāb of Ḥalab, on fol. 118^a; the Banū 'Ukail, on fol. 118^b; the Banū Asad, on fol. 119^b.

The Musha'sha' Sayyids, on fol. 120^a.

The Atābegs, on fol. 121^a.

The Ayyūbites, on fol. 128^b. History of Šalāḥ-aldin Yūsuf and his successors, on fol. 129^a.

Mamlūk kings of Egypt, etc., on fol. 145^b.

Old Persian kings, on fol. 175^a sq.

Mulūk-altawā'if, on fol. 192^b.

Kings of Tabaristān, on fol. 205^b; Ḥusām-aldanlah and successors in Māzandarān, on fol. 207^b. Rulers of Gilān, on fol. 211^b; of Rustamdār, on fol. 212^b. Kings of Dailam or Būwaihīdes, on fol. 216^a.

Washmgir and his successors, on fol. 222^b.

The Tāhirīdes in Khurāsān, on fol. 224^a.

The Šaffārīdes, on fol. 226^a.

The Ghaznawīdes, on fol. 228^a (the Sāmānīdes follow on fol. 382^b, between the Āl-i-Jū'ī and the Āl-i-Afrāsiyāb!).

The Saljūks, on fol. 235^a.

Rulers of Khwārizm, on fol. 245^a.

The Ghūrīdes, on fol. 255^a.

Rulers of Kurdistān, on fol. 268^b; of Lār, on fol. 269^b; of Hurmuz, on fol. 273^b; of Shīrwān, on fol. 274^b.

Atābegs of Adharbaijān, on fol. 275^b.

Salgharīdes, on fol. 276^a.

Rulers of Kirmān, on fol. 280^a.

Karākhītā'ī rulers in Kirmān, on fol. 281^b.

Muẓaffarīdes in Fārs, on fol. 283^a.

Sarbadārīs in Khurāsān, on fol. 295^a.

Kurt kings in Harāt, on fol. 297^a.

Shāhrukḥ, on fol. 300^a.

The Āk-koynulū, on fol. 314^a; the Karā-koynulū, on fol. 315^b.

Shaikh Şaif-aldin and successors, on fol. 318^b.

Shâh Isma'il, on fol. 320^a.

Shâh Tahmâsp, on fol. 331^b.

Rulers of Khatâ or China in thirty-six *ṭabakât*, but arranged in a very queer and incomprehensible manner; it begins with a ninth *ṭabakâh* on fol. 339^b; after the twenty-first suddenly a new series of *ṭabakât* sets in on fol. 346^a, and a third series again on fol. 347^b.

The descendants of Yâfeth bin Nûh, on fol. 352^b (immediately after the thirty-sixth *ṭabakâh* of the Chinese rulers).

The emperor Humâyûn, on fol. 354^b.

Cingizkhân, on fol. 364^a.

Sultâns of Transoxania after Muḥammadkhân, on fol. 369^b.

Âl-i-Jûji in Khwârizm, on fol. 372^b.

The Sâmanides (see above), on fol. 382^b.

Âl-i-Afrâsiyâh, on fol. 389^a.

Sultâns of Transoxania before Timûr, on fol. 391^b.

Timûr, on fol. 392^a, last line sq.; his death, on fol. 410^a; his successors in Transoxania, on fol. 410^b sq.

The emperor Bâbar, on fol. 415^a.

History of the Israelites after Joshua, on fol. 424^b.

History of the Ptolemies in Egypt, on fol. 430^a.

Âdam and the patriarchs (Âdam's history pretends to be the European version, according to the people of Frangistân; the author says, God created Âdam in Frangistân (sic!), and brought him then to the paradise), on fol. 431^a.

Jesus' birth and life, on fol. 433^a.

Roman emperors, on fol. 433^b.

Saljûks in Rûm, on fol. 449^b.

The 'Uthmânî dynasty, on fol. 452^b.

Ante-Muḥammadan rulers of India, on fol. 470^b.

Shâkmûnî, on fol. 473^b.

Post-Muḥammadan rulers of India, on fol. 479^b.

Khiljî dynasty, on fol. 482^b; Tughluḳshâhs, on fol. 489^b; the Sayyids, on fol. 496^b; house of Lûdi, on fol. 502^b; Shirkhân Afghân and his successors, on fol. 506^a.

Sultâns of Gujarât, beginning with Muẓaffarshâh, on fol. 509^a.

After fol. 512 a large lacuna; rulers of Rûm appear again on fol. 513^a, beginning with منجائيل; on fol. 514^a the history of Iskandar bin Karâ Yûsuf begins; on fol. 415^a the history of Gujarât continues, and goes down to the abdication of Muẓaffar III, A. H. 980.

Rulers of Mâlwah, on fol. 523^a.

Lacuna after fol. 527. Portion of the history of the Râjahs of Kashmir, on fol. 528^a.

Again the emperor Bâbar, on fol. 530^b.

On fol. 532^b suddenly appears the Khilâfat of 'Alî (see above); on fol. 533^b the death of 'Uthmân; on fol. 534^a an account of Ṭalhah and Zubair.

On fol. 535^a continuation of Indian history. On fol. 537^b the last date, A. H. 1001, and a short statement about the conquest of the Dakhan.

The following pages are more or less seriously injured: ff. 1, 21, 22, 175, 176, 184^b, 185^a, 190^b, 191^a, 192^b, 193^a, 257, 258, 282^b, 283^a, 323, 324^a, 341, 342^b, 343, 344^a, 368, 370^a, 380, 381, 386-388, 397^b, 398, 399, 403, 404, 408^b, 409, 446^b, 447^a, 513, and 537.

The upper half of fol. 105 is glued together with fol. 106. Bibliotheca Leydeniana. No date.

No. 2370, ff. 537, ll. 19; clear Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

121

Ma'din-i-akhbâr-i-Aḥmadi (معدن اخبار احمدی).

Part of the *second* volume of the general history of the world by Aḥmad bin Bahbal bin Jamâl Kamgû, commonly known as Kanbû, who compiled it in Jahângir's reign, about A. H. 1023 (A. D. 1614); see Rieu iii. p. 888, where a large portion of the first volume, going down to the reign of Ibrâhîm Lûdi, is described. This *second* volume comprises the history of the Caghatai dynasty and the rulers of India from Timûr to Jahângir, see the beginning of our copy, on fol. 1^b: تاریخ معدن اخبار احمدی در بیان خلافت سلسله شریفه چغتیه و بعضی از سلاطین دیار هند تا عهد خلافت ظل الله نور الدین محمد جهانگیر پادشاه غازی الخ. It is divided into many ذکر, like the first volume (see Rieu, loc. cit.), but only four are properly numbered, viz. the fortieth on fol. 115^b, the forty-first on fol. 127^a, the forty-second on fol. 128^a, and the forty-third on fol. 146^b, where a new section begins.

Contents:

Reign of Timûr, on fol. 2^a; Timûr's descendants, on fol. 27^a; beginning, on fol. 27^b, with 'Umar Shaikh Mirzâ; Bâbar, on fol. 31^b; *first* reign of Humâyûn, on fol. 49^a; Akbar's birth in A. H. 949, on fol. 63^b; Shir Shâh Sûr, on fol. 95^a, Islâmshâh bin Shirshâh, on fol. 115^b; Firûzshâh bin Islâmshâh, on fol. 129^a; Muḥammad 'Adil Sûr, Ibrâhîm Sûr, and Sikandar Sûr, on fol. 128^b; *second* reign of Humâyûn, on fol. 139^a; Akbar, on fol. 146^b.

This copy breaks off in the thirty-seventh year of Akbar's reign, A. H. 999 (A. D. 1590, 1591).

The copy belonged formerly to Sir Barry Close.

No. 814, ff. 343, ll. 14; large and very distinct Nasta'liq; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

122

Tirâz-alakhbâr (طرز الاخبار).

The *first* volume of a large and extensive general history of the world, composed by Najm-aldin Aḥmad bin Faḍl-allâh of Khûzistân, called Aḥmadbegkhân alîfahânî, and dedicated to the emperor Aurangzib (see fol. 2^a, ll. 17 and 18, and fol. 2^b, l. 3 ab infra). The title is a chronogram, and gives as date for the commencement of this work A. H. 1052 (A. D. 1642, 1643); see fol. 2^b, l. 14, and comp. Rieu iii. p. 1056^a.

This first volume contains:

1. A large cosmographical introduction, styled افتتاح و بیان معنی وجود و اثبات واجب الوجود و آگاهی دادن از اولین مخلوق در سلسله ممکن الوجود و تحقیق موجودات روحانی و جسمانی و تفصیل مراتب مخلوقات از جواهر و اعراض. This introduction comprises the whole range

of astronomical, physical, geographical, philosophical, and psychological sciences in the same manner, as, for instance, Kāẓwīnī's cosmography. Beginning, on fol. 1^b:

طرز کارنامه اخبار عوالم ابداع بنام اقدس حق قدیم رواست که بقیومیت ذات کامله قوام انتظام اجناس جواهر موجودات الخ

2. The *first* bāb of the whole work, styled آغاز (see fol. 60^a), and introduced by a preface, entitled مفتاح, on the Jinns and the creation of Ādam and Eve, on fol. 57^b ذکر خلق بنی جان و احوال ایشان). The first bāb itself is divided into two *ḥāt*, the *first* of which comprises the whole biblical history in four *ḥāt*: (1) from Ādam to Jacob, on fol. 60^a; (2) from Joseph to Khidr, on fol. 81^a; (3) from Joshua, the son of Nūn, to David, including an account of Luḳmān, on fol. 104^b; (4) from Solomon to Jesus, St. George, the Seven Sleepers, etc., on fol. 113^a. The second *ḥāt* comprises the old Persian dynasties, the Pishdādians, the Kayānians, the Mulūk-alṭawā'if, the Sāsānians, etc., together with short accounts of contemporary ante-Muḥammadan rulers; likewise in four *ḥāt*: (1) on fol. 142^a, (2) on fol. 150^a, (3) on fol. 157^b, (4) on fol. 159^a, introduced by an ethical chapter on the duties and qualities of a Pādishāh. Beginning of this *first* bāb, on fol. 57^b: سرآغاز هرنامه نامی اسم سامی: واجب الاعظامی زبید که قولش از شائبة صوت و حرف میراست الخ

No. 733, ff. 195, ll. 23; Nasta'liq; size, 15 $\frac{3}{8}$ in. by 9 $\frac{7}{8}$ in.

123

Intikhāb-i-Muntakhab (انتخاب منتخب).

An abridgment of Muḥammad Yūsuf bin Shaikh Raḥmat-allāh al-Ataki al-Kan'ānī's general history, entitled منتخب التواریخ, and completed A. H. 1056, 15th of Dhū-alḥijjah (A. D. 1647, January 22), a detailed description of which is given in Rieu i. pp. 122-124. This extract, which is styled انتخاب منتخب تواریخ, or simply انتخاب منتخب (see fol. 2^b, l. 9), was made, as far as the bad handwriting allows us to decipher, by 'Abd-alshakūr (see fol. 2^a, l. 8), and finished under 'Ālamgir, A. H. 1084 (A. D. 1673, 1674). It goes down, like the original, to the accession of Shāhjahān, A. H. 1037, and is divided into the same five *kisims*.

Beginning: انتخاب منتخب کلام ابلغ النظام و خلاصة مقاصد و مرام سلاطین ذی الاحترام الخ

Dated the 25th of Rajab, in the twenty-fourth year of Muḥammadshāh's reign (= A. H. 1155, not 1149, as here is written, A. D. 1742, September 25).

No. 170, ff. 144, ll. 20; Shikasta; size, 10 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

124

Mirāt-al'ālam (مرآت العالم).

General history, from the oldest times to A. H. 1078

(A. D. 1667, 1668), usually ascribed to Bakhtāwarkhān (who died A. H. 1096 = A. D. 1685), but composed in fact by Shaikh Muḥammad Bakā; see below in the Mirāt-i-Jahānumā. For further details we refer to Bodleian Cat., Nos. 114-116; Rieu i. pp. 125-127 and iii. pp. 890 and 1080^a; W. Morley, p. 52 sq.; and Elliot, History of India, vii. p. 145 sq.

It is divided into a mukaddimah and seven Ārāyish (see the index on ff. 3^a-5^a), viz.:

Mukaddimah, on the creation, on fol. 5^a.

Ārāyish I, on ante-Muḥammadan history, on fol. 35^a, in four numāyish.

Ārāyish II, history of Muḥammad, the first four Khalifs, etc., on fol. 54^b, in twelve numāyish.

Ārāyish III, history of the Umayyade and 'Abbāsīde Khalifs, as well as of the other contemporary and succeeding dynasties to Timūr, on fol. 141^a, in eight numāyish.

Ārāyish IV, history of Timūr and his descendants, of the Turks in Asia Minor, and the Ṣafawī dynasty, on fol. 215^a, in five numāyish.

Ārāyish V, history of India to the accession of Bābar, on fol. 235^b, in nine numāyish.

Ārāyish VI, history of Bābar, Humāyūn, Akbar, Jahāngir, and Shāhjahān, on fol. 298^a, in five numāyish.

Ārāyish VII, history of Aurangzib and his contemporaries, probably beginning on fol. 459^a (the heading is missing), in three pairāyish.

The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the خاتمة

پیرایش, forms here the *fourth* نمود of the third پیرایش of the seventh Ārāyish. At the end is a short addition by another author, fixing the death of Bakhtāwarkhān in A. H. 1096.

Beginning of this copy: الحمد لله الذى منّ على المؤمنين اذ بعث فيهم رسولا منهم يتلوا عليهم آياته و اوضح لهم الخ

Copied by Ghulām Muḥammad, but not dated. Col-
lated throughout. Ff. 130^b, 151^b, 152^a, 156^b, 380^b,
and 435^b a little injured.

No. 986, ff. 613, ll. 21; Nasta'liq; illuminated frontispiece; size, 11 $\frac{1}{4}$ in. by 7 in.

125

A fragment of the same Mirāt-al'ālam.

Beginning: برترین گوهری که تاجداران کشور فصاحت و تخت نشینان خطه بلاغت را پیرایه افتخار باشد حمد و ثنائی یگانه ایست الخ

Detailed index, on ff. 4^a-7^a.

This fragment consists of two incoherent portions, written by two different hands, and contains:

The preface, on fol. 1^b.

The index, on fol. 4^a.

The mukaddimah or introduction, on fol. 8^a.

The beginning of the first Ārāyish, on fol. 9^b, which breaks off already on fol. 11^a.

An index of the 250 poets, whose short biographies are given in the khātimah of this work, on ff. 12^b-16^b.

The greater portion of the *seventh* Ârâyish, containing the history of 'Âlamgir's reign from A. H. 1068-1078 (A. D. 1658-1668), that of the contemporary rulers, amirs, shaikhs, etc., together with a topographical and statistical account of Hindûstân, etc., on ff. 17^a-153^b, defective both at the beginning (where two leaves are missing) and at the end (where a large lacuna of forty-seven leaves is found after fol. 153).

The last words of the *khâtimah*, on fol. 154^a.

Consequently there are missing in this copy: the greater portion of Ârâyish I, the entire five Ârâyish from II-VI inclusive, the beginning and end of Ârâyish VII, and the whole *khâtimah* or *tadhkirah* of Persian poets, except the last few lines.

The greater part of this copy, viz. ff. 17-154, was written by Muḥammad Maṣṣûr, A. H. 1131 (A. D. 1719). A marginal note on fol. 4^a tells us that the muḥaddimah and first six Ârâyish formed *one* volume, and the rest the *second*; therefore ff. 1-12 (or 1-16) belong to that *first*, the rest to the *second* volume.

Several leaves are greatly injured; many parts quite effaced and illegible.

No. 899, ff. 154, ll. 24-25; Nasta'liq, by two different hands; size, 9½ in. by 5½ in.

126

Mirât-i-Jahânnumâ (مرآت جهانناما).

An almost complete copy of the extremely rare Mirât-i-Jahânnumâ or general history of the world, an enlarged edition of the Mirât-al-'âlam, which is due, like the shorter work, to the authorship of Shaikh Muḥammad Bakâ (born A. H. 1037 = A. D. 1627, 1628, died A. H. 1094 = A. D. 1683), and not to Bakhtâwarkhân, as Rieu has proved in his Cat., iii. pp. 890 sq. and 1018^a; see also Elliot, History of India, vii. pp. 145-165. The usual edition of this work is that by the author's nephew Muḥammad Shafi', A. H. 1095 (A. D. 1684). Our copy wants a portion of the introduction (two leaves being missing in the beginning, and leaving the question who the editor was uncertain), all the rest is complete; but the division into Ârâyish differs considerably from that in Rieu's incomplete copy, especially as there are eleven instead of seven, although the contents are exactly the same. Minor differences appear in the subdivisions of the various Ârâyish, and it is not unlikely that we have got here the later edition of Muḥammad Bakâ's younger brother Ridâ, see Rieu iii. p. 1018. It opens in the elaborate index (on ff. 1^a-5^a) with the *first* Pairâyish of the *first* Ârâyish.

Contents:

Muḥaddimah, on fol. 5^a, on creation, in five Guftâr.

Ârâyish I, ante-Muḥammadan history, in three Pairâyish: 1. On fol. 11^a, old prophets, in forty-nine Numâyish, from Âdam to the Seven Sleepers, St. George, the monk Jarîh, and Khâlid bin Sinân. 2. On fol. 63^a, old philosophers, in sixteen Numâyish, from Luḳmân to Democritus and Buzurjmihr. 3. In two Numâyish: (a) on fol. 66^a, old Persian kings, from Gayûmarth to Yazdajird III; (b) on fol. 71^b, kings of Yaman and Syria before the Islâm.

Ârâyish II, history of Muḥammad, the first four Khalîfs, and the Imâms, in nine Pairâyish: 1. On fol.

72^b, Muḥammad's life from his birth to the flight, in nine Numâyish. 2. On fol. 88^a, Muḥammad's life from the flight to his death, in thirteen Numâyish. 3. On fol. 133^b, his wives, children, scribes, etc., in three Numâyish. 4. On fol. 138^b, the first four Khalîfs, in four Numâyish. 5. On fol. 161^a, the Imâms, in twelve Numâyish. 6. On fol. 166^b, the Aṣḥâb, etc., alphabetically arranged in twenty-seven Numâyish. 7. On fol. 173^b, the Tâbi'in and the four Mujtahidin, beginning with Abû Ḥanîfah, in two Numâyish. 8. On fol. 176^a, the seven readers of the Kurân and the traditionists, in two Numâyish. 9. On fol. 178^a, renowned Shaikhs, Saints, Hakîms, etc., in four Numâyish.

Ârâyish III, the Umayyade and the 'Abbâside Khalîfs, together with the contemporary minor dynasties, in eight Pairâyish: 1. On fol. 230^a, the Umayyades. 2. On fol. 234^a, the 'Abbâsides. 3. On fol. 239^b, minor dynasties, from the Tâhirides to the Karâkhitâ's of Kirmân, in eleven Numâyish. 4. On fol. 251^b, kings of Rûm, from the Caesars to the Osmanlis, in eight Numâyish. 5. On fol. 256^b, Sharîfs of Makkah and Madinah. 6. On fol. 257^a, Khâns of the Turks, in four Numâyish. 7. On fol. 258^b, Çingîzkhân and his descendants, in seven Numâyish. 8. On fol. 266^b, Sulṭâns who ruled in Îrân after Abû Sa'îd Bahâdurkhân, from the Çûpânîs to the Sarbadârs, in five Numâyish.

Ârâyish IV, Timûr and his successors in Îrân and Tûrân, the Karâ-koyunlû and Âk-koyunlû, and the Şafawîs, down to Sulaimanishâh bin 'Abbâs II, on fol. 269^b, in five Pairâyish.

Ârâyish V, history of India, in ten Pairâyish: 1. Early Râjâhs, on fol. 277^b. 2. Emperors of Dihli from Shihâb-aldin Ghûri to Ibrâhîm Lûdî, on fol. 282^a. 3. Sulṭâns of the Dakhan, on fol. 294^b, in six Numâyish. 4. Kings of Gujarât, on fol. 299^b. 5. Rulers of Sind, on fol. 302^a, in two Numâyish. 6. Kings of Bangâlah, on fol. 304^b. 7. Sulṭâns of Mâlwah, on fol. 306^a; 8. Rulers of Khândîs, on fol. 309^a. 9. Rulers of Jaunpûr, on fol. 310^a. 10. Kings of Kashmir, on fol. 310^b.

Ârâyish VI, from Bâbar to Shâhjahân, in five Pairâyish: 1. Bâbar, on fol. 313^b. 2. Humâyûn, on fol. 315^b. 3. Akbar, on fol. 324^a. 4. Jahângir, on fol. 327^b. 5. Shâhjahân, on fol. 335^b.

Ârâyish VII, Aurangzib 'Âlamgir, in five Pairâyish: 1. His early life and the first ten years of his reign, on fol. 345^b. 2. His eminent qualities, on fol. 375^b. 3. His children, on fol. 377^b. 4. Extent of his empire, on fol. 378^a. 5. Contemporary Sulṭâns, on fol. 379^a.

This Ârâyish corresponds in its contents to the first Pairâyish, and the *first four* Numâyish of the second Pairâyish of the seventh Ârâyish in Rieu's copy, iii. p. 891.

Ârâyish VIII, in two Pairâyish: 1. Celebrated wazîrs from the first four Khalîfs to the time of 'Âlamgir, on fol. 379^b, in fourteen Numâyish. 2. 'Ulamâs and other eminent men of 'Âlamgir's time, on fol. 391^b.

This Ârâyish corresponds to the fifth Numâyish of the second Pairâyish, and the first Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish IX, in two Pairâyish: 1. Famous calligraphers, on fol. 395^a. 2. Strange occurrences, on fol. 399^b.

This Ârâyish corresponds to the second and third Numûds of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish X, on fol. 409^a, account of the author's ancestors, beginning with Khwâjah Diyâ-aldin, who came from Harât to India A.H. 754 (A.D. 1353) and became governor of Multân, corresponding to the fourth Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish XI, on fol. 414^b, notices of Persian poets, arranged alphabetically in twenty-eight Pairâyish, beginning with Abû Sa'îd bin Abû-alkhair and Abû 'Alî Ibn Sinâ. This corresponds to the *first* section of the *khâtimah* in Rieu's copy.

Khâtimah, on fol. 515^a, life of the author, Shaikh Muḥammad Bakâ, corresponding to the *second* section of the *khâtimah* in Rieu's copy.

Dated the 19th of Dhû-alka'dah, A.H. 1148 (the seventeenth year of Muḥammadshâh's reign) = A.D. 1736, April 1. From the rather defective colophon we learn that it was written for Mirzâ Murshid Kulibeg Khânshâhib Tabrizi (or as he is styled on the fly-leaf, Murshid Kulikhân Bahâdur Tabrizi, governor of Oudh). One of the copyists (probably the last) was Muḥammad Husainbeg Khwâjû Gilânî, living in Bangâlah. This copy belonged formerly to Mr. A. Welland (February 4, 1810).

No. 1497, ff. 519, ll. 25; Naskhi on ff. 1-277, parts of 299 and 301, 304-331, and 340-348; the rest in Nasta'liq by various other hands; worm-eaten; size, 14½ in. by 10½ in.

127

Tanqîḥ-alakhbâr (تنقیح الاخبار).

The sifting of the chronicles, a concise general history of the world, based on the best authorities, down to A.H. 1125 (A.D. 1713) in Farrukhsiyar's reign (see fol. 409^a, lin. penult., and the following copy, No. 1648, fol. 335^b, l. 3), by Mullâ Muḥammad Mâh (so the name is written on the fly-leaf and on fol. 1^a, in the text we have not succeeded in finding it), who began this work A.H. 1117 (A.D. 1705, 1706), see fol. 3^b, ll. 10 and 11. The title occurs on fol. 4^a, l. 7. It begins: سبحان ربی الاعلیٰ این چه استحقاق سجدهٔ مطلق وعبادت سحر علی الاطلاق است الخ, and contains a *muḥaddimah* on the origin of the world and mankind, on fol. 5^b, seven *tahrîrs* (تحریر), and a *khâtimah*.

The seven *tahrîr* treat of the following subjects:

1. History of the old prophets and sages, the ante-Muḥammadan kings of Persia down to the last of the Sāsānians, the rulers of Yaman, the Greek emperors, and the Mulûk-al-tawâ'if, on fol. 8^b.

2. History of Muḥammad, his companions and followers, the Imâms, the first four Khalîfs, and other famous men of the same time, partly in alphabetical order, on fol. 51^b.

3. History of the Umayyade and 'Abbâside Khalîfs and all the contemporary and posterior dynasties down to the successors of Çingizkhân, the Muẓaffarides, Sarbadârs, and Kurt kings, on fol. 115^b.

4. History of Timûr and his successors, the Karâḳoyunlû and Âḳ-ḳoyunlû, and the Şafawis, on fol. 207^b.

5. The minor Indian dynasties of the Dakhan, Gujarât, Sind, Multân, Bangâlah, Mâlwah, Khândîs, Kashmir, etc., and the kings of Dihli down to Ibrâhim Lâdî, on fol. 219^b.

6. History of the five emperors, Bâbar, Humâyûn, Akbar, Jahângir, and Shâhjahân, on fol. 258^b.

7. *First section*, history of the first ten years of 'Âlamgir's reign (taken from the 'Âlamgir-nâma), to which are added noteworthy dates of the later years of the same emperor's life, of Bahâdurshâh's reign, and the first year of Farrukhsiyar, on fol. 383^b.

Second section, tadhkirah of the most famous Shaikhs (on fol. 410^a), Hakims (on fol. 434^a), 'Ulamâs (on fol. 436^b), and poets (on fol. 459^a) of the Islâm, for the greater part in alphabetical order. This copy was made from the author's autograph by Muḥammad Afḍal, and finished the third of Jumâdâ-alâkhar, A.H. 1108 (so is here written, but as the work itself goes down to A.H. 1125, it is undoubtedly a clerical error for A.H. 1128, which is rightly styled the *fourth* year of Farrukhsâh's reign, that is, of Muḥammad Farrukhsiyar) = A.D. 1716, May 25. Sayyid Khair-allâh finished the perusal of this copy the 9th of Rabî'-alawwal, A.H. 1132 (A.D. 1720, January 20).

No. 579, ff. 516, ll. 15; collated; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

128

A defective copy of the same.

This copy is incomplete both at the beginning and end. In the beginning there are missing thirty leaves. It opens abruptly in the *first tahrîr* with these words:

بنابر تصرّفش در ممالک الخ . . . corresponding to the preceding copy, fol. 35^a, l. 8. *Tahrîr II*, on fol. 15^b; *III*, on fol. 66^b; *IV*, on fol. 151^b; *V*, on fol. 163^b; *VI*, on fol. 202^a; *VII*, first section, on fol. 313^b. The *second* section begins on fol. 336^a and breaks off in the beginning of the short tadhkirah of *poets* (چهارم بیان احوال شعرا), corresponding to the preceding copy, fol. 459^b, first line. Collated throughout.

No. 1648, ff. 376, ll. 17; Nasta'liq; slightly damaged in many pages, especially towards the end; size, 12½ in. by 7 in.

129

Mihakk-alsulûk u mişkalat-alnufûs (محاکم السلوك و مصقلة النفوس).

A curious work on general history, intermixed with theological and esoteric discussions, compiled by a former companion of prince Muḥammad Mu'azzam, that is, the emperor Bahâdurshâh, A.H. 1133 (A.D. 1721), see fol. 6^b. After the usual praises of the prophet, the *معراج*, the first four Khalîfs, and the explanation of the reasons for this work's composition, a long exposition of mystical philosophy follows, dealing with the *نفس* معرفت گروہ، فضیلت خلفا، شکر، معرفت، توبه، امّارة مبداء، اقسام گروہ بدعتیان، امّت چون خواجه وروافض

خلقت و قدر، معنى قضا و قدر، and similar topics. After this introductory part the real work begins, a compendium of general history in fifteen makâlas and a khâtimah, all interspersed with theological and philosophical aphorisms. The contents are as follows:

Makâlah I: The oldest prophets, from Âdam to Nûh, on fol. 72^a.

Makâlah II: Old Persian kings down to Jamshîd (including the story of Hûd, Šâlih, etc.), on fol. 87^a.

Makâlah III: From Dahhâk to Farîdûn (including Nimrûd, Ibrâhîm, Lût, Ya'kûb, and Yûsuf), on fol. 94^a.

Makâlah IV: From Minûcihr to Alexander the Great (Shu'âib, Mûsâ, Khidr, Ilyâs, Samuel, David, Luqmân, Solomon, Daniel), on fol. 102^a.

Makâlah V: Mulûk-al-awâ'if and contemporary prophets (Zechariah, Yahyâ, the Seven Sleepers, Jesus, Jonah), on fol. 142^a.

Makâlah VI: The Sâsânian kings down to Nûshirvân, on fol. 162^b.

Makâlah VII: History of Muḥammad and the first four Khalîfs, on fol. 189^a.

Makâlah VIII: The Umayyade Khalîfs, on fol. 256^a.

Makâlah IX: The 'Abbâsîde Khalîfs, on fol. 291^a.

Makâlah X: Rise of Islâm in India, and first Muḥammadan rulers in that country (Maḥmûd of Ghazna, etc.), on fol. 360^a.

Makâlah XI: Emperors of Dihli down to Ibrâhîm Lûdî (slave kings, fol. 381^a; house of Khiljî, fol. 390^a; house of Tughluk, fol. 399^a; Khidrkhân, fol. 405^a; house of Lûdî, fol. 407^b), on fol. 377^b.

Makâlah XII: From Bâbar to Shâhjahân, on fol. 410^a.

Makâlah XIII: 'Âlamgîr and Bahâdurshâh, on fol. 438^a.

Makâlah XIV: Jahândârshâh and Farrukhsîyar, on fol. 496^b.

Makâlah XV: Rites and duties of Islâm (واجبات اسلام), on fol. 542^b.

Khâtimah: Conclusion of the history of Farrukhsîyar, Rafî'-aldarajât, Rafî'-aldaulah, and accession of Muḥammadshâh. At the end a series of miscellaneous matters, short review of the great poets of Persia, Jalâl-al-dîn Rûmî, Sanâ'î, Farîd 'Attâr, Firdausî, Anwarî, Sa'dî, Khâkânî, Nizâmî, Amîr Husainî, Hâfiz, Ni'mat-allâh Walî, Jâmî, etc., on fol. 649^a. It is incomplete at the end; one or two leaves missing.

Beginning: منّت و سپاس حضرت بیچون لا یزالى راست. اوجب که ایجاد موجودات بکن فیکون الخ.

An endless number of marginal and also interlinear glosses and additions. The MS. is in some portions very badly preserved; many lines effaced or partly torn away. A complete index on the fly-leaves. The proper order of ff. 624-649 is: 624, 641-648, 625-640, 649.

No. 1012, ff. 704, ll. 17; very careless and inelegant Nasta'lik; size, 9½ in. by 5½ in.

130

Mirât-al-safâ (مرآت الصفّا).

The second volume (دفتر دوم) of Muḥammad 'Alî bin Muḥammad Šâdik al-husainî's work on general history, from the rise of Timûr to A. H. 1169 (A. D. 1755,

1756). The present copy is the author's autograph (see the colophon: محمد علی الحسینی مؤلف و کتاب), finished in the same year 1169, the second of Ramaḍân (A. D. 1756, May 31), and represents undoubtedly the first sketch of this volume which was afterwards revised and continued to A. H. 1179 (A. D. 1765, 1766), as the copy in Ricu i. pp. 129-131 proves. The dedication therefore to Šamsâm-aldaulah Shâhna-wâzkhân Bahâdur Šamsâmjang (the author of the Maâthir-alumarâ, who was put to death A. H. 1171 = A. D. 1758), which in Ricu's copy is only found in the preface, appears here a second time at the end, immediately before the colophon, as the patron was still alive in 1169. This second daftar is subdivided into two bâbs:

First bâb, on fol. 3^b: Timûrides of Îrân and Tûrân, from Timûr to Muḥammad Zamân (A. H. 920).

Second bâb, on fol. 24^a: Timûrides of India from Timûr and Mirzâ Mirânshâh (born A. H. 769) to A. H. 1169, the third year of 'Âlamgîr II's reign. The latter part of this bâb is very detailed, and narrates the events in full from year to year. *Bâbar*, on fol. 25^a; *Humâyûn*, on fol. 27^a; *Akbar*, on fol. 32^b; *Jahângîr*, on fol. 38^b; *Shâhjahân*, on fol. 40^b; *'Âlamgîr Aurangzib*, on fol. 44^b; *Bahâdurshâh*, on fol. 50^b; *Mu'izz-al-dîn Jahândârshâh*, on fol. 56^b; *Muḥammad Farrukhsîyar*, on fol. 60^b; *Rafî'-aldarajât*, on fol. 66^b; *Rafî'-aldaulah*, on fol. 67^a; *Muḥammadshâh*, on fol. 67^b; *Aḥmadshâh*, on fol. 136^b; *'Âlamgîr II*, on fol. 168^b.

Undoubtedly for the sake of selling the MS. at a higher price, a clumsy forger's hand has effaced the proper title on fol. 3^a, ll. 1 and 2, مرآت الصفّا, by writing over it رقعّات عالمگیری (Letters of 'Âlamgîr), and the same nonsensical description appears on fol. 1^a.

Beginning: مبتدای هرشی حمد و ثنای یگانه ایست بی ابتدا و منتهای الخ.

No. 3038, ff. 175, ll. 14; Nasta'lik; size, 8½ in. by 5½ in.

II. HISTORY OF MUḤAMMAD, THE KHALÎFS, AND IMÂMS.

131

Kitâb-i-Futûḥ (کتاب فتوح).

Persian translation of the Arabic work فتوح ابن اعثم, or history of Islâm from Muḥammad's death to the death of Ḥasan and Husain and the accession of Yazîd in A. H. 60 and 61 (A. D. 680), by Khwâjah Abû Muḥammad Aḥmad bin A'tham al-Kûfi, who died about A. H. 314 (A. D. 926). The translation was undertaken in or soon after A. H. 596 (A. D. 1199, 1200) by Muḥammad bin Aḥmad al-Musta'fi al-Harawî, chiefly encouraged and supported by a nobleman of Khwârizm and Khurâsân, see ff. 1^b, l. 6 and 2^a, l. 12. As we learn from Ouseley 284 in the Bodleian Library, this first translator died when he had only finished a small portion of the work, viz. the greater part of Abû Bakr's Khilâfat, and was succeeded by Muḥammad bin Aḥmad bin Abi Bakr al-Kâtib al-Mâbarnâbâdî, who carried the translation

to an end. Comp. for fuller details, Bodleian Cat., Nos. 124-126; Rien i. p. 151 sq.; W. Morley, p. 16, etc.

Beginning: الحمد لله الملك القديم المتان الكريم
الرؤف الرحيم هو الاول والآخرو الظاهر والباطن الخ

The right order of ff. 1-54 is: 1-44, 53, 45-52, 54. Dated the 16th of Rabi'-alawwal, A. H. 1013 (A. D. 1604, August 12), at Kol (کول), by one of the sons of Shaikh Jamâl, called Shams-al'arifin, who was himself an offspring of Khwâjah Abû 'Uбайдah ibn aljarrâh Khalil ibn Shaikh Râzi.

No. 1341, ff. 345, ll. 25; Naskhi; size, 10 in. by 5½ in.

132

The same.

Beginning: الحمد لله المتان الكريم الرؤف الرحيم هو
الاول والآخرو الظاهر والباطن الخ

Dated the 9th of Rabi'-althâni, in the thirtieth (or thirty-first) year of, probably, 'Âlamgir's reign (=A. H. 1098 or 1099), A. D. 1687, February 22, or 1688, February 12. College of Fort William, 1825.

No. 2027, ff. 603, ll. 13; large and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

133

The same.

Beginning: الحمد لله الملك القديم المتان الرؤف الرحيم
هو الاول والآخرو الظاهر والباطن الخ

This copy was finished the 17th of Sha'bân, A. H. 1103 (thirty-fifth year of 'Âlamgir's reign)=A. D. 1692, May 4.

No. 921, ff. 438, ll. 12-15; very careless and irregular Nasta'lik, written, as it seems, by different hands; illuminated frontispiece; size, 9 in. by 5½ in.

134

Ta'rikh-i-Futûh-i-Shâm (تأريخ فتوح شام).

Persian translation of an Arabic history of the conquest of Syria, perhaps—although no author's or translator's name appears in the text—of Muḥammad bin 'Umar al-Wâkidi's (died about A. H. 207, A. D. 822) *فتوح الشام* or rather Pseudo-Wâkidi's *فتوح الشام*, a Turkish translation of which is described in G. Flügel ii. p. 134. It begins under Abû Bakr and ends under 'Umar, comprising altogether forty-two *غزوات* or battles. It is interspersed with many Arabic verses. As title appears, on fol. 1^a, *تأريخ فتوح شام* and *تأريخ فتح شام*.

Beginning: بعد حمد مر خدای معطی جزیل بر غزا
و صلوة مصطفیٰ مستخلف خلفای گوید بنده امیدوار
برحمت پروردگار چون حق تعالی خواست الخ

No date.

No. 248, ff. 244, ll. 17; Nasta'lik; small illuminated frontispiece; size, 8½ in. by 5 in.

135

Tarjuma-i-Siyar-alnabi (ترجمة سیر النبی).

A Persian translation of Muḥammad ibn Ishâk Almutṭalibî's Arabic biography of the Prophet. The anonymous translator made the first acquaintance with this famous book in Egypt in the majlis of Kâdî امام حسن رکن الدین ابن حسان (in the copy of the Bodleian Library, Walker 96: زکی الدین ابن حیان, see Bodleian Cat., No. 127) and Kâdî امام ابن محلی (see fol. 2^b, ll. 9 and 10), and began after his return to Persia to put it into a Persian garb, at the request of the Atâbeg Sa'd bin Zangi, Sa'di's patron, A. H. 620 (در شهور سنة 620 = A. D. 1223; the Bodleian copy has A. H. 612 = A. D. 1215). It is divided into the following thirty bâbs:

1. در نسب پیغامبر ما علیه السلام تا آدم, on fol. 8^b, l. 1.
2. در تفصیل نسب پیغامبر ما از اسمعیل تا عبد الله, in seven bâbs, on fol. 8^b.
3. در تعاقب ولایت بخانه کعبه و ترتیب ولایت ایشان, on fol. 53^b (in the Bodleian copy the *first* and *second* bâbs are contracted into one; from that arises the apparent inconsistency in the numbering of the following chapters there).
4. در ظاهر شدن چاه زمزم دیگر بار بر دست عبد المطلب, on fol. 59^a.
5. در ذبح عبد الله پدر پیغامبر الخ, on fol. 62^a.
6. در مولد پیغامبر ما, on fol. 64^b.
7. در رضاع پیغامبر ما, on fol. 65^a.
8. در کفالت ابو طالب سید را, on fol. 68^a.
9. در اوصاف و اخلاق پیغامبر ما پیش از حد بلوغ, on fol. 69^b.
10. در تقدیم قریش پیغامبر ما پیش از مبعث, on fol. 72^b.
11. در خبر دادن اخبار یهود و رهبانیه عرب و نصاری, on fol. 73^b.
12. در مبعث پیغامبر ما, on fol. 81^a.
13. در اسلام حمزه رضی الله عنه, on fol. 95^a.
14. در ماجراها که میان پیغامبر و رؤساء قریش گذشته, on fol. 96^b.
15. در هجرت صحابه رضی الله عنهم بجانب حبشه باذن سید, on fol. 107^b.
16. در معراج پیغامبر ما, on fol. 123^a.
17. در وفات خدیجه رضی الله عنها و وفات ابو طالب الخ, on fol. 126^b.
18. در رفتن پیغامبر بطرف طائف و نصرت طلبیدن از قوم, on fol. 128^a.
19. در عرض دادن سید علیه السلام خود را در موسم حاج (حج) بر قبائل عرب, on fol. 129^b.
20. در بیعت انصار با پیغامبر و احوال آن fašls, on fol. 130^b.
21. در هجرت سید علیه السلام بمدینه, on fol. 135^b.

22. در هجرت صحابه رضی الله عنهم اجمعین بمدينه، on fol. 136^b (this bâb does not appear at all in the Bodleian copy).

23. در ظاهر کردن يهود عداوة سيّد عليه السلام، on fol. 144^a.

24. در مناظره سيّد عليه السلام والتحيّة با يهود، on fol. 145^b.

25. در مناظره نصارى بحران (نجران) با سيّد، on fol. 147^b.

26. در مغازي پيغامبر ما على التفصيل (twenty-seven battles according to the index, twenty-eight in the text), on fol. 149^b (this is the twenty-fourth bâb in the Bodleian copy).

27. در ذکر وفود عرب که بطوع و رغبت باسلام آمدند، on fol. 216^a.

28. در حجّ الوداع، on fol. 217^b.

29. در فرستادن سيّد عليه السلام لشکر باطراف بلاد، on fol. 219^a.

30. در وفات پيغامبر، on fol. 220^b (this is the twenty-eighth bâb in the Bodleian copy; bâbs twenty-nine and thirty of that MS., which are to deal, according to the index, with the prophet's wives and Abû Bakr, are not found here).

حمد و ستایش آفریدگاری را که کسوت وجود در تن عالم از آثار قدرت الخ

Dated the twenty-second of Dhû-alḥa'dah, A. H. 1030 (A. D. 1621, October 8).

No. 1581, ff. 225, ll. 15; distinct Nasta'liq; size, 9 in. by 4½ in.

136

Siyar-alnabi (سير النبي).

A large portion of another detailed history of Muhammad's life, deeds, and exploits, no doubt translated from some Arabic original like the preceding work and divided into thirty faṣls, but defective at the beginning and injured throughout, especially in the first leaves, which are moreover misplaced. The contents of the thirty faṣls are as follows:

1. در سبب ايراد موجودات، on fol. 1^a.

2. در بيان اسماء مبارك كرامتي رسول امّی و فضيلة همه، on fol. 11^b.

3. در ذکر بشارات رسل سالفة و اشارات كتب سابقه، on fol. 14^b.

4. در ذکر اخبار متقدمان و كاهنان و جتيان و خوابها، on fol. 24^b.

5. در بيان انتقال نور فائض السرور وجود مودود الخ، on fol. 30^b.

6. در امارات حمل حبيب الله و وفات پدرش عبد الله، on fol. 46^b.

7. در بيان كيفيت ولادت آن صاحب هدايه، on fol. 49^a.

8. در ذکر حوادثي که در شب ولادت آن افتخار برج، on fol. 56^b.

9. در بيان ارضاع و كيفيت احوال مرصعة او، on fol. 60^a.

10. در بيان شق صدر شريف و شرح سينه با سكينه، on fol. 67^b.

11. در وفات آمنه و كفالة عبد المطلب آن حضرت الخ، on fol. 70^b.

12. در وفات عبد المطلب و كفاله کردن ابو طالب الخ، on fol. 74^a.

13. در بيان تجاره آن حضرت ببضاعة خديجه و مزاجه، on fol. 78^a.

14. در بيان تعمير كعبه و كيفيت بناء آن، on fol. 83^a.

15. در زمان بعث آنحضرت و كيفيت بدياه وحی بر آن، on fol. 95^b.

16. در بيان كيفيت نزول وحی، on fol. 102^a.

17. در بيان اخبار احبار اهل كتاب و هواتف و جتيان، و وحوش بيابان بظهور آن حضرت و طلوع نور نبوت او، on fol. 103^b.

18. در بيان حوادثي که در زمان بعثه وقوع يافته، on fol. 110^b.

19. در اجهار دعوة خير البرية الخ، on fol. 115^a.

20. در بيان هجرة عصاة صحابه بحبشه، on fol. 125^b.

21. در بيان محاوره قریش با آنحضرت و اقتراحات ایشان، on fol. 129^a.

22. در بيان وقائع سال هفتم از نبوة و غالب آمدن، on fol. 135^a.

23. در بيان وفات ابو طالب و خديجه و توجه آن حضرت بطائف و دعوة جنّ و كيفيت آن و مزاجه سوده، on fol. 139^a.

24. در بيان معراج آن سراج و حاج الخ، on fol. 146^b.

25. در ذکر بيعة با اهل مدينه، on fol. 165^b.

26. در بيان مشاوره قریشيان در شان آنحضرت و ذکر كيفيت هجرة آنجناب بمدينه ميمونه با خير الاصحاب، on fol. 168^a.

27. در بيان كيفيت نزول حضرت با سكينه بمدينه، on fol. 176^a.

28. در ذکر واقعات سال دوم از هجرة و تزويج فاطمه الخ، on fol. 188^a.

29. در بيان جهاد و مراتب او و اعداد مغازي حضرت، on fol. 192^a.

30. در بيان سال سيوم هجرة از غزاه سوبيق و قتل، on fol. 206^b.

With the third year of the Hijrah this work ends. The chief authorities quoted are: كتاب وفا; كتاب فصل خطاب; جواهر.

Beginning missing. No date.

No. 1209, ff. 219, ll. 21; distinct Nasta'liq; size, 9 in. by 5½ in.

137

Siyar-alnabi (سیر النبی).

The last part of a very extensive history of the prophet's life and actions, with many traditions about his companions and successors. Since this MS. comprises fasls 32-45 and the khâtimah of the whole work and begins with the 5th year of the Hijrah, it is very likely that it forms the continuation and conclusion of the immediately preceding copy, the thirtieth or last fasl of which deals with A. H. 3. It goes down to Muḥammad's death.

Beginning: الحمد لله رب العالمين و الصلوة والسلام (!) الاتقان الاكملان الامجدان على خير خلق الله محمد رسول الله اللهم صلّي و سلم و بارك على سيدنا محمد صاحب النبوة.... فصل سى دوم در ذكر وقائع سال پنجم. The 6th year of the Hijrah begins on fol. 18^b, the 7th on fol. 35^b, the 8th on fol. 40^b, the 9th on fol. 54^a, the 10th on fol. 68^b, the 11th on fol. 103^b. The story of Muḥammad's illness and death begins on fol. 123^b, the chapter about his companions and successors on fol. 153^a, the khâtimah on fol. 222^a.

Dated A. H. 871 (A. D. 1466, 1467). This copy is injured at many places, especially in the last half, and worm-eaten.

No. 1337, ff. 226, ll. 21; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

138

Ma'arj al-nubuwwah (معارج النبوة).

The detailed biography of the prophet, composed by Mu'in almi skin, who died A. H. 907 (A. D. 1501, 1502), and divided into a muḥaddimah, four rukns, and a khâtimah; comp. Bodleian Cat., Nos. 128-130; Rieu i. p. 149 sq.; J. Aumer, p. 100; G. Flügel ii. p. 391; see also H. Khalfa iii. 20 and 513; v. 12, 251, and 608. According to Rieu the work was commenced A. H. 891 (A. D. 1486), but a note in Ouseley 364 in the Bodleian Library proves beyond doubt that already, A. H. 866 (A. D. 1461, 1462), a considerable portion of it existed in a copy, corrected and revised by the author himself.

Beginning: ربنا آتانا من لدنك رحمة وهى لنا من امرنا رشدا حمدى كه صحائف لطائف الخ.

Muḥaddimah, on the praise of God, invocations, prayers, etc., in five fasls (فصل اول در تحميدات فصل دوم) در مناجات فصل سيم در نعت و مناقب ذات و صفات حضرت سيد المرسلين فصل چهارم در فضائل خصائص حضرت رسالت پناهى فصل پنجم در فضيلت و ثواب صلوات الخ (و محمد و مناجات الخ) on ff. 6^b, 16^b, 29^b, 44^a, and 64^b. Copied A. H. 1008 (A. D. 1599), by Khwâjah 'Alī Ibn Mirkâ of Samarkand.

Rukn I, on the former prophets, Âdam, Sheth, Idris, Nûh, Hûd, Ibrâhîm, on 'Abd-almuttalib and 'Abdallâh, Muḥammad's father, through all of whom the prophetic light has transmigrated into Muḥammad himself, in eight bâbs, on ff. 77^b, 83^a, 104^a, 111^b, 113^a, 121^a, 124^b,

and 160^a. Dated by the same the 5th of Jumâdâ-althânî, A. H. 1008 (in the text 1007, which seems to be a mistake for 1008) = A. D. 1599, December 23.

Rukn II, on Muḥammad's life, from his birth to his prophetic mission, i. e. to his fortieth year, in seven bâbs, on ff. 171^b, 188^b, 191^a, 207^a, 211^a, 216^b, and 222^b. Dated by the same, end of Muḥarram, A. H. 1009 (A. D. 1600, August 11).

Rukn III, on Muḥammad's life, from his prophetic mission to his flight, in five bâbs, on ff. 227^b, 244^b, 257^a, 272^a, and 340^a. Dated by the same the 1st of Rabi'-althânî, A. H. 1009 (A. D. 1600, October 10).

Rukn IV, on Muḥammad's life, from his flight to his death, in fourteen bâbs (here and in all the other copies there is stated at the beginning of the Rukn that it contains twelve bâbs only, but the internal arrangement in many copies is incompletely concealed by an arbitrary omission of numbers, or by the repetition of the same numbers in two places), on ff. 345^b, 354^a, 360^b, 366^b (correctly styled (باب چهارم), 388^a, 391^b (correctly styled (باب ششم), 407^b, 414^b, 433^b, 448^a, 458^a (correctly styled (باب يازدهم), 483^a (correctly styled (باب چهاردهم), 499^a, and 507^a (correctly styled (باب يازدهم). Dated by the same the 9th of Šafar, A. H. 1010 (A. D. 1601, August 9).

Khâtimah, on Muḥammad's miracles and marvellous deeds, on fol. 529^b.

The whole copy was finished by the same at Samarkand, the 18th of Jumâdâ-alawwal, A. H. 1011 (A. D. 1602, November 3). Printed in Lucknow, A. H. 1292. A Turkish translation has appeared in Constantinople, A. H. 1257, under the title: دلائل نبوت محمدى.

No. 122, ff. 564, ll. 27; excellent Nasta'liq; many additions on the margin; illuminated frontispiece at the beginning of the muḥaddimah, the khâtimah, and each of the four rukns; a vignette on fol. 1^a; ff. 1^b and 2^a splendidly adorned; size, 14 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

139

Another complete copy of the same.

Beginning as in the preceding copy. It consists of two parts, the first comprising the muḥaddimah and the first two rukns, the second the last two rukns and the khâtimah.

Muḥaddimah, in five fasls, on ff. 10^a, 27^a, 49^a, 71^b, and 102^b.

Rukn I, in eight bâbs, on ff. 120^a, 129^b, 165^b, 178^b, 181^b, 195^b, 201^a, and 261^a. Title: ركن اول در ذكر خلقت وجود باجود محمدى صلى الله عليه و سلم از حين خلقت نور تا بوقت ولادت آنحضرت.

Rukn II, in seven bâbs, on ff. 278^a, 306^a, 309^b, 333^a, 338^b, 346^b, and 355^a. Title: ركن دوم در ذكر ولادت حضرت صلى الله عليه و سلم و مقدمات آن از دلائل و شواهد نبوت و واقعاتى كه در حين ولادت حضرت رساله بوقوع پيوسته و ارضاع و واقعاتى (!) تا بحين نزول وحى.

Rukn III, in five bâbs, on ff. 361^b, 389^b, 411^a, 438^b, and 561^a (the last bâb is not marked). Title: ركن سيم

در وقائعی که از سال چهلیم از مولدت حضرت رسالت بظهور پیوسته تا بوقت هجرت آنحضرت بمدينه.

Rukn IV, here only in twelve bâbs, on ff. 566^a, 577^b, 588^b, 640^a, 645^a, 678^a, 711^a, 739^a, 757^a, 798^a, 823^b, and 835^a. Title: *رکن چهارم در ذکر هجرت آن حضرت* از مکه بمدينه و درین رکن واقعاتی که از هجرت تا وفات آنحضرت بوقوع پیوسته.

Khâtimah, on fol. 864^a. Title: *خاتمة الکتاب فی المعجزات (!) النبی*.

Dated A. H. 1029 (A. D. 1620). A full index on the fly-leaves.

No. 1259, ff. 928, ll. 19-21; Nasta'lik, written by many different hands; size, 11½ in. by 6½ in.

140

Another slightly defective copy of the same.

Beginning as usual.

Mukaddimah, in five fasls, on ff. 6^a, 16^a, 28^b, 40^b, and 59^a.

Rukn I, in eight bâbs, on ff. 70^b, 76^a, 96^a (heading of the bâb omitted), 101^b (called by mistake فصل), 103^a (again فصل instead of باب), 111^a, 114^a (on fol. 141^b فصل هفدهم must be read instead of پنجم, and on fol. 142^a فصل هفدهم instead of ششم, being the last two of the eighteen fasls of the seventh bâb), and 145^b. Title of this rukn here: *رکن اول در بیان انجام نور حضرت محمدیہ صلعم از حین خلقت الخ*.

Rukn II, in seven bâbs, on ff. 154^b, 169^b, 171^a, 184^a, 187^a, 191^b, and 196^b. Title here: *رکن دوم این کتاب معارج النبوت در ذکر ولادت حضرت رسالت صلعم شواهد نبوت و واقعاتی که در حین ولادت بوقوع پیوسته و ارضاع و وقائع دیگر تا حین نزول وحی*.

Rukn III, in five bâbs, on ff. 199^b, 213^b, 224^a, 236^a, and 294^a (here the number of the bâb is omitted). Title here: *رکن سیم در وقائعی که از سال چهلیم از مولود حضرت رسالت صلعم بظهور پیوسته تا بوقت هجرت آنحضرت بمدينه سکینه*.

Rukn IV, in fourteen bâbs, on ff. 297^b, 304^b, 310^b, 315^b (no number of the bâb), 322^b, last line, 335^b, 348^a, 352^b, 366^b, 378^b (no number), 386^b (no number), 406^b (here called دهم, the tenth, dealing with the 9th year of the Hijrah, so that the previous two bâbs, the 7th and 8th years of the Hijrah, have not been counted at all), 419^b (10th year of the Hijrah, called the eleventh bâb), and 425^b (11th year of the Hijrah, called the twelfth bâb). Title here: *رکن چهارم در ذکر هجرت آنحضرت صلعم از مکه متبرکه بمدينه سکینه و درین رکن واقعات که از هجرت تا ایام وفات آنحضرت صلعم بوقوع رسید مبین گردد*. The fourth bâb of this rukn has here seven fasls (in other copies only six, the first of which is split here into two).

Khâtimah, on fol. 442^b. Title here: *خاتم (!) الکتاب فی المعجزات (!) النبی صلعم*.

This copy is slightly incomplete at the end; although the lacuna is disguised, the last words of it agree with No. 3264 (143 in this Cat.), fol. 465^a, l. 13.

Copied by Muḥammad Ṣāliḥ bin Bābā bin Ḥusain, A. H. 1025 (A. D. 1616), at Balkh.

No. 3262, ff. 471, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b, 70^b, 154^b, 199^b, 297^b, and 442^b; size, 15½ in. by 9½ in.

141

The same without the khâtimah.

This copy is very much injured on many pages, and contains only the mukaddimah and the four rukns.

Mukaddimah, on fol. 5^b, in five fasls, on ff. 6^a, 16^a, 28^a, 41^a, and 59^a.

Rukn I, in eight bâbs, on ff. 70^a, 76^a, 98^a, 106^b, 108^b, 117^a, 120^b, and 157^a.

Rukn II, in seven bâbs, on ff. 167^a, 177^a, 181^a, 186^a, 188^a, 191^b, and 195^b.

Rukn III, in five bâbs, on ff. 246^b, 261^a, 271^b, 198^a, and 243^a (by mistake ff. 198-245 are placed before ff. 246-283).

Rukn IV, here for once in fifteen bâbs (in the heading as well as in the text), on ff. 284^b, 290^a, 295^b, 301^a, 320^a, 323^a, 337^a, 342^b, 358^b, 372^a, 375^b, 377^b, 393^b, 408^b, and 415^a.

Copied A. H. 1022 (A. D. 1613) by Muḥammad Ḥusain bin Khâkrâh bin Khâkpâi bin Naurûz Muḥammad bin 'Abd Muḥammad bin Naẓar Muḥammad بقلانی.

No. 566, ff. 434, ll. 27; Nasta'lik; illuminated frontispiece at the beginning of the preface and of every rukn; size, 14½ in. by 9 in.

142

The same without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 7^a, 26^b, 33^b, 35^b, 43^a, 46^b, and 79^a.

Rukn II, in seven bâbs, on ff. 89^b, 103^b, 105^b, 118^a, 120^a, 125^a, and 130^a.

Rukn III, in five bâbs, on ff. 133^b, 146^b (no heading), 156^a, 169^a, and 217^a.

Rukn IV, in fourteen bâbs (although there are mentioned in the heading of this rukn, as usually, only twelve), on ff. 220^b, 227^a, 232^b, 237^b, 254^b (styled by mistake باب چهارم, instead of باب پنجم), 257^b, 270^a, 275^b, 289^b, 302^a, 310^a, 329^a (comprising the events of the 9th year of the Hijrah, and wrongly styled دهم, although the immediately preceding bâb is rightly called باب سیزدهم, and the immediately following باب یازدهم), 341^b, and 347^b.

Khâtimah, without a heading, on fol. 363^b, beginning: *باب در بیان معجزات و واقعه معجزات آنحضرت*. صلعم. From these introductory words it is apparent that the first portion of the khâtimah is entirely missing, viz. ff. 442^b-445^b.

l. 11, of No. 3262 (140 in this Cat.), altogether six and a half pages.

No date; probably 11th century of the Hijrah. Two seals of a former owner, 'Abd-alkhâlik, with the date A. H. 1162 (A. D. 1749), on fol. 1^a.

No. 3258, olim 23. J. 4, ff. 384, ll. 27; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each rukn; size, 15 in. by 9 in.

143

Another copy without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 6^b, 26^b, 34^a, 35^b, 43^a (heading omitted), 46^a, and 82^b (heading omitted, but partly restored on the margin).

Rukn II, in seven bâbs, on ff. 93^b, 110^a, 112^b (heading added on the margin), 127^a, 130^b, 136^a, and 142^a.

Rukn III, in five bâbs, on ff. 146^b, 164^a, 177^a, 193^a, and 268^b.

Rukn IV, in twelve bâbs, on ff. 272^b, 281^a, 288^a, 294^b, 317^a, 320^b (with four fašls only, although there are stated to be five in the beginning of the bâb; the fourth and last here corresponds to the usual fifth, so that the proper fourth fašl is missing), 335^a (wrongly called بنجم), 341^a (wrongly called ششم), 359^b (wrongly called هفتم), 405^a (styled دهم, the tenth, and dealing with the 9th year of the Hijrah; consequently the 7th and 8th years of the Hijrah are, as in No. 3262, included in the previous ninth bâb), 415^a (eleventh bâb), and 428^a (twelfth bâb).

The *khatimah* begins (without any heading), on fol. 439^a, exactly in the same abrupt way as the preceding copy.

After the conclusion of the *khâtimah* there follow here, on ff. 467^b–469^a, eulogiums on the prophet, فی بهترین نعت النبی صلعم الخ, the first of which begins: نغمه نوائی که بلبلان گلستان فصاحت و عندلیبان بوستان بلاغت الخ.

No date. Dûst 'Ali ibn Maulânâ 'Ali Muhammad is mentioned as scribe on fol. 467^a, margin. Various seals of a former owner, Diyâ-aldin bin Kâdi Khwâjah Kalân.

No. 3264, ff. 469, ll. 25; Nasta'lik, Arabic quotations in Naskhi; size, 15½ in. by 9½ in.

144

The *first half* of the same.

This copy contains only the mukaddimah and the first two rukns, preceded by a detailed index of the whole work, on ff. 1^b–10^b (without, however, any mention of the *khâtimah*). Beginning of the preface on fol. 11^b.

Mukaddimah, in five fašls, on ff. 18^a, 30^a, 45^a, 61^b, and 87^b. This part is dated the last of Muḥarram, A. H. 1015 (A. D. 1606, June 7).

Rukn I, in eight bâbs, on ff. 102^b, 110^b, 141^a, 151^a, 153^b, 164^a, 168^b, and 216^b.

Rukn II, in seven bâbs, on ff. 230^b, 250^b, 253^a, 271^a, 276^a, 282^a, and 289^b.

No. 3266, ff. 293, ll. 25; clear and distinct Nasta'lik; a splendid vignette on fol. 11^a; ff. 11^b and 12^a are most luxuriously ornamented, all the lines being surrounded by a gorgeous framework of variegated colours, in the highest style of Eastern ornamental art; illuminated frontispieces besides on ff. 102^b and 230^b, and a similar illumination at the end of the first rukn, on fol. 230^a; size, 15 in. by 9½ in.

145

Raudat-alahbâb (روضة الاحباب).

Amir 'Atâ-allâh bin Faḍl-allâh Jamâl al-Ḥusainî's famous history of Muḥammad, his family, companions, followers, and successors, the first book of which was finished by the author already on the 11th of Dhû-alḥijjah, A. H. 888 (A. D. 1484, January 10), as we learn from a subscription at the end of the first maḳṣad on ff. 287^a, last line, and 287^b, first line, and from the colophon of No. 1674 (149 in this Cat.); comp. Rien i. p. 148^a, first line. The whole work was completed A. H. 900 (A. D. 1494, 1495), and dedicated to Mir 'Alishir. The author died A. H. 926 (A. D. 1520); comp. Bodleian Cat., Nos. 131–133; Rieu i. p. 147 sq., and iii. p. 1081^b; W. Morley, p. 15; Cat. des MSS. et Xyll. p. 298; G. Flügel ii. pp. 368 and 369; Dorn, Das Asiatische Museum, p. 348; H. Khalfa iii. p. 495, etc. It is divided into three books or maḳṣads.

Contents:

Maḳṣad I, beginning on fol. 1^b: الحمد لله الذى منّ على المؤمنين اذ بعث رسولا منهم يتلو عليهم آياته و اوضح لهم مناهج الصدق الخ. It contains the history of Muḥammad's life and exploits, and is subdivided into a *mukaddimah* (در بیان ابتداء آفرینش و آنکه اول مخلوقات) on fol. 3^a, and three bâbs, the first (در بیان نسب اطهر پیغمبر) on fol. 4^a, the second (در ذکر تاریخ ولادت آن سرور و بیان مکان ولادت و کیفیت آن و ذکر شمه از غرائب که در حین تولد وی بظهور آمده و ذکر بعضی از حوادث که در شب ولادت آن سرور واقع شده و شرح نبذة از احوال و وقائع که در مدت (حیوة آنحضرت روی نموده) on fol. 28^a, the third (در) (متتمات و مکملات فن سیرت) on fol. 230^b, in eight fašls. A part of fol. 271^a, and the whole of fol. 271^b, left blank. Dated by Abû-almafâkhir Nasim-aldin Muḥammad bin Jamâl-aldin Husainî, known as Mirak-shâh, in Jumâdâ-alâkhar, A. H. 954 (A. D. 1547, July–August).

Maḳṣad II, beginning on fol. 288^b: لك الحمد يا مستبب الاسباب و لك الشكر يا مفتاح الابواب على التوفيق للشروع فى تأليف دفتر الثانى الخ. It contains the history of the first three Khalifs, or the first three *maḳṣad*. According to the preface in the first *maḳṣad*, it is subdivided into two bâbs (باب اول در معرفت رجال) (باب دوم در معرفت نساء صحابه و صحابه) but here, as in fact in most copies extant, only the *first bâb* is

half a page, in the middle of the text on fol. 31^b, l. 6, between the words الواحد and جمهور, corresponding to No. 1703, fol. 27^b, l. 23, to fol. 28^a, l. 15. Fol. 181^a is left blank, but the text is uninterrupted; ff. 227^b, 228^a, and a part of fol. 227^a are also left blank.

Mukaddimah on fol. 3^b, first line; the *first* bâb on fol. 5^a; the headings of the *second* and *third* bâbs are not to be found, because they just fall into the smaller and larger lacunas.

No date.

No. 866, ff. 243, ll. 25; clear Nasta'lik; slight injuries in many places; illuminated frontispiece; size, 10½ in. by 6½ in.

153

Another copy of the *second* maḥṣad of the same work.

Beginning as in No. 1703; the *second* bâb is missing here, as in all the other copies. Mukaddimah on fol. 1^b; *first* bâb on fol. 7^b.

Dated the 4th of Rabī'-alawwal, A. H. 1094 (A. D. 1683, March 3).

No. 1266, ff. 264, ll. 24; Nasta'lik; size, 11½ in. by 7½ in.

154

The same *second* maḥṣad.

Quite agreeing with No. 1703 and the preceding copy. The right order of ff. 313-319 is: 313, 318, 314-317, 319. The *first* bâb begins on fol. 13^a.

No date.

No. 1462, ff. 323, ll. 15; ff. 168-175 supplied later; clear and distinct Nasta'lik; illuminated frontispiece; size, 10½ in. by 5½ in.

155

The same.

The right order of ff. 1-7 is: 1, 2, 4-6, 3, 7; and after fol. 2 there is a lacuna, corresponding to No. 1703, fol. 289^b, l. 11, to fol. 290^a, last line but two. Ff. 49-54 are also misplaced, and must be read in this order: 49, 51, 50, 53, 52, 54.

No date. The last pages injured.

No. 1275, ff. 141, ll. 25; clear Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

156

The same.

At the beginning there is wanting one leaf, containing the first ten or eleven lines of the *second* maḥṣad. It begins abruptly: من الصلوة انتهت ومن التسليمات agreeing with No. 1703, fol. 288^b, l. 11. The *first* bâb begins on fol. 8^b. It concludes on fol. 211^b in the usual manner, and then follows immediately a part of the *third* maḥṣad, beginning like No. 1703, fol. 444^b, with كلام در بيعت انام, and breaking off, on fol. 246^b, with these words: گفتند که ما ازین اتفاق. This fragment of the *third* maḥṣad corresponds to the following copy, No. 557, fol. 106^b, l. 22, to fol. 36^a, l. 20. Fol. 247 does not belong at all to the preceding or following

pages, ff. 248 and 249^a are left blank, and ff. 249^b-273^b contain again a fragment of the *first* maḥṣad of this work, with the usual beginning: الحمد لله الذى من الخ; it comprises the *mukaddimah* (on fol. 252^a), and the greater part of the *first* bâb (on fol. 254^b).

No. 385, ff. 273, ll. 19; very careless and unequal Nasta'lik, sometimes quite like Shikasta; size, 10½ in. by 6½ in.

157

Another copy of the *third* maḥṣad of the same work.

This copy, the only complete one of the *third* maḥṣad, begins, without any heading or introduction, immediately with the history of 'Ali's life and exploits:

ارباب سير رحيم الله آورده اند كه حضرت امام المتقين و امير المؤمنين اسد الله الغالب على ابن ابيطالب عليه التحية و الثنا امام اول است الخ. After 'Ali, who

represents the first Imâm, follow the other eleven: Abû Muḥammad al-Ḥasan (on fol. 100^b), Abû 'Abdallâh Ḥusain (on fol. 108^b), Abû-alḥasan 'Ali Zain-al-'abidin (on fol. 197^a), Abû Ja'far Muḥammad al-bâkir (on fol. 200^b), Ja'far bin Muḥammad bin 'Ali bin alḥusain (on fol. 202^a), Abû-alḥasan Mûsâ al-Kâzim (on fol. 205^a), 'Ali ibn Mûsâ al-Ridâ (on fol. 207^a), Muḥammad ibn 'Ali al-Ridâ (on fol. 212^a), 'Ali ibn Muḥammad bin al-Ridâ (on fol. 213^b), Ḥasan ibn al-'askarî (on fol. 215^b), and Abû-alḥâsim Muḥammad bin al-Ḥasan (on fol. 216^b). To these is added as thirteenth, Imâm Mahdî, who is styled آخر الزمان (on fol. 222^b).

This maḥṣad is concluded by an alphabetical list of famous companions and followers of Muḥammad, beginning on fol. 224^a with Ḥamzah ibn 'Abd-almutṭalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the first maḥṣad, are not found.

Dated the 5th of Muḥarram, A. H. 1107 (A. D. 1695, August 16).

No. 557, ff. 245, ll. 25; Nasta'lik; ff. 80-88 supplied by another hand in Shikasta, ll. 24-26; size, 13½ in. by 7½ in.

158

Raudat-alshuhadâ (روضه الشهداء).

A detailed history of the martyrdom of 'Ali and his family, especially of Ḥasan and Ḥusain, composed by Ḥusain bin 'Ali alwâ'iz alkâshifi, the author of the Anwâr-i-Suḥail, who died A. H. 910 (A. D. 1505); comp. Bodleian Cat., Nos. 134-137; Rieu i. p. 152, etc. It has been printed in Lahore, A. H. 1287.

Beginning: اى شربت درد تو دواى دل ما - آشوب بلاى تو عطاى دل ما - از نامه حمد تو شفاى دل ما - و زنام حبيب تو شفاى دل ما الخ. It is divided into ten bâbs and a khâtimah, but the last part of the tenth bâb and the whole khâtimah are missing in this copy. The contents of the ten bâbs are as follows:

باب اول در ابتلاى جمعى از انبيا

باب دوم در جفاى قريش با سيد ابرار و افضل ملك الجبار و شهادت حمزه و جعفر طيار

باب سوم در وفات حضرت سرور کائنات
 باب چهارم در مناقب حضرت فاطمه زهرا از وقت ولادت
 تا زمان وفات, on fol. 115^b.

باب پنجم در اخبارات قاتل کفار شیر الملک لیثار صاحب
 دلداز ذو الفقار اسد الله الغالب علی ابن ابیطالب از
 ولادت تا وقت شهادت, on fol. 143^b.

باب ششم در احوال امیر المؤمنین امام حسن بن علی
 ابن ابیطالب از ابتدای ولادت تا وقت شهادت, on fol. 172^b.

باب هفتم در احوال امیر المؤمنین امام حسین از
 ابتدای ولادت و بعضی از احوالش بعد از وفات برادرش
 on fol. 188^a.

باب هشتم در شهادت مسلم بن عقیل بن ابیطالب
 و قتل بعضی از فرزندان او, on fol. 207^a.

باب نهم در عزیمت امیر المؤمنین امام حسین بجانب
 کوفه و رسیدن بدشت کربلا, on fol. 236^b.

باب دهم از آنچه بعد از شهادت امام مظلوم بر اهل
 بیت واقع شده, on fol. 345^a.

This last bâb contains two fasls, and in the middle of the second the copy breaks off. This work was translated into Turkish by Muhammad bin Sulaimân albaghdâdî with the takhalluṣ Fndûlî, and entitled, *حديقة السعدا*; comp. H. Khalfa iii. p. 500, No. 6648, and p. 41, No. 4456; Flügel ii. p. 378, etc.

No. 482, ff. 391, ll. 15; Nasta'lik, unequally written; size, 8½ in. by 5½ in.

159

Another copy of the same.

Beginning as in the preceeding copy. Of the *ten* bâbs there are marked here only the sixth: *باب ششم* در شهادت امام حسن, on fol. 77^b; the seventh (corresponding to the eighth in the preceeding copy): *باب هفتم* در شهادت مسلم بن عقیل و فرزندان, on fol. 88^b; and the tenth: *باب دهم* در وقائعی که اهل بیت را بعد از واقعه کربلا واقع شد, on fol. 201^a. Of all the other bâbs we have only a few indications in form of chapter-headings marked on the margin, viz.: *قصه حضرت آدم*, on fol. 4^a; *قصه نوح پیغمبر*, on fol. 13^b; *قصه ذبح اسمعیل*, on fol. 14^b; *قصه یوسف*, on fol. 21^a; *قصه ایوب*, on fol. 33^a; *زکریا و یحیی*, on fol. 34^b; *وفات سرور حضرت*, on fol. 43^a; *قصه حضرت علی*, on fol. 58^b; *وفات حضرت فاطمه*, on fol. 63^b; and *حکایت عباس بن علی*, on fol. 184^b.

The *khâtimah*, in two مقصد, begins on fol. 238^b (on fol. 245^b).

No date. College of Fort William, 1825.

No. 2240, ff. 256, ll. 19; distinct Nasta'lik; the last page supplied by another hand; large waterspots throughout; many pages slightly damaged by the worms; size, 10½ in. by 6½ in.

160

Muntakhab-i-Raudat-alshuhadâ (منتخب روضة الشهداء).

An extract from the Raudat-alshuhadâ, or history of the martyrdom of 'Ali's family, similar to, but not at all identical with, the Dah Majlis (see Bodleian Cat., Nos. 136 and 137, and Rieu i. p. 155). Beginning the same as in the original work, viz.: *بسم الله الرحمن الرحيم و: علی شربت دردی (!) تو علیک الاعتماد یا کریم رباعی ای شربت دردی (!) تو دواى دل ما - اندوه بلایتو عطای دل ما الخ*.

It is probably divided into ten majlis, like the *de* مجلس, but only seven of these are indicated in our copy. The *first* is not marked at all (identical in its contents with the first in Rieu's copy of the *de* مجلس, and the first three in the Bodleian copy); the *second* deals with Fâtimah: *در وفات حضرت خیر النساء فاطمه*, on fol. 19^b; the *third* with 'Ali: *در بعضی از اخبار*, on fol. 31^b; the *fourth* with Hasan: *در وفات حضرت*, on fol. 46^a; the *fifth* and *sixth* with Husain and Muslim bin 'Akil: *در مناقب امام حسین و بعضی*, on fol. 58^b, and *از احوالش و شهادت مسلم بن عقیل*, on fol. 70^a; the *seventh* with the children of Muslim bin 'Akil: *در فضیلت فرزندان مسلم بن عقیل و شهادت ایشان*, on fol. 83^b; and the *eighth* with some other martyrs of Karbalâ: *در بعضی احوال شهدای کربلا که بعد از قتل*, on fol. 111^b. No further subdivision appears.

This copy was written in A. H. 996 (A. D. 1588). College of Fort William, 1809.

No. 2267, ff. 158, ll. 12-17; clear Nasta'lik; size, 8½ in. by 4½ in.

161

The same.

The same Muntakhab or abridgment of the Raudat-alshuhadâ, arranged in a far greater accordance with the *de* مجلس of Rieu's Cat. (i. p. 155) than the preceding copy, but defective at the end, and injured more or less seriously by worms, from fol. 130 down to the end. Beginning the same as in No. 2267.

Majlis I: *مذکر وفات حضرت سید* (Muhammad), on fol. 1^b (there is no preface whatever).

Majlis II: *فاطمه علیہ (!)* (Fâtimah), on fol. 23^b.

Majlis III: *در بعضی اخبار از شهادت حضرت* ('Ali), on fol. 38^a.

Majlis IV: *در ذکر شهادت* (Hasan and his children), on fol. 56^a.

Majlis V: *در مناقب سبط بنی الثقلین* (Muslim bin 'Akil's martyrdom), on fol. 56^a.

الله الحسين و بعضی از شرح حالات آن حضرت و شهادت
(مسلم بن عقیل بعد از وفات برادر
در شهادت) *Majlis VI*: Muslim bin 'Akil's children, on fol. 72^a.

Majlis VII: Husain's history (شبهه از قصه پرغصه)
(امیر المؤمنین حسین علیه السلام), on fol. 103^a.

Majlis VIII: The martyrs of Karbalā (در بعضی
(احوال شهدای کربلا), on fol. 143^b.

Majlis IX: Continuation of the same, and death of
Husain (در تتمه اخبار اولاد حضرت امام حسین و سائر)
(شهادت و شهادت امام حسین), on fol. 164^a.

Majlis X: Events subsequent to Husain's martyrdom
(آنچه بعد از قتل امام شهید مظلوم واقع شده)
(آنچه بعد از قتل امام شهید مظلوم واقع شده), on fol. 187^b. This chapter breaks off on fol. 195^b,
corresponding to the preceding copy, fol. 152^b, l. 2; consequently 6-7 leaves are missing.

Bibliotheca Leydeniana.

No. 2812, ff. 195, ll. 13; Nasta'liq, mixed in some pages with
Shikasta; size, 7 $\frac{3}{4}$ in. by 4 $\frac{5}{8}$ in.

162

Raudat-alshuhadā (روضه الشهداء).

A poetical paraphrase of the same in Dakhnī verses,
by a poet with the takhalluṣ Wali, as it appears, beginning:

کرون نا میگون بسم الله سون آغاز
اجیون تا مین فصاحت مین سر فراز

The subdivisions are called majlis, as in the Persian original, but their number is rather uncertain; there seem to be eleven. The arrangement of the subjects less resembles that in the Raudat-alshuhadā than that in the Muntakhab-i-Raudat-alshuhadā; see the two preceding copies, or Rieu's *Dah Majlis* (i. p. 155). The eight majlis, which are indicated in the text itself, deal with the following members of Muḥammad's and 'Alī's families: I, on fol. 2^b, Muḥammad; II, on fol. 10^b, Fātimah; III, on fol. 19^a, 'Alī; IV, on fol. 30^a (not numbered), Hasan; V, on fol. 38^b, and VI, on fol. 58^b, Husain and Muslim bin 'Akil; VII, on fol. 67^b, and VIII, on fol. 88^b, Muslim's children and other martyrs of Karbalā. After these eight, there follow at least three chapters without heading and number, viz. on ff. 111^b, 150^b, and 165^b, comprising the materials of the last two majlis and the khātimah of the Raudat-alshuhadā, together with a great number of marthiyyas and similar lyrical poetry, in mournful remembrance of 'Alī's family and the later Imāms. Part of fol. 183^b and the whole of fol. 184 are left blank. A lacuna after fol. 176. Bibliotheca Leydeniana.

Dated by Sayyid Ja'far, known as Miyān-Ṣāhib, the
25th of Sha'bān, A. H. 1216 (A. D. 1801, December 31).

No. 2380, ff. 1-186, two columns, each ll. 13 (on ff. 1-8), ll. 15
(on ff. 9-114 and 177-186), ll. 11 (on ff. 115-176); written by
various hands in Nasta'liq and Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{7}{8}$ in.

163

Maṭālī'-alanwār (مطالع الانوار).

A history of Muḥammad and his four immediate successors, together with a short sketch of the Umayyade Khilāfat, and a long dogmatic treatise on eschatology, by 'Afif Nūr-i-Kāshānī (see fol. 7^b, l. 3; Rieu iii. p. 1037^a, calls him 'Afif Nawā Kāshānī, and Ouseley 260 in the Bodleian Library, 'Afifah Nūr-i-Kāshānī), who became a Hanafite lawyer in his twenty-first year, and applied himself to the study of the history of Muḥammad; comp. Bodleian Cat., Nos. 141 and 142. The work is divided into twenty-one fasls, nineteen of which belong to the historical, and two to the dogmatical part, viz.: 1. در ولادت سید المرسلین, on fol. 10^a; 2. از (در) ابتدای نزول وحی و بیعت یاران, on fol. 13^b; 3. در اظهار دعوت و جفای اهل قریش, on fol. 22^b; 4. در ذکر هجرت حبشی, on fol. 28^b; 5. در معراج, on fol. 35^b; 6. در باز, on fol. 35^b; 7. سید المرسلین و هجرت مدینه, on fol. 35^b; 8. آمدن یاران از حبشه در مدینه (the index on fol. 9^a adds: در بیان معجزات سید, on fol. 40^b; 9. ونکاح ام حبیبه, on fol. 41^b; 10. در جنگ بدر, on fol. 48^b; 11. در جنگ احزاب, on fol. 52^b; 12. در جنگ احد, on fol. 54^b; 13. در هرب (حرب بنی قریظه, on fol. 56^a; 14. در فتح خیبر, on fol. 58^b; 15. در فتح مکّه, on fol. 60^a; 16. در فتح طائف, on fol. 66^a; 17. در کیفیت حجّ و وفات سید المرسلین, on fol. 69^a; 18. در خلافت خلفاء الراشدین, on fol. 73^a; 19. در خلافت معاویه و خلفاء دیگر, on fol. 79^a (down to the beginning of the 'Abbāside dynasty); 20. در بناء خانه, on fol. 81^a; 21. در احوال آخرت, on fol. 86^b. The chief subdivisions of this last and longest chapter are: ذکر نزول مهتر, on fol. 90^b; ذکر دجال و خروج او, on fol. 93^b; ذکر خروج یاجوج, on fol. 94^a; ذکر قیام قیامت, on fol. 95^a; وفات مهتر عیسی, on fol. 95^b; ذکر معاتبه و مجادله و امتیاز مؤمنان از کافران, on fol. 100^a; ذکر دوزخ و پل صراط, on fol. 104^b; ذکر تعذیب عرصات (? عرصات), on fol. 109^a; ذکر دخول جنت, on fol. 116^a; khātimah, on fol. 124^b.

Beginning, on fol. 7^b: اَمَّا رَبِّ الْعَالَمِينَ ... بعد ضعیف ترین بندگان حضرت ربّانی عقیف نورکاشانی بَلَّغَهُ اللهُ الْخَبْرَ.

The book ends on fol. 126^a, and is dated the 6th of Jumādā-althānī, A. H. 1088 (A. D. 1677, August 6), by Kulibeg.

Ff. 1-6 are filled with Arabic prayers and invocations, beginning with the کَلِمَةُ طَيِّبَةٍ, کَلِمَةُ شَهَادَتٍ, کَلِمَةُ تَوْحِيدٍ, etc. Ff. 127-131 contain some traditions

of the prophet, and short extracts from Persian poetry, ghazals, and rubâ'is; on fol. 131^a there is found a longer kit'ah, styled مناجات کاکي.

College of Fort William, 1809.

No. 2315, ff. 131, ll. 17; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 in.

164

Another copy of the same.

The same Matâli'-alanwâr, slightly differing sometimes in the wording of the chapter-headings.

Contents:

1. در بیان ولادت حضرت سید المرسلین, on fol. 2^a.
2. در اظهار, ابتدای وحی و بیعت یاران, on fol. 7^a.
3. در ذکر هجرت, دعوت و جفاء اهل قریش, on fol. 13^b.
4. در بیان باز آمدن یاران از حبشه و نکاح امّ, on fol. 22^b.
5. در بیان معجزات, on fol. 27^a.
6. در جنگ اعدا (instead of اعدا the index has the more correct reading احد), on fol. 34^b; this chapter is moreover wrongly called فصل هشتم instead of فصل نهم.
7. در جنگ خيبر, on fol. 37^a.
8. در فتح مکه, on fol. 37^b.
9. در فتح حنین, on fol. 38^b.
10. در جنگ طائف, on fol. 39^b.
11. در بیان وفات سید المرسلین, on fol. 43^b.
12. در خلافت, on fol. 44^b.
13. در خلافت خلفای راشدین, on fol. 45^b.
14. در خلافت معاویه و خلفای دیگر, on fol. 48^b.
15. در بیان آخرت, on fol. 52^b.
16. در بیان آخرت, on fol. 53^b.
17. در بیان آخرت, on fol. 57^a.

Subdivisions marked here: ذکر دجال, on fol. 59^a; ذکر خروج یاجوج و, on fol. 60^b; ذکر وفات مهتر عیسی, on fol. 61^a; ذکر قیامت و ذکر وفات عیسی, on fol. 61^b; ذکر عرصات (? عرصات), on fol. 65^b; ذکر کتاب, on fol. 69^b; etc. Khâtimah, on fol. 80^a.

Beginning (different from that in the preceding copy): کثرت مطالع کلام در بار نبوی و حجّت خاندان مصطفوی صلی الله علیه و سلم و علی آله الخ.

Copied A.H. 1206 (A.D. 1791, 1792), at Calcutta. College of Fort William, 1825.

No. 2197, ff. 80, ll. 15-17; partly Nasta'lik, partly Shikasta; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

165

Siyar-i-'afifi (سير عفيفي).

A detailed biography of the prophet Muhammad, translated from the Arabic work of Sa'id-al-din Muhammad bin Mas'ûd Kâzarûnî, divided into four kîsms and a khâtimah; see the index on fol. 8^a sq.

قسم اول در بیان آنچه از اول خلق آفریده نور نبوت, in eight bâbs, on fol. 9^b, last line.

قسم دوم در بیان آنچه از اول ولادت تا زمان نبوت, in nine bâbs, on fol. 60^b.

قسم سوم در بیان آنچه در زمان نبوت و مدت اقامت, in nine bâbs, on fol. 92^b.

قسم چهارم در بیان آنچه در مدت سالهای هجرت, in eleven bâbs, on fol. 144^a. In the sixth bâb of this kîsm our copy breaks off, all the rest is wanting.

Beginning: حمد و سپاس بی قیاس خدای را که نور: محمد علیه الصلوٰة والسلام الخ.

Ff. 32 and 33 a little injured. In Rien iii. p. 1026^a this work is styled تأريخ حسينی, and even منتخب, like the following history, which is, however, quite distinct from this.

No. 67, ff. 268, ll. 15; clear Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

166

Muntakhab-alakhbâr (منتخب الاخبار).

An abridged history of the prophets, especially of Muhammad and his companions, the first four Khalfis, and the martyrdom of 'Alî, his sons, and his whole family, compiled from many sources, which are not specified, by Bahâ'-al-din bin Sa'd-al-din, beginning: الحمد لله على آلائه والصلوة والسلام على سيد انبيائه و على آله الهدى واصحاب الثقات اما بعد ميگرود فقير مسكين بهاء الدين بن سعد الدين الخ. It opens with the creation of the world, the creation of the Jinns and Âdam, and goes through all the biblical prophets down to Jesus and the Seven Sleepers; the story of Muhammad begins on fol. 58^a, of Abû Bakr on fol. 132^a, of Umar on fol. 135^b, of Uthmân on fol. 139^b, of 'Alî on fol. 140^b, of Hasan on fol. 153^b, of Husain, his family, and companions on fol. 159^b, of the Imâms on fol. 214^b. At the end a complement and continuation of Jewish and Christian history.

This copy is dated the 12th of Sha'bân, in the seventeenth year of Muhammadshâh's reign = A.H. 1148 (A.D. 1735, December 28).

No. 783, ff. 234, ll. 15; large inelegant Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

167

The same.

Another copy of the same, beginning like the preceding one. The story of Muhammad begins here on fol. 80^b, of Abû Bakr on fol. 182^a, of Umar on fol. 189^a, of Uthmân on fol. 195^a, of 'Alî on fol. 196^a, of Hasan on fol. 212^b, of Husain, etc., on fol. 225^a, of the Imâms on fol. 310^a, etc. Quite modern copy.

No. 99, ff. 340, ll. 11; modern and inelegant Nasta'lik, on European paper; size, 7 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

168

Kitâb dar bayân-i-ansâb-i-Tâlibiû (انساب طالبين).

A detailed genealogical account of the descendants

of Abū Ṭālib through his three sons, 'Alī (the fourth Khalīf), Ja'far Ṭayyār, and 'Aqīl, translated into Persian from an Arabic work, styled بحر الانساب (see fol. 4^b, last line). There are two Arabic works with this title, containing genealogies of the prophets, of Muḥammad, 'Alī and his descendants, viz. one by Alfakhr-alrāzī (see H. Khalfā ii. p. 17, No. 1653), the other by Muḥammad bin Muḥammad (see W. Pertsch, Arab. Cat. of Gotha, iii. p. 335). The translator's name is Khwājah Mir bin 'Imād-al-dīn Muḥammad bin Amīr Sayyid 'Alī alḥusainī (see fol. 5^a, ll. 5 and 6).

Beginning: الحمد لله الذى نسب المتقين الى نبيه صلى الله عليه وآله وسلم اشرف الانساب و شرف اهل بيت النج.

On the back of the binding the work is simply styled Kitāb-alansāb. There are no dates given anywhere, not even with regard to the author's own time. The work is divided into three bābs, according to the three sons of Abū Ṭālib, viz.:

Bāb I, on fol. 5^b, 'Alī's offspring (در بیان نسب اولاد), in five fasls: 1. Ḥasan and his descendants, on fol. 6^b; 2. Ḥusain and his descendants, on fol. 54^b; 3. Abū-alkāsim Muḥammad Akbar Shujā' (that is, Muḥammad Ḥanīf or Ḥanīfah, styled on fol. 141^b, l. 7, also 'Ibn Ḥanīfah!') and his descendants, on fol. 141^b; 4. Abū-alfadl al-'Abbās, called سقاء أكبر, and his descendants, on fol. 144^a; 5. Abū Ṭālib 'Umar al-aṭraf and his descendants, on fol. 148^b.

Bāb II, on fol. 157^b, Ja'far Ṭayyār's offspring (در بیان نسب اولاد جعفر الطيار بن ابى طالب رضى الله عنه).

Bāb III, on fol. 165^a, Abū Zaid 'Aqīl's offspring (در بیان نسب اولاد عقيل بن ابى طالب).

This genealogy ends on fol. 165^a, and is dated Dhū-alka'dah, A. H. 1081 (A. D. 1671, March-April), by Ibn Ṣafī-al-dīn Muḥammad alḥusainī alkhwārizmī Muḥammad Sa'id alḥusainī. The few remaining pages are filled by another hand with some مکتوبات by 'Abdallāh, that is, Muḥammad Marwārid (who had the takhalluṣ Bayānī, and died A. H. 922=A. D. 1516).

This copy was presented to the Library by Sir W. Muir, K. C. S. I., March 7, 1877.

No. 3201, ff. 167, ll. 15; distinct Nasta'liq; the MS. is carefully mended; size, 9½ in. by 5½ in.

169

Three documents of historical interest, in Arabic with Persian paraphrase, viz.:

1. A deed or 'Ahdnāma of the prophet, addressed to Mahdī Farūh bin Shakhsāu, the brother of the well-known Salmān the Persian (مهدى فروح بن شخسان), written by 'Alī bin Abū Ṭālib, on a red skin, headed: نسخة منشورة بخط امير المؤمنين على, ابن ابى طالب النج, تناسلو: on fol. 404^a, and beginning, من اسلم منهم او قام على دينه النج.

2. A letter of the Amīr-almu'minīn 'Alī to the Parsee high-priest Bahrāmshāh (بهرامشاه بن خير ادريس), written by 'Alī's son Ḥusain, A. H. 39 (A. D. 659, 660), and beginning, on fol. 413^b: ائى قد امنتم على دمائكم و اموالكم النج.

3. The letter of emancipation by which the prophet Muḥammad declared Salmān the Persian, whom he had bought from a Jew with the name 'Uthmān bin Ashhal (عثمان بن اشهل), to be free. This letter again was written by 'Alī, in the very year of the Hijrah. Beginning, on fol. 420^b: هذا ما اقتر محمد بن عبد الله النج.

On ff. 418^a-419^b is an interesting account of the discovery of these documents according to the تاریخ بر, in a library at Sārat, A. H. 1064 (A. D. 1654), by the Persian (Parsee) نانا بها ولد پونجيا ولد پيان.

Dated the 18th of Rajab, A. H. 1217 (A. D. 1802, November 14). Bibliotheca Leydeniana.

No. 2556, ff. 403-428, ll. 9; Nasta'liq, the Arabic text in Naskhī; size, 9½ in. by 6½ in.

III. HISTORY OF THE MOGHULS, C'INGIZKHÂN, TĪMŪR, AND THEIR DESCENDANTS.

170

Ta'rikh-i-Jahānkushāi (تاریخ جهانکشی).

History of the Moghul emperor C'ingizkhân and his successors, beginning with C'ingizkhân's accession to the throne, A. H. 599 (A. D. 1202, 1203), and going down to A. H. 655 (A. D. 1257); see this date on fol. 234^b, l. 14. It was completed A. H. 658 (A. D. 1260) by 'Alā-al-dīn 'Atāmalik bin Bahā-al-dīn Muḥammad al-Juwainī, who died A. H. 681, the 4th of Dhū-alhijjah (A. D. 1283, 5th of March). H. Khalfā fixes his death in A. H. 683. Comp. Bodleian Cat., Nos. 145 and 146; Rieu i. p. 160 sq.; G. Flügel ii. p. 178; H. Khalfā ii. p. 685, No. 4353; Cat. Codd. Or. Langd. Bat. iii. p. 7; Elliot, History of India, ii. p. 384 sq.; Nott. et Extr. ii. p. 383 sq., and iv. p. 698; Quatremère, Histoire des Mongols, pp. lxxvii and 169, note 39; etc. etc. The usual division into three books (مجلد) is not found in this copy, the text of which is uninterrupted.

Beginning: سپاس و ثنا معبودى را که واجب الوديت: (الوجودست read مسجدى را که وجود او النج).

Dated the 15th of Shawwāl, A. H. 1076 (A. D. 1666, April 20). The right order of ff. 229-233 is: 229, 231, 230, 232, 233.

No. 1914, ff. 236, ll. 19; many slight injuries; the first page seems to be supplied later; size, 12 in. by 6½ in.

171

Ta'rikh-i-Shāhbrukh (تاریخ شاهرخ).

Portion of the history of Sultān Shāhbrukh's reign, who succeeded his father Tīmūr in A. H. 807 (A. D.

1405), down to A. H. 816 (A. D. 1413), see fol. 182^a, with a short introduction on Timûr himself, by Nûr-aldin Luţf-allâh bin 'Abdallâh (as he is correctly styled on fol. 1^a, whereas in the text itself, fol. 2^b, ll. 4 and 5, his name is given in this peculiar form: Nûr-allâh Kâtib al'abd 'Abd Luţf-allâh), better known as Hâfiz-i-Abrû, the great historian, who died at Zanjan in Shawwâl, A. H. 834 (A. D. 1431, June-July); see Rosen, Persian MSS., p. 52 sq.; Rieu i. p. 421 sq.; Bodleian Cat., No. 33; G. Flügel ii. p. 174; Cat. des MSS. et Xyll., p. 265 sq.; Dorn, Das Asiatische Museum, p. 374; Elliot, History of India, iv. p. 3 sq.; etc. etc.

Beginning of the preface, on fol. 1^b: حمد و سپاس مبدعى را كه بيك اشارت كن ابداع موجودات و اختراع مصنوعات كرد الخ, and of the history itself, on fol. 10^b: آغاز كتاب بسم الله الرحمن الرحيم, پيش از ذكر واقعات و حالات الخ.

Whether this history is a portion of the rare زبدة التواريخ, or rather of the geographical work described by Rieu, loc. cit. (see especially i. p. 424^b), and Bodleian Cat., No. 33, is difficult to say; but it is more likely to belong to the latter, since it is dedicated to Shâh-rukh, and not to prince Baisunghar, and a similar treatise on chronology (تعريف تاريخ و فوائد آن) is found here, on ff. 4^a-10^b, as in the geographical work (Bodleian copy, Elliott 357, fol. 15^b sq.).

No date.

No. 173, ff. 183, ll. 19; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

172

Ulus-i-arba'ah-i-ġingizî (الوس اربعة چنگیزی).

A history of the Moghul race, Ġingizkhân, his ancestors from the time of Yâfeth, son of Nûh, and his descendants down to the time of Timûr, styled الوس اربعة چنگیزی, and taken from the زکرة الخانات الوس اربعة of Sultân alsa'id Ulughbeg Mirzâ (see fol. 226^b); comp. Rieu i. p. 164. The last date, mentioned on fol. 226^a, before the short epilogue, is A. H. 805 (A. D. 1402, 1403), but a later date, viz. A. H. 831 (A. D. 1427, 1428), appears on fol. 160^b, the year of the accession of the thirty-ninth and last successor of Jûjikhân, Muḥammadkhân bin Timûrkhân bin Timûr Kutlûkhân bin Timûrbeg Oghlan (comp. the marginal note on fol. 160^a). The year 851, which is mentioned in Rieu's copy, is not found here anywhere.

An abridged translation of this work has been published by Col. Wm. Miles, entitled: 'Shajrat ul Atrak, or genealogical tree of the Turks and Tartars,' London, 1838. The same title is found on the binding of this MS. too: كتاب شجرة الاتراك, without any justification in the text itself.

Beginning: الحمد لله خير و هو على كل شئ قدير والصلوة والسلام على خير خلقه الخ.

Contents:

History of the old patriarchs from Âdam to Nûh and

his three sons, Sâm (on fol. 13^a), Hâm (on fol. 14^a), and Yâfeth (on fol. 14^b). The eldest of Yâfeth's sons was Turk, the ancestor of the Turks and Tatars. Reign of Turk, on fol. 17^a. Line of the Tatars, on fol. 20^a (ذكر طبقة تاتار); line of the Moghuls, on fol. 20^b (ذكر طبقة مغول), beginning with Moghulkhân, Karâkhân, Aghûzkhân, Ruknkhân, etc.; line of the 'Uthmâni Sultâns, on fol. 31^b.

Birth of Ġingizkhân (or as he is called here, Timûcin Kâ'an) on the 9th of Dhû-alhijjah, A. H. 549, on fol. 46^a. Ġingizkhân's reign begins on fol. 52^b.

Uktâi Kâ'an and his line, on fol. 138^a.

Jûjikhân and his line, on fol. 148^a.

Hulâgûkhân, son of Tûlikhân, and the Îlkânis, on fol. 161^a.

Ġaghatâikhân and his line, on fol. 205^a.

Copied A. H. 1204 (A. D. 1789, 1790); presented by Lieut.-Col. Wm. Kirkpatrick, the 30th of May, 1804. On the margin throughout there are both Persian glosses, various readings, and short English notes, probably by Wm. Kirkpatrick.

No. 167, ff. 226, ll. 19; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

173

Ẓafarnâma (ظفرنامه).

The only copy of Sharaf-aldin 'Ali Yazdî's (died A. H. 858=A. D. 1454) history of Timûr from his birth to his death (A. H. 736-807=A. D. 1336-1405) in this collection, which contains the rare Introduction or *Iftitâh* on the genealogy of the Turkish Khâns (to the death of Amir Turâghâ, Timûr's father, in A. H. 762), and on the history of Ġingizkhân and his descendants; see a full description of its contents in Rieu i. p. 175, and G. Flügel ii. p. 189. It was written before the Ẓafarnâma, and commenced A. H. 822 (A. D. 1419). The Ẓafarnâma itself was completed A. H. 828 (A. D. 1424, 1425); comp. Bodleian Cat., Nos. 153-159; Rieu i. p. 173 sq.; W. Morley, pp. 94 and 95; Elliot, History of India, iii. p. 478; J. Aumer, p. 86; etc. It was translated into French by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722; English version by J. Darby, London, 1723. An extract in text and translation is given by C. Stewart, Descriptive Catalogue, pp. 234-247.

Beginning of the Introduction, on fol. 1^b: افتتاح تاريخ جهاندارى و ابتداء نامه ظفرو بختيارى حمد و سپاس حضرت پادشاهى تواند بود الخ.

Beginning of the Ẓafarnâma itself, on fol. 73^b: حمداً كثيراً مباركاً لمن يوتى الملك من يشاء الخ.

The Introduction is dated A. H. 1054 (A. D. 1644, 1645); the Ẓafarnâma by the same hand three years before, A. H. 1051, the 20th of Ramadân (A. D. 1641, December 23). The copyist's name is Naṣr-allâh the Kâtib of Tattah, son of Shaikh Tâhir Muḥammad. An entry of a former owner, bearing the date A. H. 1138 (A. D. 1725, 1726), on fol. 1^a.

No. 984, ff. 470, ll. 21; splendid Nasta'lik; large illuminated frontispieces of the most gorgeous kind on ff. 1^b and 73^b; arabesques in gold and other colours on the margin of ff. 1^b, 2^a, 73^b, and 74^a; size, 12½ in. by 7½ in.

174

The same without the Iftitāḥ.

The oldest of all the copies of the *Ẓafarnāma* in this collection *without* the Introduction, dated the 18th of Ramadān, A. H. 901 (A. D. 1496, May 31), by Sayyidi 'Alī bin Kamāl الكريالي. It is incorrectly styled in the frontispiece: 'کتاب تاریخ تیموری شرفی'.

Beginning: حمداً كثيراً طيباً مباركاً فيه توتى الملك من تشاء وتنزع الملك ممن تشاء الخ.

No. 31, ff. 307, ll. 23; good Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

175

The same.

Another excellent and richly illustrated copy, dated the 5th of Ramadān, A. H. 939 (A. D. 1533, March 31), by Murshid, the Kātib of Shirāz.

Beginning: حمداً كثيراً مباركاً لمن توتى الخ. A complete index, comprising three pages, written by a different hand, on the fly-leaves, styled: فهرست ظفرنامه. The work is styled on the first page: حضرت تیمور تاریخ جهان کشای تیمور که ظفرنامه هم خوانند.

No. 137, ff. 474, ll. 19; small, neat, and very distinct Nasta'lik; large illuminated frontispiece; thirty fine pictures on ff. 6^a, 20^a, 34^b, 50^a, 71^b, 86^a, 102^b, 120^a, 139^b, 161^a, 176^b, 190^a, 199^b, 217^a, 230^b, 248^a, 254^b, 268^a, 284^b, 298^a, 307^b, 326^a, 351^b, 358^a, 368^b, 380^a, 404^b, 418^a, 438^b, and 450^a; some pages rather effaced, a few others damaged; size, 12 in. by 7 $\frac{1}{2}$ in.

176

The same.

Excellent copy, collated and with occasional notes on the margin, dated the 25th of Ramadān, A. H. 970 (A. D. 1563, May 18), by Pir Muḥammad bin Ḥasan. Bibliotheca Leydeniana.

No. 2597, ff. 359, ll. 23; splendid Naskhī; illuminated frontispiece; small illuminated headings throughout; size, 9 $\frac{1}{8}$ in. by 7 in.

177

The same.

This fine copy is dated the 8th of Rajab, A. H. 982 (A. D. 1574, October 24), by Ḥājī Khidr bin Sulaimān bin Ḥājī Khidr Kuraishī. Bibliotheca Leydeniana.

Beginning, as in No. 31 (174 in this Cat.): حمداً كثيراً طيباً الخ.

No. 2432, ff. 375, ll. 23; clear Naskhī; ff. 1-9, 13, and 352-375 are put into a modern margin; size, 11 $\frac{1}{8}$ in. by 7 $\frac{1}{2}$ in.

178

The same.

Dated Jumādā-alākhar, A. H. 997 (A. D. 1589, April-May).

Beginning: حمداً كثيراً مباركاً لمن توتى الملك من تشاء الخ.

No. 60, ff. 490, ll. 21; small illuminated frontispiece; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 7 in.

179

The same.

Finished in the month Jumādā-alākhar, A. H. 1007 (A. D. 1599, January), by Muḥammad alkātib, in the province of Bākharz, in the village of رز. Many leaves injured by damp; many of the last pages almost entirely effaced.

No. 1104, ff. 349, ll. 19; Nasta'lik; illuminated frontispiece; size, 12 $\frac{5}{8}$ in. by 8 $\frac{1}{2}$ in.

180

The same.

This copy of the *Ẓafarnāma*, complete, with all the poetical specimens, as usual, opens with two additional portions: 1. A detailed index, on ff. 1^b-10^b, dated the 24th of Sha'bān, A. H. 1145 (A. D. 1733, February 9). 2. The introductory chapters of the abridgment of the *Ẓafarnāma*, noticed below in Nos. 190 and 191, and styled نامه صاحبقرانی, on ff. 11^b-16^b. The latter portion goes down (see fol. 16^a, last line but two) to the گفتار در فهرست کتاب. Both pieces are written by another and more modern hand than the *Ẓafarnāma* itself, which begins here, on fol. 17^b: حمداً كثيراً طيباً مباركاً الخ.

No date. Excellent and tolerably old copy, collated throughout.

No. 1315, olim 14. J. 4, ff. 334, ll. 23; small and clear Nasta'lik; ff. 17^b and 18^a splendidly adorned; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

181

The same.

Another very clear and correct copy, beginning as usual. No date.

No. 2859, ff. 617, ll. 16-17; Nasta'lik; size, 11 $\frac{1}{4}$ in. by 7 $\frac{3}{8}$ in.

182

The same.

Another splendid copy, not dated.

No. 1106, ff. 254, ll. 27; clear and distinct Nasta'lik; illuminated frontispiece; splendid binding in red, gold, and other colours; size, 13 $\frac{1}{4}$ in. by 7 in.

183

The same.

No date.

No. 3153, ff. 538, ll. 19-21; Nasta'lik, written by different hands; splendid binding; size, 8 $\frac{7}{8}$ in. by 5 $\frac{3}{8}$ in.

184

The same.

This copy is considerably old, and being collated would be of intrinsic value, if it were not greatly damaged throughout; a number of pages are entirely spoilt by these injuries. The last leaf (fol. 428), of which unfortunately only a fragment is left, must, as it seems, be inserted between ff. 272 and 273, where a lacuna is found. The copy breaks off on fol. 427^b, towards the

end of the mathnawī, in praise of Ibrāhīm Sultān (see Rieu i. p. 174^a), with the bait:

سعادت مغتبی بشارت سرود - صدایش گذشته ز چرخ کبود

corresponding to No. 1315 (180 in this Cat.), last page, ll. 15 and 16. This mathnawī is wanting in several of the other copies, for instance in No. 3153, the immediately preceding MS.

No date; but on fol. 1^a we find an entry from A. H. 999 (A. D. 1590, 1591).

No. 3309, olim 15. J. 7, ff. 428, ll. 21; Naskhi; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

185

A defective copy of the same.

This copy opens, on fol. 1^a, with the following chapter: ذکر غدر علی بیگ جونی قربانی با امیر حسین و: حضرت صاحب قرانی, corresponding to the preceding copy, fol. 21^a, l. 4 ab infra, where جانی appears instead of جونی.

No. 3318, olim 14. J. 5, ff. 318, ll. 25; written by different hands in Nasta'liq and Naskhi; size 10 in. by 5 $\frac{1}{2}$ in.

186

Another defective copy of the same.

Beginning as usual. The copy, which was finished the 7th of Rabī' al-ākhar, A. H. 1007 (A. D. 1598, November 7; chronogram: (درج درهای شرف), has been collated by Sir Barry Close with another copy of his (probably No. 984, 173 in this Cat.), and some omissions and lacunas are pointed out to the reader, for instance on fol. 173^a, l. 12 (where sixty-three and a half pages are said to be missing), and on fol. 386^a, last line (where three and a half pages are left out).

No. 851, ff. 458, ll. 21; clear Nasta'liq; size, 11 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

187

Iftitāh-i-Zafarnāma (افتتاح ظفرنامه).

Another copy of the rare introduction to the Zafarnāma (see No. 173 in this Cat.). Beginning as in No. 984, fol. 1^b. Interlinear and marginal glosses on the first eight leaves.

No date; but an entry on fol. 85^a, in another handwriting, bears the date A. H. 1012, 5th of Jumādā althānī (A. D. 1603, November 10); another entry, dated A. H. 1139 (A. D. 1726, 1727), on fol. 1^a.

No. 1985, ff. 85, ll. 25; Nasta'liq; worm-eaten; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

188

The same.

Dated by Malik Muḥammad bīn Hāji Jumādā althānī, A. H. 1024 (A. D. 1615, July). The similarity between this introduction to the Zafarnāma and the ninth makālah of Khwāndamir's Khulāṣat-alakhbār (see Nos. 76-78 in this Cat., and Rieu i. pp. 164 and 175) has probably caused the wrong inscription on fol.

IND. OFF.

1^a, which states that this MS. contains the third volume of the Ḥabīb-alsiyar.

No. 3033, ff. 1-112, ll. 20; Nasta'liq; size, 10 in. by 5 $\frac{3}{8}$ in.

189

The same.

Dated the 10th of Jumādā-alawwal, A. H. 1182 (A. D. 1768, September 22).

No. 712, ff. 91, ll. 24; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

190

Fathnāma-i-Ṣāhibqirānī (فتح نامه صاحبقرانی).

A more plain and simplified edition of 'Alī Yazdī's Zafarnāma, compiled, like the original, for Abū-alfath Ibrāhīm Sultān (see ff. 4^b, l. 19, and 5^b, l. 7), and differing from it only in so far as it omits the poetical pieces and the less important passages of the prose-narrative. Beginning of the (anonymous) abbreviator's preface, on fol. 1^b: ربّ كما افضيت نعمة الشروع فتممها: بتوفيق التميميم حمد و سپاس بيقياس که از فتح نامه الخ. Comp. Bodleian Cat., No. 160, and Elliot, Bibliogr. Index, p. 4, No. CXXI. This abridgment is, of course, not identical with that of 'Abd-alsattār Kāsim (made A. H. 1024=A. D. 1615); see Bodleian Cat., No. 159, and Rieu i. p. 177; comp. also No. 180 in this Cat.

The Zafarnāma itself begins, on fol. 5^b, in the same words as usual: حمداً كثيراً مباركاً لمن توتى الملك الخ. On fol. 1^a both فتح نامه and ظفر نامه are given as title to this work.

Dated the 6th of Dhū-alhijjah, A. H. 982 (A. D. 1575, March 19).

No. 1141, ff. 335, ll. 20; Naskhi; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

191

Another copy of the same.

A defective and rather confused copy of the same simplified edition of the Zafarnāma, beginning: حمد و سپاس بی قیاس که از فتح نامه الخ. The preface of the abbreviator goes down to fol. 8^b, last line; ff. 9^a-26^b, which are included here in the introductory part, contain a portion of the Zafarnāma, beginning abruptly, on fol. 9^a, l. 1: ارجمند مجید بمعذرت برکشاند که الحمد لله تعالی الخ.

The first heading of this portion, which ought to be inserted at the end of the volume, runs thus on fol. 10^b: گفتار در لشکر کشیدن حضرت صاحبقرانی بجانب بغداد گفتار در بیان رسیدن: 25^a; و فتح آملک، امیرزاده سلطان حسین و سید خواجه شیخ علی بهادر. On fol. 21^a the capture of the fortress of Firūzkūh is narrated (comp. Petis de la Croix, iv. p. 153).

The Zafarnāma itself begins, in the usual way, on fol. 27^a, and breaks off with the death of prince 'Umar

IV. HISTORY OF INDIA.

a. *History of the early Rājās and the Emperors of Dihlī, and general history of India.*

204

Aḥwāl-i-Rājāhāi-Hindūstān (احوال راجهای هندوستان).

A short tract, dealing with the early Rājās of India down to Shihāb-aldīn Ghūrī, who, A. H. 588=A. D. 1192 (see fol. 414^a, ll. 1-3), defeated and killed رای پتهری (otherwise called پرتھی), that is, Rājāh Pithaurā, or Prithwī, as he is called by Elphinstone, *History of India*, 5th ed., p. 364. This short account is stated in the colophon to have been taken from the روضة الطاهرین.

Beginning: *مجمعی از احوال راجهای هندوستان، راجهای هندوستان دو طبقه اند طبقه اول سورج بنش پوشیده نماند که الخ*

Bibliotheca Leydeniana.

No. 2484, ff. 399-414, ll. 13; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

205

Risāla-i-Rājāwālī (رساله راجاوی).

Another short account of the rulers of India, from the early Rājās down to 'Ālamgir II (پادشاه عالمگیر), who (ثانی پسر معز الدین جهاندارشاه ابن بهادرشاه) reigned from A. H. 1167 to A. H. 1173 (A. D. 1754-1759). It consists chiefly of lists and tables with a succinct text, originally drawn up by Rājā Wālī, whose real name, according to Rieu ii. p. 855, and iii. p. 916, was Banwālidās, a munshī of prince Dārā Shukūh, and continued by a later editor, but see the following copy.

Beginning:

بشنو زولی وفای دنیا ای شاه
مغرور مشو بدولت و حشمت و جاه

No date. Another copy in the Bodleian Library, Bodley 695 (Bodleian Cat., No. 170).

No. 1019, ff. 38, ll. 11; Nasta'liq; size, 9 $\frac{7}{8}$ in. by 5 $\frac{5}{8}$ in.

206

Another copy of the Rājāwālī.

Beginning as in the preceding copy. This copy goes down as far as the beginning of Muḥammadshāh's reign, and ends on fol. 23^a middle. The remainder of this copy is filled with miscellaneous writings, chiefly epistles on mystic topics, other letters, for instance, to Fāḍil-khān (see fol. 47^a), and pieces of ornate prose (see, for instance, fol. 48^a, رقعۀ جواب طوی; fol. 55^b, رقعۀ جواب; fol. 57^b, انتخاب نسخۀ عشقیۀ, etc.), compiled or collected A. H. 1103=A. D. 1691, 1692 (see this date twice on ff. 28^a and 28^b) in 'Ālamgir's reign. This collection begins: شرح غم دل در غم جانان سوخت الخ.

The author's name does not appear, as far as we can

see; but as there is scarcely any separation between the راجاوی and this portion, we suppose that both are due to the same, viz. to Rājā Wālī. According to an English note, by C. Mackenzie (dated May 6, 1807), on the fly-leaf, the real name of Rājā Wālī would be (contrary to Rieu's statement, loc. cit.) Ranjit Singh, munshī to the celebrated Āsafjāh, Šūbadār of the Dakhan, Ranjit Singh had sometime a jāgir in the country of Adone from Āsafjāh, by whose order he collected this book from different authors and authorities.

This copy was transcribed in the second half of the eighteenth century from a MS. brought from Savanore.

No. 3105, ff. 61, written in diagonal lines; Nasta'liq; size, 7 $\frac{1}{4}$ in. by 3 $\frac{1}{2}$ in.

207

Tables, giving the names of all the Hindū Rājās and Muḥammadan rulers of Dihlī, with a short remark about the duration of their respective reigns, beginning with Rājāh Judishtir (راجہ جدشتر), who reigned 122 years and 8 months, and ending with Shāh 'Ālam (who ascended the throne in A. H. 1173=A. D. 1759).

Title: نام راجہای ہنود و پادشاہان اسلام کہ از شروع اوان و زمان کلجک تا این زمان سریر آرای سلطنت دار الخلافت دہلی بودند و آنچه از روی کتب ہندی و تواریخ فارسی بنظر در آمدہ و بگوش رسیدہ ہمگی نوشتہ میشود کہ از راجہ جدشتر تا راجہ پرتھی یکصد و بیست نفر راجہ بودند و از سلطان شہاب الدین غوری تا شاہ عالم کہ اکنون در دہلی اند شصت و یک کسر پادشاہ شدند.

No. 3058, ff. 1-5, 4 coll.; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

208

Rāja Sohāwālī (راج سواہالی).

A history of the Hindū Rājās and the Muḥammadan rulers of India, together with statistical tables of the Šūbahs of Hindūstān, compiled from various Sanskrit (for instance, the Mahābhārata) and Persian sources, by Munshī Hīrām (or Hanīrām), son of Dhanīrām, son of Dhanrāja, the Registrar of the Pargana of Aunām in the Sarkār of Lakhnan in the Šūbah of Aḥmadnagar Oudh (منشی ہیرام (ہنیرام) ولد دہنی رام ابن دھنراج قانونگوی پرگنہ اونام سرکار لکھنؤ بمضاف صوبہ احمدنگر), after A. H. 1207=A. D. 1192 (see fol. 7^a, ll. 8 and 9), for Colonel Robert Frith (فریط) (see fol. 2^a, l. 6, and fol. 6^b, l. 10), and entitled راج سواہالی, in five ṭabaḳāt (see fol. 8^a, l. 1 sq.), the first three of which deal with the Hindū Rājās, the fourth with the Muḥammadan rulers down to Shāh 'Ālam (the last date mentioned in that chapter is A. H. 1194=A. D. 1780, the time of the occupation of Aḥmadābād in Gujarāt by the English), and the fifth with the statistics of India. This copy, which seems to be the only one extant, is unfortunately without any headings, all being left blank except those of the first and second ṭabaḳah, viz.

در بیان احوال بزرگان و آبادی وطن مصنف کتاب (1) on fol. 8^a, with interesting details about the author's ancestors and the history of his native town, and (2) در بیان احوال آفرینش راجها از ابتدای ستجک بغایت دواپر (from the Sati Yuga to the Dwâpara), on fol. 15^b. The only other subdivision, marked, is on the ten *Avatârs*, on fol. 19^b: احوال ظهور یافتن ده اوتار. The rise of Islâm is narrated about fol. 231 sq. The statistical tables of the *Śūbahs* of India, with descriptive text, begin on fol. 462^a.

Beginning: حمد وافر و سپاس متکاتر شهنشاهی را سزد که هفت طبق زمین را بموالید ثلاثه الخ

This copy belonged formerly to E. S. Montague.

No. 2938, ff. 492, ll. 14-15; written by various hands in different kinds of Nasta'liq and Shikasta; size, 10 in. by 7 $\frac{3}{8}$ in.

209

Tâj-almaâthir (تاج المآثر).

A tolerably old copy of the history of the empire of Dihli from A. H. 587 to 614 (A. D. 1191-1217), by Ḥasan Nizâmî, or al-Ḥasan al-Nizâmî al-nishâpûrî (see the author's name on ff. 8^b, l. 14, and 305^b, l. 5). A fuller name of the author is given in the Raudat-alsafâ, viz. Ṣadr-al-din Muḥammad bin Ḥasan al-Nizâmî; see H. Khalfa ii. p. 92, and Rieu i. p. 239 sq. The history comprises part of the reign of Mu'izz-al-din (who was assassinated A. H. 602), the whole reign of Kuṭb-al-din Aibak (A. H. 602 to 607), and the first seven years of that of Shams-al-din Iltatmish.

Beginning of the very long and tedious preface, on fol. 1^b: حمد و سپاس بی قیاس که قدم شهسوار عقل دو: اسبه بسر حدّ عدّ و احصاء آن نرسد الخ

Beginning of the history itself, on fol. 33^a, with the conquest of Ajmir in A. H. 587. Last chapter, on fol. 248^a, account of the appointment of prince Naṣir-al-din Maḥmūd as governor of Lâhûr in A. H. 614. The work apparently ends on fol. 260^a. Compare for further details Elliot, History of India, ii. p. 204 sq.; see also G. Flügel ii. p. 173; Cat. des MSS. et Xylogr. p. 296; W. Pertsch, p. 53, etc.

The remaining portion of this MS. contains:

1. On ff. 261^a-301^b, repetitions of certain parts of the Tâj-almaâthir, viz. ff. 261^a-271^b correspond to ff. 105^a, l. 5 ab infra, to 115^a, last line; and ff. 280^a, l. 6 ab infra-301^b to ff. 125^b, l. 11-146^b, l. 11. The intervening piece, ff. 272^a-280^a, l. 6 ab infra, we have not been able to trace.

2. On ff. 302^a-304^b, part of an epilogue to the Tâj-almaâthir, chiefly consisting of a فصل فی محاسن هذا الکتاب (see fol. 302^b).

3. On ff. 305^a-307^b, a panegyric of Ḥasan Nizâmî, written by the transcriber of the original copy of this work, Muḥammad bin Muḥammad, at the end of his MS.

No date.

No. 1486, ff. 307, ll. 23; very small Nasta'liq; small illuminated frontispiece; ff. 209-216 and 289-298 turned upside down; size, 6 $\frac{3}{8}$ in. by 3 $\frac{1}{2}$ in.

210

Another copy of the same.

Beginning as in the preceding copy. A detailed index on the fly-leaves. Collated; many glosses on the margin. No date. Some pages a little damaged. Ff. 272 supplied by another hand.

No. 15, ff. 278, ll. 21; clear Nasta'liq; size, 11 $\frac{1}{8}$ in. by 7 in.

211

Ta'rikh-i-Firûzshâhi (تاریخ فیروزشاهی).

The history of Firûzshâh and his predecessors, giving a full account of the kings of Dihli from the accession of Ghiyâth-al-din Balban, A. H. 664 (A. D. 1266), to the sixth year of Firûzshâh's reign, A. H. 758 (A. D. 1357), composed by Diyâ-al-din Baranî; comp. Bodleian Cat., Nos. 172-174; Rieu iii. pp. 919 and 920; Elliot, History of India, iii. p. 93 sq.; Nassau Lees, Materials, pp. 441-446; Journal of the Asiatic Society of Bengal, vol. xxxviii. pp. 181-220; vol. xxxix. pp. 1-51; and vol. xl. pp. 185-247, etc. Edited in the Bibliotheca Indica, Calcutta, 1860-1862.

Beginning: حمد و ثنای مرخدای را که اخبار و آثار انبیا و سلاطین را بوحی آسمانی الخ

It consists of a very flowery introduction and eight books, every one comprising the reign of one monarch, viz. Sultân Ghiyâth-al-din Balban, on fol. 16^b; Sultân Mu'izz-al-din Kaikubâd, on fol. 80^b; Sultân Jalâl-al-din Firûz Khiljî, on fol. 112^b; Sultân 'Alâ-al-din Khiljî, on fol. 158^b; Sultân Kuṭb-al-din, on fol. 246^b; Sultân Ghiyâth-al-din Tughlukshâh, on fol. 274^b; Sultân Muḥammad bin Tughluk, on fol. 289^b; Sultân Abû-almuẓaffar Firûzshâh, on fol. 328^a. Every book, except the second, is preceded by a detailed index.

Dated the 12th of Ramaḍân, A. H. 1007 (A. D. 1599, April 8), by Maulânâ Ya'kûb, inhabitant of سودر.

No. 177, ff. 360, ll. 11-19; Shikasta; ff. 67-70, 328, 329, 331-339, two-thirds of ff. 340-356 and ff. 357-360 later supplied in Nasta'liq by two different hands; size, 11 $\frac{1}{8}$ in. by 6 in.

212

Tawârikh-i-Firûzshâhi (تواریخ فیروزشاهی).

History of Firûzshâh, king of Dihli's reign, compiled by Shams-i-Sirâj 'Afif (see fol. 11^b, last line but one), from his accession to the throne, A. H. 752, to his death, A. H. 790 (A. D. 1351-1388), with a short account of his previous life. It is an amplification, continuation, and completion of the preceding تاریخ فیروزشاهی by Diyâ-al-din Baranî. Shams-i-Sirâj resumed the interrupted and incomplete task, and gave a complete history of the whole reign of Firûzshâh; comp. Rieu i. p. 241 sq.; Elliot, History of India, iii. pp. 267-373; Nassau Lees, Materials, pp. 441-446.

It is divided into five kisms, each subdivided into eighteen مقسمه. Kism I (containing Firûzshâh's life from his birth to his accession) begins on fol. 21^a, II on fol. 59^a, III on fol. 103^a, IV on fol. 141^b, V on fol. 203^b. The last kism is not complete, it breaks off in the fifteenth mukaddimah.

Copied in the twenty-fourth year of (probably 'Ālam-

gir's reign, A. H. 1092=A. D. 1681), by Shaikh Fâdil. Index on ff. 18^a-21^a.

Beginning: قال الله تعالى وما يعلم تأويله الا الله والراسخون في العلم الآية قال النبي صلى الله عليه وسلم قلوب الملوك ملهون الخ

After fol. 109 one leaf is missing, corresponding to the following copy, fol. 57^a, l. 14, to fol. 58^a, l. 5; in the middle of fol. 162^a two lines are wanted in l. 7 (corresponding to the following copy, fol. 97^b, ll. 14-16).

This copy was acquired A. D. 1786, at Lucknow, by Mr. Mulock, and presented by W. Kirkpatrick, May 30, 1804.

No. 1002, ff. 278, ll. 15; illuminated frontispiece; large and clear Nasta'lik; many small damages throughout; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

213

Another copy of the same.

This copy is still more defective than the preceding one, but fortunately sufficient to supply the lacunas of No. 1002. There are missing after fol. 26 about forty-five pages (corresponding to the preceding copy, fol. 37^a, l. 3, to fol. 69^b, l. 8), from the middle of the eighth mukaddimah in kism I to the middle of the fifth in kism II. Another lacuna after fol. 97 (one leaf missing, corresponding to the preceding copy, fol. 162^a, l. 9, to fol. 163^b, l. 8), and a third large one on fol. 166^b in the third line (comprising the whole of the rest of the preceding copy, fol. 251^a, l. 13, down to the end). The real conclusion of the work, however, is found in this copy.

No date. Index on ff. 13^a-14^b. Kism I, on fol. 14^b (heading of II missing); III, on fol. 52^a; IV, on fol. 82^a, first line; V, on fol. 128^b.

No. 1002 A, ff. 167, ll. 17; clear and distinct Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

214

Wâkî'ât-i-Bâbari (واقعات بابری).

A complete copy of the rare Caghatâi or Turki original of the Bâbarnama, or autobiography of the emperor Bâbar, from his accession in Ramadân, A. H. 899 (A. D. 1494, June), to Muharram, A. H. 936 (A. D. 1529, September); see the edition of this work by N. Ilminski, Kasan, 1857, French translation by Pavet de Courteille, Paris, 1871.

Beginning: رمضان ای بتاریخ سیکیز یوز توقسان توقوز دا فرغانه ولایتکنده اون ایکی الخ

Some marginal notes and corrections on the first pages by a European hand. Bibliotheca Leydeniana.

No date.

No. 2538, ff. 234, ll. 13; large Naskhî; size, 10 $\frac{5}{8}$ in. by 8 $\frac{1}{4}$ in.

215

Wâkî'ât-i-Bâbari.

The older Persian translation of the foregoing autobiographical memoirs of Bâbar, commenced A. H. 994 (A. D. 1586), at the request of Bih-rûzkhân, by Mirzâ Pâyanda Hasan Ghazawî, and continued by Muhammad Kulî Moghul Hîsârî; see the preface of the latter on fol. 74^b sq.; comp. Rieu ii. p. 799, and Bodleian Cat., No. 179.

Beginning: برصمائراریاب بصائر مخفی و مستور نماند که حضرت پادشاه فردوس مکان جنت آشیان المغفور بعنايت الملك اله ظهير الدين محمد بابر پادشاه انار الله برهانه بزبان معجز بيان چنين فرموده اند که بتاریخ شهر رمضان هشتصد الخ

The usual blanks are marked here distinctly after ff. 72^b, 177^b, in the middle of fol. 199^b, and on fol. 207^a. This copy ends with A. H. 935, so that the concluding portion of the history is missing (see the Brit. Mus. copy in Rieu, loc. cit.). No date. The title given to this work, on fol. 1^a, is تریک بابری. Many English annotations and useful hints on the margin throughout, probably written by Col. W. Kirkpatrick, who presented this copy to the Library the 30th of May, 1804. A still older translation of Bâbar's memoirs is that of Shaikh Zain-al-din Khwâfi (who died A. H. 940=A. D. 1533, 1534); see Rieu iii. p. 926.

No. 913, ff. 236, ll. 15; clear and distinct Nasta'lik; size, 8 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

216

Wâkî'ât-i-Bâbari.

The later Persian translation of the same autobiographical memoirs of Bâbar, made at the emperor Akbar's request, A. H. 998 (A. D. 1590), by Mirzâ Khân 'Abd-alrahîm bin Bairâmkhân, who died under Jahângir, A. H. 1036 (A. D. 1626, 1627); see Bodleian Cat., Nos. 180-183; Rieu i. p. 244 sq.; Elliot, History of India, iv. pp. 218-287, etc.; English translations by J. Leyden and W. Erskine, 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826, 2nd edit. 1844; and by M. Caldecott, 'Life of Baber, abridged from the memoirs of Zehir-ed-din Muhammed Baber,' London, 1844.

The present version agrees upon the whole—save those gaps which are found in all copies of this work—with the Caghatâi original, and begins in the same abrupt manner as that: در ماه رمضان سنه هشتصد ونود و نه در ولایت فرغانه در دوازده سالگی پادشاه شدم الخ It goes down, like the original, to the 3rd of Muharram, A. H. 936, and breaks off with the words: گوالیار را بایشان سپرده

Not dated.

No. 2654, ff. 184, ll. 21; Nasta'lik; size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

217

Another copy of the same.

Beginning: در ماه مبارک رمضان سنه هشتصد الخ که گوالیار را بایشان سپرده شده بود

No date.

No. 30, ff. 263, ll. 19; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

218

The same.

Beginning as in the preceding copy. End: بایشان سپرده بیاید and short remarks on the margin. Two entries at the

end from A. H. 1051 and 1054 (A. D. 1641 and 1644), the first of which runs thus: **چهار شهر صفر سنه ۱۰۵۱ خوانده آمده شد**.

No. 29, ff. 331, ll. 17; unequal Nasta'liq, written, as it seems, by different hands; size, 10½ in. by 6¾ in.

219

Ta'rikh-i-Shirshâhi (تاریخ شیرشاهی).

The same slightly abridged redaction of 'Abbâs Khân bin Shaikh 'Alî Sarwânî's history of the life and reign of Sultân Shirshâh Sûr of Dihlî (who assumed the title of king about A. H. 946, and died A. H. 952, A. D. 1539-1545) and his immediate successors, which is noticed in Rieu ii. p. 827^b, and iii. p. 921. The original title of 'Abbâs Sarwânî's work was **تحفة اکبرشاهی**, composed at the emperor Akbar's request soon after A. H. 987 (A. D. 1579); see Bodleian Cat., Nos. 176-178; Rieu i. pp. 242 and 243; Elliot, History of India, iv. pp. 301-433, etc.

The present redaction is called, just as in two copies of the British Museum, the *third book* (**طبقه سیم**) (در ذکر احوال سلطنت قبیله سور از قوم لودی افغان), so that there must have been two previous *ṭabaḳas*, and begins in a similar way: **جنس حمد و ائنیہ خالق برتہ را سزد کہ سرسبز ریاض ممالک در میغ تیغ آبدار سلاطین الخ**.

It is divided into the following three bābs:

باب اول در ذکر احوال سلطنت شیرخان سور
باب دوم در ذکر احوال سلطنت اسلامخان بن شیرخان سور

باب سیم در ذکر احوال ملوکی که از خویشان و متعلقان شیرخان بودند و بعد از اسلامخان دعوی سلطنت نمودند و سکه و خطبه بنام خود فرمودند

This copy was finished the 20th of Šafar, A. H. 1030 (A. D. 1621, January 14), by Mullâ Šâliḥ Badakhshî.

No. 218, ff. 121, ll. 15; clear and distinct Nasta'liq; size, 9½ in. by 5½ in.

220

Ta'rikh-i-Shirshâhi.

A Hindûstânî translation of 'Abbâs Sarwânî's history of Shirshâh's life and reign, which was completed the 5th of Jumâdâ-alawwal, A. H. 1220=A. D. 1805, August 1 (see fol. 122^a, last two lines), and dedicated to the Governor-General of India, Marquis Wellesley (see fol. 12^a, last line, and fol. 2^b, first line). A lacuna after fol. 12.

Beginning of the translator's preface, on fol. 1^b: **شکر ہی اُس شاہنشاہ برتر کا کہ وہ واجب الوجود الخ**.

Beginning of the history itself, on fol. 3^a: **حمد و ثنا: اُس خالق خلق کی لئی لائی ہی الخ**.

This copy, a little worm-eaten, belonged formerly to Mr. Roebuck.

No. 2936, ff. 122, ll. 13; Naskhî; size, 10½ in. by 7½ in.

221

Tadhkirat-alwâkî'ât (تذکرۃ الواقعات).

Private memoirs of the emperor Humâyûn (who reigned A. H. 937-963=A. D. 1530-1556), compiled by the ewer-bearer Jauhar, who commenced this work A. H. 995 (A. D. 1587), and styled both **تذکرۃ الواقعات** and **تاریخات**, and even **جوامعشاهی** (as, for instance, here on the top of fol. 1^a, and in the colophon). For further particulars, see Rieu i. p. 246, and Elliot, History of India, v. pp. 136-149. An English translation, severely criticised by W. Erskine, was published by Major C. Stewart for the Oriental Translation Fund, London, 1832.

The first leaf is a little damaged in the corners, so that the beginning cannot be given. Part of fol. 40^a, the whole of fol. 40^b, and fol. 41^a are left blank.

Dated the last of Šafar, in the forty-first year (no doubt of 'Ālamgir's reign)=A. H. 1109 (A. D. 1697, September 16).

No. 220, ff. 55, ll. 25 (some of the first pages written in diagonal lines); Shikasta; size, 9 in. by 5 in.

222

Ta'rikh-i-Humâyûnshâhi (تاریخ همایونشاهی).

The revised edition of Jauhar's memoirs, made in a flowery court-style by Ilâhdâd Faiḍî Sirhindî, the author of a Persian dictionary **مدار الافاضل** (compiled A. H. 1001=A. D. 1592, 1593), and of a history of Akbar to A. H. 1010 (A. D. 1601, 1602), styled **اکبرنامه**; see below, No. 289 in this Cat., and Rieu iii. p. 927, and i. p. 253. It begins: **در سلك تحریر و**

عقد تقریر منسلک و معتقد گردد حمد و ثنای شاہنشاهی (and is divided into five bābs, viz.

1. Humâyûn's accession, and history of his reign to the year of Akbar's birth, A. H. 949=A. D. 1542 (در جلوس فرمودن بر سریر سلطنت نصیر الدین محمد همایون (پادشاه غازی الخ), on fol. 3^b.

2. Humâyûn's journey to Khurâsân (آن متوجه شدن آن (شاه جهانیان بقصد ملاقات شاه طهماسب بولایت خراسان, on fol. 49^a.

3. Humâyûn's return from 'Irâk to Kandahâr (مراجعت نمودن آن شاه عالم از ولایت عراق بجانب (دیار قندهار, on fol. 63^a.

4. Humâyûn's war-council and invasion of India, to his death (مجلس آراستن شاه عالمیان به سپہ داران (کشورستان بجهت عزیمت ملک هندوستان الخ, on fol. 96^b.

5. Akbar's accession (جلوس فرمودن جلال الدین محمد) and editor's epilogue.

Many remarks in English on the margin throughout. No date.

No. 788, ff. 114, ll. 15; Nasta'liq; size, 8½ in. by 7½ in.

223

Ta'rikh-i-Humâyûn (تاریخ همايون).

Another history of the emperor Humâyûn, and all the persons who were closely connected with him, and the affairs of his and his successor Akbar's reign, compiled by an old servant of the empire, and an eye-witness of most of its affairs, with the name of *Bâyazîd*, who was chosen for this task, at Akbar's request, by his wazîr Abû-alfadl bin Mubâarak, beginning: چون جم جاء جلال الدين محمد اكبر پادشاه فرموده بودند كه از بندهای درگاه هريك الخ.

Bâyazîd begins his story with A. H. 949 = A. D. 1542 (when Humâyûn was forced to leave India), and brings it down to A. H. 999 (A. D. 1591), the year of the beginning of this work's composition at Lâhûr. It is divided into four fasls: 1. from A. H. 949 to A. H. 953, on fol. 1^b; 2. from A. H. 953 to A. H. 959, on fol. 22^a; 3. from A. H. 959 to A. H. 961, on fol. 50^a; 4. from A. H. 961 to A. H. 999, with an account of Akbar's affairs as well as of all the high functionaries and servants of both emperors. He adds at the end that nine copies of this work were made, two of which went into Abû-alfadl's own library.

It was finished, so far as we can guess from the ta'rikh at the end, A. H. 1000 (A. D. 1591, 1592). The right order of ff. 80-105 is: 80, 97-104, 89-96, 81-88, 105.

No. 216, ff. 160, ll. 17; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

224

Historical extracts dealing with Humâyûn's flight to Persia and the recapture of Kandahâr.

1. Firmân of Shâh Tahmâsp ibn Shâh Isma'il Safawî to the governor of Harât, Muhammadkhân ibn Sharafaldin Tuklû, fixing the ceremonies and observances for the reception of the Indian emperor Humâyûn, who had fled to Persia and asked for an interview with the Persian Shâh (A. D. 1544), on fol. 1^b.

2. Account of Humâyûn's reception in Khurâsân, and his interviews with Tahmâsp, on fol. 6^b.

3. Names of all the royal Amirs and the other distinguished attendants who accompanied prince Muhammad Murâd, third son of Tahmâsp, in his march against and his capture of Kandahâr (A. D. 1545), on fol. 11^a.

Comp. for the historical facts referred to in these extracts, Elphinstone, History of India, 5th edit., pp. 463-466.

This copy (dated the first of Dhû-alka'dah, A. H. 1194 = A. D. 1780, October 29) was made for Mr. Richard Johnson by Muhammad Bakhsh, with the takhallus Âshûb.

No. 1846, ff. 16, ll. 15; Shikasta; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

225

Tabakât-i-Akbarî (طبقات اكبرى).

A complete copy of the general history of India from the time of Sabuktigin of Ghazna, A. H. 367 (A. D. 977),

to the end of the thirty-eighth year of Akbar's reign, A. H. 1002 (A. D. 1593), composed by Nizâm-al-din Ahmad bin Muhammad Muḳim of Harât, who died A. H. 1003 (A. D. 1594), and entitled both طبقات اكبرى or طبقات نظامی and تأريخ نظامی; comp. Bodleian Cat., Nos. 184-191; Rieu i. p. 220 sq.; W. Morley, pp. 58-61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177-476; J. Aumer, p. 83, etc.

Beginning: سپاس رفعت اساس پادشاه حقیقی راست (را سزد) که حلّ وعقد نظام عالم الخ.

It is divided into a muḳaddimah, nine ṭabakât, and a khâtimah, viz.

Muḳaddimah, on fol. 3^a: History of the Ghaznawides (در ذکر غزنویان).

Tabakâh I, on fol. 16^a: Sultâns of Dihlî (طبقة سلاطین) (دهلی) from Mu'izz-al-din Ghûrî to A. H. 1002.

Tabakâh II, on fol. 365^b: Kings of the Dakhan (طبقة دکنیه) to A. H. 1002.

Tabakâh III, on fol. 398^a: Kings of Gujârât (طبقة سلاطین گجرات) to A. H. 980 (A. D. 1572).

Tabakâh IV, on fol. 466^b: Kings of Mâlwah (طبقة مالدو) to A. H. 977 (A. D. 1569).

Tabakâh V, on fol. 523^b: Kings of Bangâlah (طبقة بنگال) to A. H. 984 (A. D. 1576).

Tabakâh VI, on fol. 527^b: Sharḳî kings of Jaunpûr, etc. (طبقة سلاطین شرقیه که در جونپور و آندود فرمان) (روائی کرده اند) to A. H. 881 (A. D. 1476).

Tabakâh VII, on fol. 533^a: Rulers of Kashmîr (طبقة حکام کشمیر) to A. H. 995 (A. D. 1587).

Tabakâh VIII, on fol. 565^b: Rulers of Sind (طبقة حکام سند) to A. H. 1001 (A. D. 1592).

Tabakâh IX, on fol. 571^a: Rulers of Multân (طبقة حکام ملتان) to A. H. 932 (A. D. 1526).

Khâtimah, on fol. 579^b: Short geographical sketch of the Indian empire (در بیان حدود و ممالک هندوستان).

Dated the 11th of Rabi'-alawwal, A. H. 1031 (A. D. 1622, January 24), by حولی بیک کابلی. Many of the first and last leaves are worm-eaten; slight injuries here and there. A detailed index on the fly-leaves. The right order of ff. 38-41 is: 38, 40, 39, 41.

No. 3320, olim 15. J. 6, ff. 579, ll. 21; large, but unequal Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 in.

226

Another complete copy of the Ṭabakât-i-Akbarî.

Beginning as usual. The arrangement of the Ṭabakât the same as in the preceding copy.

Muḳaddimah, on fol. 3^a.

Tabakâh I, on fol. 15^b, first line; *II*, on fol. 320^a, first line; *III*, on fol. 352^b; *IV*, on fol. 422^b; *V*, on fol. 476^a; *VI*, on fol. 480^b; *VII*, on fol. 485^b; *VIII*, on fol. 516^a; *IX*, on fol. 521^a.

Khâtimah (not marked), on fol. 530^a.

Copied in Dhû-al-hijjah, A. H. 1069 (A. D. 1659, August–September). The right order of ff. 215–225 is: 215, 224, 216–223, 225.

No. 2943, ff. 530, ll. 19; clear Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

227

The same.

The arrangement of the *Tabakât* in this copy, which is complete in two volumes, differs in so far from that of the two preceding copies, that the history of the kings of Mâlwah forms here the sixth *ṭabaḳāh* instead of the fourth, and consequently the kings of Bangālāh and Jaunpūr represent the fourth and fifth *ṭabaḳāt* respectively. The usual ninth *ṭabaḳāh* is styled here *حاتم*, and the real *حاتم* is not marked.

Muḳaddimah, on fol. 3^a, in No. 997.

Ṭabaḳāh I, on fol. 14^a, in No. 997; II, on fol. 1^b, in No. 998; III, on fol. 27^b, in No. 998; IV (kings of Bangālāh), on fol. 81^a, in No. 998; V (Sharḳī kings of Jaunpūr), on fol. 83^b, last line, in No. 998; VI (kings of Mâlwah), on fol. 87^b, in No. 998; VII, on fol. 126^b, last line, in No. 998; VIII, on fol. 150^b, last line, in No. 998.

Khâtimah (rulers of Multān), on fol. 154^b, in No. 998.

Copied in Muḥammadshāh's reign (A. H. 1131–1161). Occasional English notes, both in ink and pencil, on the margin, probably by Lieut.-Col. W. Kirkpatrick, who presented this copy to the Library, 1804.

No. 997, ff. 280; No. 998, ff. 162, ll. 19; good and clear Nasta'lik; size, 10½ in. by 6½ in.

228

The same.

Another copy with the same arrangement of the *Ṭabaḳāt* as in the preceding one, viz.

Muḳaddimah, on fol. 2^a.

Ṭabaḳāh I, on fol. 8^a; II, on fol. 151^a; III, on fol. 164^a; IV (Bangālāh), on fol. 192^a; V (Jaunpūr), on fol. 194^a; VI (Mâlwah), on fol. 196^a; VII, on fol. 218^b; VIII, on fol. 230^b; IX, on fol. 233^a.

Khâtimah begins on the last page; some lines are wanting at the end.

Collated. Many marginal additions by a later hand. No date.

No. 731, ff. 236, ll. 25; careless Nasta'lik; some leaves injured; size, 15½ in. by 9¼ in.

229

The same.

This copy of the *Ṭabaḳāt-i-Akbari* is incomplete at the end, the ninth *ṭabaḳāh* and the *khâtimah* being wanting, in spite of the usual words at the end: *تتمت تمام شد*.

Muḳaddimah, on fol. 2^b.

Ṭabaḳāh I, on fol. 12^b; II, on fol. 260^a; III, on fol. 283^b, last line; IV, on fol. 335^a; V, on fol. 338^a; VI, on fol. 342^a; VII, on fol. 383^a; VIII, on fol. 406^a.

No date; but a note in a different handwriting, on the last page, states that this copy was collated at Lāhūr in

IND. OFF.

Shabān, A. H. 1079 (A. D. 1669, January). It belonged formerly to Mr. Richard Johnson.

Ff. 83 and 88 are turned upside down, but fol. 88 must be put in the place of fol. 83, and vice versa.

No. 967, ff. 409, ll. 25; Nasta'lik; illuminated frontispiece; size, 14 in. by 6½ in.

230

A part of the same work.

This copy contains only the *muḳaddimah*, on fol. 3^b, and the *first ṭabaḳāh* (the history of the kings of Dihli down to A. H. 1002), on fol. 19^a.

Dated the 9th of Jumādā-alawwal, A. H. 1066 (A. D. 1656, March 5), by 'Abdallāh ibn 'Aziz Muḥammad. Fol. 37^b is left blank; fol. 253 is turned upside down.

No. 3289, olim 15. J. 5, ff. 415, ll. 21; unequally written in careless Nasta'lik and Shikasta; size, 12¼ in. by 6½ in.

231

An incomplete copy of the same part.

Muḳaddimah, on fol. 3^a, last line; *first ṭabaḳāh*, on fol. 20^b. It goes down only to the sixteenth year of Akbar's reign; all the rest is wanting.

Dated the 15th of Muḥarram in the thirty-fifth year of 'Ālamgir's reign = A. H. 1103 (A. D. 1691, October 8).

No. 3419, olim 16. J. 16, ff. 282, ll. 16; Nasta'lik; size, 11 in. by 6½ in.

232

A still smaller portion of the same.

This copy bears, on fol. 1^a, the titles of *تاریخ نامہ* ذکر احوال شیرخان که بشیرشاه مشهور شیرشاه ناریخ, whilst on the fly-leaf it is styled simply: *ناریخ شیرشاهی*; but—as a note in pencil on the same fly-leaf informs us—it is only a fragment of the *Ṭabaḳāt-i-Akbari*, containing that portion of the first *ṭabaḳāh* which relates the history of Shīrkhan Sūr, commonly called Shīrshāh, who assumed the title of king about A. H. 946, and died A. H. 952 (A. D. 1539–1545); see above, Nos. 219 and 220. The history of Dihli is brought down moreover in this fragment to A. H. 963 = A. D. 1556, the year of Humāyūn's death and Akbar's accession (see fol. 104^b).

Beginning: *تاریخ نامہ در السنه وافواه بشیرشاه مذکور است الخ*.

Dated the 21st of Rabi'-alākhar, A. H. 1046 (A. D. 1636, September 22). Entries of readers from A. H. 1051 and 1074 (A. D. 1641, 1642 and 1663, 1664).

No. 1585, ff. 105, ll. 19; Nasta'lik; worm-eaten throughout; size, 9 in. by 5¼ in.

233

منتخب التواريخ (Muntakhab-altawāriḳh).

A complete copy of 'Abd-alkādir bin Muḷūkshāh Badā'ūnī's general history of India, from the time of the Ghaznawides down to the fortieth year of Akbar's

reign, completed A. H. 1004, the 23rd of Jumâdâ-althâni (A. D. 1596, February 23); see Bodleian Cat., Nos. 192-194; Rieu i. pp. 222 and 223; Nassau Lees, Materials, p. 455; Elliot, History of India, v. p. 477 sq., etc. Edited in the Bibl. Indica by Maulawi Ahmad 'Ali, 3 vols., Calcutta, 1868-1869.

The *first* part, from Nâsir-al-din Sabuktigin to Humâyûn's death, begins on fol. 9^b: *ای یافته نامها زمان تو: رواج - شاهان بدرت چو ما بدیشان محتاج الخ*.

The *second* part (comprising the first forty years of Akbar's reign, and a *tadhkirah* of all the contemporary Amirs, Mullâs, Kâdis, Shaikhs, and poets) begins here on fol. 208^b. The biographies of Shaikhs, Kâdis, etc., on fol. 388^a sq.; those of the poets, in alphabetical order, on fol. 454^b sq. Comp. A. Sprenger, Cat. Oudh, pp. 55-65. An alphabetical index of all the biographies contained in this work, is added on ff. 1^b-7^a. Fol. 8 is blank.

No date. The copy was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 1139, ff. 540, ll. 17; Nasta'lik; size, 10½ in. by 6½ in.

234

The first part of the Muntakhab-altawârikh.

This copy contains only the *first part* of Badâ'ûni's work, from Sabuktigin to Akbar's accession. Beginning as in the preceding copy, on fol. 19^b. The first sixteen leaves are filled with a detailed index, dated the 14th of Šafar, A. H. 1159 (A. D. 1746, March 8); the copy itself was finished the 11th of Muharram in the same year (A. D. 1746, February 3), by Miyân Maḥbûb-i-'âlam at Shâhjahânâbâd. Collated.

No. 3140, ff. 160, ll. 21; clear Nasta'lik; splendid binding in green and gold; size, 11½ in. by 6½ in.

235

Akbarnâma (اکبر نامه).

The famous history of the emperor Akbar, by Abû-alfadl bin Mubârak, who was assassinated A. H. 1011 (A. D. 1602). It was completed in Sha'hân, A. H. 1004 (A. D. 1596, April), and continued till A. H. 1010 (A. D. 1601, 1602); comp. Bodleian Cat., Nos. 200-212; Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; J. Aumer, pp. 89-91; Sacy, Notices et Extraits, x. p. 199 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 9; A. F. Mehren, p. 20, etc. Large extracts are given in Elliot, History of India, vi. pp. 1-102. The text was lithographed at Lucknow, A. H. 1284.

Contents:

A preface, containing a short index of the *first book* of the Akbarnâma, down to the end of the seventeenth year of the emperor's reign, on fol. 1^b. Beginning: *ذکر بعضی بشارات غیبی و اشارات قدسی که پیش از سعادت ولادت الخ*.

First part of the first book, on fol. 5^b, containing the preface and the history of Akbar's ancestors to the death of Humâyûn, A. H. 963 (A. D. 1556). Beginning: *الله اکبر این چه دریافتی است ژرف و شناختی الخ*.

Second part of the first book, on fol. 201^a, the history of Akbar's reign from his accession to the end of the seventeenth year of his reign. Beginning: *سلسله انتظام کارگاه آفرینش که مظاهر حقیقت الخ*.

Khâtimah of the first book, on fol. 392^a, beginning: *المته لله الخ*.

Second book, on fol. 401^b, the history of Akbar's reign from the eighteenth to the end of the forty-sixth and the beginning of the forty-seventh year of his reign. Beginning: *سخن تازه ساز بنام خدای الخ*.

Muḥammad Šâlih's continuation of the history to the fiftieth year of Akbar's reign is wanting here, and in all the following copies except two (Nos. 260 and 261 further below). A very curious feature of this MS. is, that between the end of the thirtieth and the beginning of the thirty-first year (fol. 632^b, first line, to fol. 640^b, l. 13) the whole *khâtimah of the first book*, together with the beginning of the *second book*, is repeated, so that these leaves are identical with fol. 392^a, last line but one, to fol. 402^b, l. 12.

The *first book* is dated the 27th of Rabî'al-awwal, A. H. 1065 (A. D. 1655, February 4), by Shâh Muḥammad bin Fath Muḥammad of Lâhûr; the *second* the 24th of Jumâdâ-alâkhar, A. H. 1106 (A. D. 1695, February 9), by Muḥammad Kuraish Kuraishi.

Various readings on the margin.

No. 4, ff. 765, ll. 21-23; Nasta'lik, written by two different hands; illuminated frontispieces on ff. 1^b, 5^b, and 401^b; size, 13½ in. by 6½ in.

236

Another copy of the same.

Contents:

First part of the first book, on fol. 1^b, beginning: *سبحان الله این چه دریافتی است الخ*.

Second part of the first book, on fol. 118^b, beginning as in the preceding copy.

Khâtimah, on fol. 212^b.

Some of the last leaves of this part, from fol. 211 to fol. 220, are misplaced, their right order is: 211, 219, 218, 214-217, 213, 212, 220.

Second book, on fol. 226^b, beginning as in the preceding copy, and going down to the beginning of the forty-seventh year of Akbar's reign. It is concluded by a *khâtimah*, which begins (on fol. 497^a): *بنامیزد ای فکر تیز رو الخ*.

Various readings and annotations on the margin, especially of the first part of the first book.

No. 564, ff. 500, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b, 118^b, and 226^b; size, 13½ in. by 8½ in.

237

A slightly defective copy of the same, in two volumes.

Contents:

First volume (No. 1):

First part of the first book, on fol. 1^b, beginning: *الله اکبر این چه دریافتیست الخ*.

Second part of the first book, on fol. 235^b. This part is rather incomplete at the end. It breaks off on fol. 531^a in the *khâtimah* (which begins on fol. 527^a) with the words: مرا زندگی, corresponding to fol. 222^b, l. 7, in the preceding copy.

Second volume (No. 2):

Second book, on fol. 1^b, concluding like the preceding copies with the beginning of the forty-seventh year of Akbar's reign (*khâtimah*, on fol. 555^a). Some small blanks on the last leaves.

The handwriting in both volumes seems to be the same (except ff. 527-531 in No. 1, which are later supplied); but the *first part* of the *first book* is dated A. H. 1111 (A. D. 1699, 1700), and the *second book* A. H. 1132 (A. D. 1719, 1720)!

Nos. 1, 2, first vol., ff. 531; second vol., ff. 561, ll. 19; large and clear Nasta'lik; size, 14½ in. by 7½ in.

238

A very incomplete copy of the same.

This copy contains:

The *first part of the first book*, on fol. 1^b, beginning:

الله أكبر این الخ

The *second part of the first book*, on fol. 250^b. It concludes, on fol. 520^a, last line, with the end of the seventeenth year of Akbar's reign, but the horoscope and the *khâtimah* of the *first book*, as well as the introduction of the *second book*, are entirely missing in this copy.

The *second book* (without any heading) begins, on fol. 520^b, l. 3, immediately with the words: وازسوانحی که درین هنگام الخ, corresponding to No. 564 (236 in this Cat.), fol. 227^b, l. 5, and goes down to the nineteenth year of Akbar's reign. It breaks off, on fol. 589^b, last line, with these words: بآن بادیه ادبار گشت, corresponding to No. 564, fol. 263^b, l. 6. All the rest is wanting.

Small blanks on ff. 17^b, 20^a, 23^a, 277^a, 277^b, and 284^b (entirely blank). Occasionally various readings on the margin. Presented by J. Wombell, Esq., April 10, 1804.

No. 849, ff. 589, ll. 19; careless Nasta'lik; ff. 250^b-330^b written by another hand in Shikasta; illuminated frontispieces on ff. 1^b and 250^b; size, 12 in. by 7½ in.

239

Another copy of the *first book* of the same.

First part, on fol. 1^b, beginning: الله أكبر این الخ.

Second part, on fol. 206^b, beginning: سلسله انتظام الخ.

The *first part* is dated the 3rd of Rajab, A. H. 1073 (A. D. 1663, February 11), by ادمل بن پراکداس بن سامیداس عرب سونی کهتری, at Lâhûr; the *second*, the 13th of Rabi'-alawwal, A. H. 1074 (A. D. 1663, October 15), by the same.

The *khâtimah* begins here, on fol. 418^b, last line: المتة لله الخ.

College of Fort William, 1825.

No. 2238, ff. 427, ll. 19; Nasta'lik; the old and original part of this MS. is greatly damaged, but most of the injured places have been carefully mended by a later hand; quite new are ff. 64-85, 142-146, and one half in each page of ff. 172-195, supplied in Shikasta by the same who filled in the missing portions in the rest of the MS.; several blanks on ff. 390^b, 394^a, and 404^a; size, 10½ in. by 6½ in.

240

The same *first book*.

First part, on fol. 1^b, beginning: الله أكبر این چه دریافتیست الخ.

Second part, on fol. 170^b, beginning: سلسله انتظام الخ.

It is complete: the *khâtimah* begins, on fol. 371^b, l. 4: المتة لله الخ.

Many tables in the last part of this copy are missing; the place for them is left blank; see ff. 344^a, 347^b, and 357^a.

Dated the 29th of Muḥarram, A. H. 1101 (A. D. 1689, November 12).

No. 3287, olim 15. J. 2, ff. 380, ll. 23; Nasta'lik; size, 11½ in. by 6½ in.

241

The same.

First part, on fol. 1^b, beginning: الله أكبر این الخ. Dated the 21st of Muḥarram, A. H. 1111 (forty-third year of 'Alamgir's reign) = A. D. 1699, July 19.

Second part, on fol. 159^b, beginning: سلسله انتظام الخ.

Khâtimah (here styled انجم این اقبال نامه), on fol. 342^a. Dated the 24th of Muḥarram in the same year (only three days after the completion of the first).

No. 2667, ff. 350, ll. 20-27; very unequally written, partly in Nasta'lik, partly in Shikasta, partly even in Naskhi, see ff. 199 and 200; size, 11½ in. by 7 in.

242

The same.

Index, on ff. 1^b-5^a (فهرست جلد اول أكبر نامه).

First part, on fol. 6^b.

Second part, on fol. 144^b.

Khâtimah, on fol. 307^a.

No date. A considerable number of the first and last leaves of the text severely damaged by worms.

No. 2404, ff. 314, ll. 25; Nasta'lik by various hands, all equally clear and distinct; collated throughout; size, 14 in. by 8½ in.

243

The same.

First part, on fol. 1^b.

Second part (not separated from the first), on fol. 187^b, beginning in the sixth line.

The *khâtimah* begins on fol. 367^b, l. 3.

The last three lines of this book are missing; it

breaks off with : *که خدمت او پسند شاهنشاه افتد و*, agreeing with No. 564 (236 in this Cat.), fol. 225^b, last line but three. Various readings and short additions on the margin. Many leaves injured at the bottom.

No. 134, ff. 375, ll. 17; clear Nasta'lik; size, 13 $\frac{3}{4}$ in. by 10 $\frac{1}{2}$ in.

244

A slightly defective copy of the same.

First part, on fol. 1^b; *second*, on fol. 136^b. At the end a leaf or two missing; the seventeenth year of Akbar's reign begins here on fol. 271^b. The *first part* is dated the 12th of Šafar, A. H. 1098 (A. D. 1686, December 28).

No. 3295, olim 17. J. 6, ff. 273, ll. 23; Nasta'lik; illuminated frontispiece at the beginning of each part; size, 13 in. by 8 $\frac{5}{8}$ in.

245

Another copy of the *first part* of the *first book*.

Beginning as usual. Dated the 5th of Dhû-alka'dah, A. H. 1094 (A. D. 1683, October 26). All the horoscopes are left blank.

No. 3297, olim 17. J. 8, ff. 236, ll. 23-25; Nasta'lik; illuminated frontispiece; size, 13 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

246

The same *first part* of the *first book*.

Beginning as usual. The horoscopes on ff. 25^b, 29^b, 33^b, and 41^a are omitted.

No date. Modern copy, presented by J. Wombwell, Esq., April 10, 1804.

No. 232, ff. 446, ll. 15; written by two different hands in Nasta'lik, the first on ff. 1-104, the second on ff. 105-446; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

247

The same.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Annotations and various readings, both interlinear and marginal, besides many English notes, written probably by Kirkpatrick himself.

No. 3330, olim 14. J. 2, ff. 289, ll. 17; Nasta'lik, written by at least three different hands; size, 10 $\frac{3}{8}$ in. by 6 in.

248

The same.

Dated by Sayyid Bahâdur 'Alî the 22nd of Rajab, A. H. 1223 (A. D. 1808, September 13). Collated.

No. 2853, ff. 1-174, ll. 21; clear Nasta'lik; large illuminated frontispiece; size, 12 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.

249

The same.

Good copy, but without any headings throughout. No date. The right order of ff. 256-259 is: 256, 258, 257, 259. Partly collated.

No. 3308, olim 14. J. 3, ff. 260, ll. 19; clear and distinct Nasta'lik; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

250

A defective copy of the same *first part*.

The original handwriting breaks off, on fol. 174^b, with the words: *محمد خان جلاير و جمعی دیگر از*. . . . corresponding to No. 3330 (247 in this Cat.), fol. 228^b, l. 6. On the following and last page, fol. 175^a, there are added by another hand a few lines about Humâyûn's death. All the horoscopes in the beginning are left blank.

No. 3329, olim 14. J. 1, ff. 175, ll. 19; Shikasta; the last page added in Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

251

Another copy of the *first part*, and a small portion of the *second part*.

The *second part* begins here on fol. 425^a. Some pages are injured and worm-eaten. Several lacunas, for instance, after ff. 16, 102, and 438. No date.

No. 3335, olim 17. J. 10, ff. 447, ll. 16; very unequally written, for the greater part in Shikasta; size, 10 $\frac{3}{4}$ in. by 6 in.

252

Another copy of the *second part* of the *first book*.

Beginning: *سلسله انتظام الخ*.

This copy was finished the 29th of Muharram, A. H. 1098, that is, the thirtieth year of 'Ālamgir's reign (= A. D. 1686, December 15).

The *khâtimah* begins on fol. 281^b, l. 9.

No. 168, ff. 294, ll. 19; Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

253

The same *second part*.

No date. The *khâtimah* begins on fol. 125^a, l. 12. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 8, ff. 1-129, ll. 31-32; Nasta'lik; slightly injured at many places; size, 13 $\frac{1}{8}$ in. by 7 $\frac{1}{2}$ in.

254

The same.

Beginning: *جلوس مقدس حضرت شاهنشاهی بر اورنگ فرماندهی و جهانبانی سلسله انتظام الخ*.

It ends with the beginning of the seventeenth year. The horoscope and the *khâtimah* are entirely wanting. No date.

No. 169, ff. 168, ll. 19; Nasta'lik; some slight injuries; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

255

Another copy of the *second part* of the *first book*, and the whole *second book*.

The *second book* is not separated from the first, and the usual beginning of the latter, *سخن تازه سازم الخ*, is quite missing in this copy; the *seventeenth year* of Akbar's reign begins here on fol. 167^a, the *eighteenth*

on fol. 170^a, and it seems as if by mistake of the transcriber a good portion of text between both is omitted. It goes down to the beginning of the forty-seventh year, and is concluded by the same *khâtimah*, as, for instance, in No. 564 (236 in this Cat.), beginning, on fol. 494^b, l. 18: بنامیزد ای فکرت الخ.

The date is incomplete (the 11th of the second Jumâdâ, in the thirty-third year of, probably, 'Ālam-gl'r's reign=A. H. 1101, A. D. 1690, March 22).

No. 3298, olim 17. J. 9, ff. 498, ll. 25; large and distinct Nasta'lik; ff. 58, 59, and 64 supplied by other hands; large illuminated frontispiece; size, 13 $\frac{5}{8}$ in. by 8 $\frac{3}{4}$ in.

256

Another copy of the *second book* of the same.

The *second book* of the Akbar-nâma, without Muḥammad Ṣāliḥ's continuation. The forty-seventh year of the emperor's reign is noted on fol. 339^b, lin. penult. The *khâtimah* begins, on fol. 340^a, l. 3: بنامیزد ای فکرت الخ.

Beginning of this second book, on fol. 1^b: سخن تازه: سازم بنام خدای الخ.

Dated the 24th of Ramadân, A. H. 1048 (A. D. 1639, January 29). The proper order of the leaves is: ff. 1-144, 153-160, 145-152, 161-343.

No. 2408, ff. 343, ll. 21; distinct Nasta'lik; collated throughout; illuminated frontispiece; worm-eaten in some places; size, 13 $\frac{1}{4}$ in. by 9 $\frac{3}{8}$ in.

257

The same *second book*.

It begins, on fol. 8^b: سخن تازه سازم الخ. Ff. 1^a-3^b are filled with letters of Mullâ Ṭughrâ and others; ff. 4^b-7^a contain a فهرست or complete index of this *second book*. It concludes with the forty-seventh year of Akbar's reign on fol. 443^b, and the last five pages, on ff. 444^a-446^a, contain a prose-essay, intermixed with verse, entitled: تعريف آئینه, and beginning: دل صاحب‌دلاں آئینه: معنی‌نما باشد الخ.

This copy is dated the 29th of Dhû-al-hijjah, A. H. 1159 (the twenty-ninth year of Muḥammadshâh's reign)=A. D. 1747, January 12, by اودوت رای, who is at the same time the author of the تعريف آئینه.

No. 3288, olim 15. J. 3, ff. 446, ll. 19; careless Nasta'lik; size, 12 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

258

The same.

All the horoscopes are left blank; see, for instance, ff. 267^a, 290, and 309^a. The copy ends with the beginning of the forty-seventh year of the emperor's reign. No date.

No. 3257, olim 17. J. 5, ff. 405, ll. 21; large and clear Nasta'lik; a few pages a little effaced; size, 14 $\frac{3}{8}$ in. by 9 $\frac{1}{4}$ in.

259

The same.

This copy contains the same long introduction about the conquest of Sûrat as Aumer's No. 251 (p. 90); the eighteenth year of Akbar's reign begins here on fol. 19^a. The copy concludes, like the preceding ones, with the beginning of the forty-seventh year. The horoscopes are likewise left blank.

Copied by Abû-alkhair ibn Muḥammad Ṣâḳī at Lâhûr; date incomplete.

No. 3296, olim 17. J. 7, ff. 419, ll. 19; very careless Nasta'lik; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

260

The same.

The *second book*, with the complete continuation of Muḥammad Ṣāliḥ, beginning, on fol. 502^b: حکم اشرف اعلیٰ حضرت الخ.

Beginning of the *khâtimah*, on fol. 532^b, l. 9 (headed: خاتمة دفتر دوم تصنیف شیخ ابرو الفصل).

Collated. Dated by Sayyid Bahâdur 'Alī the 2nd of Rabī'-'althâni, A. H. 1225 (A. D. 1810, May 7).

No. 2853, ff. 175-536, ll. 21; clear Nasta'lik; illuminated frontispieces on ff. 175^b and 502^b; size, 12 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.

261

The same.

The same *second book*, with Muḥammad Ṣāliḥ's continuation, incomplete at the end. The continuation begins, on fol. 259^a, as in the preceding copy: حکم اشرف اعلیٰ حضرت الخ; the forty-ninth year of Akbar's reign on fol. 266^a (heading omitted), the fiftieth on fol. 269^a (here headed by mistake ونهم); but on fol. 270^a, l. 3, the continuation breaks off (corresponding to the preceding copy, fol. 530^a, l. 5 ab infra), and is immediately followed by the *khâtimah*, beginning as usual: بنام ایزدی الخ (corresponding to the preceding copy, fol. 532^b, l. 9), so that fol. 530^a, l. 4 ab infra, to fol. 532^b, l. 8, of No. 2853 are missing here.

No date. The colophon gives the 12th of Ṣafar, but no year. Ff. 114-132 are misplaced, their proper order is: 114, 131, 115, 116, 130, 117-129, 132.

No. 2867, ff. 274, ll. 23; large Nasta'lik; size, 12 $\frac{1}{2}$ in. by 8 in.

262

A large fragment of the *second book*.

This copy breaks off in the middle of the thirty-first year of Akbar's reign, with these words: وگران اری آرزو باز گردیدن, corresponding to No. 564 (236 in this Cat.), fol. 400^a, l. 10.

No. 1824, ff. 279, ll. 15-22; very unequally written by different hands, partly in Nasta'lik, partly in Shikasta; the first leaf is supplied later; size, 9 $\frac{1}{4}$ in. by 5 in.

263

A smaller fragment of the same.

This copy goes down to the twenty-third year of Akbar's reign only. The last words on fol. 271^b, last line, correspond to No. 564, fol. 322^a, l. 2.

No. 8, ff. 130^b-272, ll. 21; Nasta'lik, written by two different hands, the first on ff. 130-177, the second on ff. 178-272; size, 13½ in. by 7½ in.

264

Ā'in-i-Akbarī (آئین اکبری).

The *third book* or supplement of the Akbar-nāma, containing the detailed statistical description of the Indian empire and the Institutes of Akbar, by the same Abū-alfadl bin Mubārak; comp. Bodleian Cat., Nos. 213-216; Rieu i. p. 251 sq.; W. Morley, p. 112; J. Aumer, p. 91, etc. etc.

Beginning, on fol. 13^b: ای همه در پرده نهان راز تو آید.

Ff. 1^b-12^b contain a full index of the contents of this work. It has been edited by H. Blochmann in the Bibliotheca Indica, Calcutta, 1877; English translation by the same in the same collection, vol. i, Calcutta, 1873. An abridged and insufficient paraphrase of this work was published by Gladwin in three volumes, Calcutta, 1783-1786; reprinted in two volumes, London, 1800.

Ff. 51^b, 52^a, 241^b, 332^a, and 332^b are left blank.

Copied by Muḥammad Husain Kāshī, and finished the 17th of Dhū-alka'dah (the year is missing).

No. 6, ff. 365, ll. 21; Nasta'lik; size, 13½ in. by 9 in.

265

Another copy of the same.

This copy is the only one among those of the Ā'in-i-Akbarī in this collection which is dated, viz. 14th of Šafar, A. H. 1119 (A. D. 1707, May 17); but there is only a very short fragment of the index found here on fol. 1^b. The text of the work itself begins already on fol. 2^a in the usual manner.

No. 316*, ff. 379, ll. 23; clear Nasta'lik; ff. 2, 3, and 101-107 supplied by another hand in Shikasta; ll. 24-27; fol. 104^a left blank; size, 13½ in. by 8½ in.

266

The same.

No date. Well-written copy. Bought A. H. 1196 (A. D. 1782); belonged formerly to Mr. Rich. Johnson.

No. 1114, ff. 463, ll. 19; large Nasta'lik; illuminated frontispiece; size, 11½ in. by 6½ in.

267

The same.

No date.

No. 3142, ff. 482, ll. 19; careless and unequal Nasta'lik; illuminated frontispiece; splendid binding; size, 11 in. by 6½ in.

268

The same.

Some tables are left blank, for instance, on ff. 20^b,

21^a, 116^a, 116^b, 231^a, 232^a, and 243^a. No date. College of Fort William, 1825.

No. 2120, ff. 342, ll. 25; Nasta'lik; size, 12½ in. by 6½ in.

269

The same.

No date. Worm-eaten. The tables on ff. 97^b, 98^a, 124^b, 155^b, 170^b, 171^a, 198^a, and 294^b are not filled in.

No. 2407, ff. 394, ll. 23; Nasta'lik, by two different hands; ff. 388-391 are later added on different (white) paper; illuminated frontispiece; size, 13½ in. by 8½ in.

270

Muntakhab-i-Ā'in-i-Akbarī (منتخب آئین اکبری).

An abridgment of the Ā'in-i-Akbarī, in which especially all the larger statistical tables are omitted. Beginning the same as in the preceding copies. A short index at the end, on ff. 451^b-454^b. A portrait as title-page. No date.

No. 1609, ff. 454, ll. 11; Shikasta; illuminated frontispiece, and small illuminations throughout the whole copy; occasionally marginal glosses and interpretations; size, 8½ in. by 4½ in.

271

Mukātabāt-i-'allāmī (مکاتبات علّامی).

The official letters and refined prose-writings of the same Abū-alfadl, which were collected between A. H. 1011 and 1015 (A. D. 1602-1606, 1607), by 'Abd-alšamad bin Afdal Muḥammad; comp. Bodleian Cat., Nos. 1378-1383; Rieu i. p. 396; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aumer, pp. 18 and 124, etc.

This collection is sometimes called *مکاتبات ابو الفضل* or *انشاء ابو الفضل*, and has been printed under the latter title in Calcutta, 1810, in Lucknow, A. H. 1262 and 1280. It was originally divided into three books (دفتر), which are, however, marked in very few copies only.

First daftar (letters, written in Akbar's name), on fol. 1^a, beginning: گوناگون نیایش مرداور برا که وجود بشر را از کارخانه عنایت کسوت حیات آید.

Second daftar (letters, written by Abū-alfadl himself to Akbar and to Amirs), beginning here on ff. 96^b, last line, and 97^a, first line, a little before the usual beginning in most other copies, thus: آغاز دفتر دوم از نسخه علّامی، بموقف عرض حضرت مخدومی قبله گاهی آید. The usual beginning of the second book, viz. بحضرت بحضرت، is found here on fol. 99^a, last line.

Third daftar (miscellaneous letters and prose-pieces) is not marked here, but a comparison with other copies shows that it must begin on fol. 233^b. Beginning: خطبة تفسیر بعضی از آیات سورۃ فتح بسم الله آید.

At the end of the first book is given as date the 4th of Šafar, A. H. 1211 (A. D. 1796, August 9).

No. 2985, ff. 334, ll. 12; very careless Nasta'lik, often like Shikasta; size, 9½ in. by 6 in.

272

Another complete copy of the same.

Beginning as in the preceding copy. The *second daftar* (without a special heading) opens on fol. 70^b; the *third* (also without a heading), on fol. 191^b.

Collated in some parts. No date. A little injured here and there.

No. 1456, ff. 329, ll. 15; large, but rather rude Nasta'lik; size, 9½ in. by 5½ in.

273

The same.

Beginning of the *first daftar* as usual. The *second* and *third daftars* are not marked in this copy.

No date.

No. 2444, ff. 199, ll. 12-16; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9½ in. by 5½ in.

274

A slightly defective copy of the same.

Beginning of the *first daftar* as usual. *Second daftar* on fol. 40^a, l. 9; *third daftar* on fol. 126^b, l. 3. The last page is missing; the copy breaks off with the words: دو سه حرفی رقم کنم, corresponding to the following copy, fol. 189^a, l. 1.

No. 3334, olim 8. J. 4, ff. 228, ll. 17; unequal Nasta'lik, written by three different hands, the first on ff. 1-39, the second on ff. 40-95, the third on ff. 96-228; size, 10½ in. by 6 in.

275

A somewhat more defective copy of the same.

Beginning as usual; *second daftar*, on fol. 50^a, l. 10:

بحضرت شاهنشاهی الخ; *third daftar*, on fol. 116^b, l. 13:

خطبة تفسیر بعضی الخ.

No date. After fol. 40 a lacuna, corresponding to the following copy, fol. 53^b, l. 1, to fol. 54^b, l. 15. Another lacuna in the midst of the text, on fol. 43^a, last line but one, corresponding to the following copy, fol. 58^b, l. 13, to fol. 61^a, l. 1. Collated throughout. Many interlinear English translations, written in pencil.

No. 8. J. 6, ff. 189, ll. 17; small, careless Nasta'lik; some pages in a much larger handwriting; size, 10 in. by 4½ in.

276

Another copy of the *first two daftars* of the same.

The *second* begins here on fol. 71^b. Dated the 17th of Rabi'-alawwal, A. H. 1186 (A. D. 1772, June 18).

No. 8. J. 3, ff. 198, ll. 17; large and clear Nasta'lik; size, 10 in. by 6½ in.

277

The same.

Another copy of the *first* and *second daftars*, dated the 27th of Jumâdâ-althâni, A. H. 1204 (= March 15,

A. D. 1790), at Dânapûr, by Bâbar 'Alî. Collated throughout.

The *second daftar* begins here on fol. 68^a.

No. 435, ff. 187, ll. 15; large and distinct Nasta'lik; size, 9½ in. by 6 in.

278

The same.

The same *first* and *second daftars*, not dated.

Many interlinear glosses. The *second* begins on fol. 57^b.

No. 807, ff. 165, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

279

The same.

A defective copy of the first two *daftars*, the *second* of which begins on fol. 49^a. It breaks off, on fol. 110^b, with the words: ... نمی باشد زیادت, corresponding to No. 8. J. 6 (275 in this Cat.), fol. 107^b, l. 4. Many interlinear and marginal glosses on the first sixty-three leaves.

No. 8. J. 5, ff. 110, ll. 17-19; Nasta'lik; size, 9½ in. by 6 in.

280

Another copy of the *first daftar*.

It is styled in the colophon قسم اول از مکتوبات علّامی, and dated the first of Jumâdâ-althâni, A. H. 1161 (A. D. 1748, May 29).

No. 2327, ff. 52; written by different hands in Shikasta; partly in diagonal lines; size, 7½ in. by 4½ in.

281

The same.

Dated in the month Rabi'-alâkhar, in the third year of (probably Shâh 'Âlam's) reign=A. H. 1176 (A. D. 1762, October-November). Interlinear glosses on the first pages.

No. 3269, olim 9. J. 2, ff. 67, ll. 12-17; very unequal and careless Nasta'lik; size, 11½ in. by 7 in.

282

The same.

A modern transcript of the *first daftar* by Muḥammad Kâzim. No date.

No. 3382, olim 43. J. 15, ff. 104, ll. 13; large Nasta'lik; size, 8½ in. by 6½ in.

283

The same.

Another complete, but very bad and soiled copy of the *first daftar*, dated the 21st of Rabi'-alawwal, A. H. 1204 (1204)=Samvat, 1846 (A. D. 1789, December 9). Interlinear glosses throughout. Between the fly-leaves and the first page of the text there are inserted seven smaller leaves, containing a فرهنگ انشاء ابو الفضل or glossary to Abû-alfadl's letters.

No. 8. J. 8, ff. 73, ll. 13-23; Shikasta; ff. 1, 2, 9-14, and 73 supplied by other hands; size, 8½ in. by 4½ in.

284

A defective copy of the same.

This incomplete copy of the *first daftar* breaks off with the words: *عنايات گوناگون باشد*, corresponding to No. 8. J. 3 (276 in this Cat.), fol. 69^a, l. 8, and 8. J. 6 (275 in this Cat.), fol. 48^a, l. 12. Various readings and interlinear glosses occasionally.

No. 3361, olim 8. J. 7, ff. 60, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

285

A still more defective copy of the same.

It breaks off, on fol. 48^b, with the words: *غبار آلوده* *گردید اگرچه معراج*, corresponding to No. 1456 (272 in this Cat.), fol. 40^a, l. 4 ab infra.

No. 1898, ff. 48, ll. 13; Nasta'liq; size, 9¼ in. by 6½ in.

286

Another copy of the *second and third daftars*.

Beginning of the *second daftar*, on fol. 1^b: *عرضه داشت الخ*; beginning of the *third*, on fol. 108^a, last line: *خطیة تفسیر بعضی از آیات الخ*. The second daftar concludes on fol. 104^b, and is dated the 26th of Dhû-alhijjah, A. H. 1097 (A. D. 1686, November 13); ff. 105^a–108^a, last line, contain repetitions of some parts of the *second daftar*, viz. ff. 105^a–107^b are identical with ff. 100^b, l. 10 to 102^b, l. 12, and fol. 108^a, ll. 1–15 with fol. 104^a, l. 8 to 104^b, l. 3. The *third daftar* is dated the 1st of Muharram, A. H. 1089 (A. D. 1678, February 23). Interlinear glosses occasionally here and there.

No. 8. J. 9, ff. 238, ll. 15–18; ff. 1–104 and 207–238 are written in Shikasta, ff. 105–206 in Naskhi; size, 9½ in. by 5 in.

287

Ruḡa'ât-i-Shaikh Abû-alfadl (روغات شیخ ابو الفضل).

Private letters, addressed by Abû-alfadl to his friends and contemporaries, and collected by Nûr Muḥammad (see fol. 1^b, ll. 6 and 7); this collection, never met with before and quite distinct from the usual *Mukâtabât-i-'Allâmi*, is perhaps that fourth book, of which the *Sawâniḥ-i-Akbari* speak; comp. Rieu i. p. 396.

Beginning: *بعد از انشای و ثنای حضرت خداوند واهب العطایا که بخشنده روزی انسان و حیوان الخ*.

There appear scarcely any names of the persons addressed. Some letters are obviously written to Faïdi (برادر عزیز). Copied in the reign of Muḥammad-shâh by 'Atâ-allâh; first owner, Sayyid Ni'mat-allâh; last owner, Sir Charles Wilkins.

No. 2357, ff. 34, ll. 12, towards the end ll. 14; Nasta'liq, slightly mixed with Shikasta; size, 8¼ in. by 6 in.

288

Gulshan-i-Balâghat (گلشن بلاغت).

Official letters and documents, collected by 'Abd-alwahhâb bin Muḥammad Ma'mûri alḥusaini alḥasani, with the takhalluṣ *Fanâ'î*, a contemporary of Abû-alfadl, and beginning: *فرخنده انشای که مترسلان بلاغت آئین دیباجه هر مقصود رساند الخ*.

The first letter is addressed to Ibrâhîm Khân, the governor of Lâr; several letters to Abû-alfadl are found on ff. 41^a and 43^a. The date, A. H. 996 (A. D. 1588), appears on fol. 37^a; the date, A. H. 1019 (A. D. 1610, 1611), on fol. 73^a.

The copy is not dated.

No. 1895, ff. 77, ll. 15; large and distinct Nasta'liq; small illuminated frontispiece; size, 10 in. by 5½ in.

289

Tawârikh-i-Akbarnâma (تواریخ اکبرنامه).

A short and abridged history of the first forty-eight years of the emperor Akbar's reign, from his accession, A. H. 963=A. D. 1556 (see fol. 3^b), to A. H. 1010=A. D. 1601, 1602 (see fol. 250^a sq.), composed by Shaikh Ilâhdâd Faïdi Sirhindi (see the author's name on fol. 3^a, l. 13; *فقیر حقیر الهداد فیضی سرهندی* comp. No. 222 in this Cat.). Beginning: *بنام حضرت دادار اکبر—که کنه او ز فهم ماست برتر—کنم آغاز در ذکر کرامی—که از نامش شود این نامه نامی، سپاس بیقیاس شاهنشاهی را که صیت بسیط توتی الملک من تشاء الخ*. p. 253; Elliot, History of India, vi. pp. 116–146.

Copied by Muḥammad Ḥusain, and finished the 14th of Dhû-alka'dah, A. H. 1104 (A. D. 1693, July 17). Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 192, ff. 252, ll. 15; clear Nasta'liq; illuminated frontispiece; size, 9¼ in. by 5 in.

290

Zubdat-altawârikh (زبدۃ التواریخ).

General history of India from Mu'izz-al-din bin Sâm to the accession of Jahângir, A. H. 1014 (A. D. 1605), being a revised and greatly enlarged edition of the *Ta'rikh-i-Haḡḡi* by 'Abd-alhaḡḡ (see fol. 2^b, last line, sq.), made by the son of that author, Nûr-alhaḡḡ almasbriki aldiḥlawi albukhârî (see fol. 3^b, lin. penult.), who died A. H. 1073 (A. D. 1662, 1663); see Rieu i. p. 224, and Elliot, History of India, vi. p. 182 sq. On the *Ta'rikh-i-Haḡḡi*, comp. Rieu i. p. 223, and Bodleian Cat., Nos. 195–198.

Beginning of this work: *خطبة کبریا و جلال بنام پادشاهی سزد که عالم و هر چه در عالم است الخ*.

The title appears on fol. 4^a, l. 13.

The arrangement of the subdivisions agrees with that in Rieu iii. p. 906.

Muḡaddimah, on the meaning of 'Pâdishâh' and the usefulness of historiography (در بیان معنی لفظ پادشاه و فائده علم تأریخ), on fol. 4^a.

Kings of Dihli, on fol. 5^b, beginning with Mu'izz-al-dīn bin Sām, on fol. 6^a.

Bābar, on fol. 61^b; Humāyūn, on fol. 68^a; Shīrshāh (or as he is called here, Shīrkhān), on fol. 81^a. On fol. 94^a, l. 12, there is a considerable but carefully concealed lacuna (as an English note on the margin points out), comprising part of the history of Shīrshāh and his successors as well as of the second reign of Humāyūn.

Akbar, on fol. 95^b.

Accession of Jahāngīr, on fol. 203^a.

Kings of Mālwah, on fol. 203^b.

Kings of Gujarāt, on fol. 235^a.

Kings of the Dakhan, on fol. 261^a (the Nizām-almulkis, on fol. 271^a; the Ādilshāhs, on fol. 275^a; the Kutb-almulkis, on fol. 275^a).

Rulers of Kashmir, on fol. 276^b; of Tattah and Sind, on fol. 290^a; of Multān, on fol. 295^b; of Bangālāh, on fol. 296^a; of Jaunpūr, on fol. 307^a.

No date. Twelfth century of the Hijrah. Former owners: Mr. Richard Johnson and Mr. C. Stewart.

No. 1805, ff. 310, ll. 17-19; unequal Nasta'liq; worm-eaten; size, 10½ in. by 6½ in.

291

Gulshan-i-Ibrāhīmī (گلشن ابراهیمی).

General history of India, from the oldest times to A. H. 1015 (A. D. 1606, 1607), composed by Muḥammad Kāsim Hindūshāh of Astarābād, commonly called Fīrishta, and dedicated by him to his patron Naṣīr-al-dīn Ibrāhīm Ādilshāh, who ruled over Bijāpūr from A. H. 988 to A. H. 1037 (A. D. 1580-1627); see Rieu i. p. 225 sq.; Bodleian Cat., No. 217; W. Morley, pp. 63-68; Elliot, Bibliogr. Index, p. 310 sq.; History of India, vi. pp. 207-236 and 532-569. The work is also styled تاریخ نورس نامہ فرشته, and commonly تاریخ فرشته.

It has been lithographed at Bombay and Poona, 1831 and 1832; 2nd edition, Lucknow, A. H. 1281. The whole has been translated into English by J. Briggs in his 'History of the rise of the Mahomedan power in India,' 4 vols., London, 1829. Former translations of select portions of the same work were Alexander Dow's 'History of Hindostan,' London, 1768; Jonathan Scott's 'History of Dekkan,' Shrewsbury, 1794; and Anderson's 'Account of Malabar,' Asiatic Miscellany, 1786. It is divided into a mukaddimah, twelve makālas, and a khātimah. Beginning: پیش وجود همه آیدگان پیش بقای همه پابندگان الٰہ.

Mukaddimah, on fol. 5^a, first line: Tenets of the Hindūs and early Rājās of Hindūstān down to the rise of Islām.

Makālah I, on fol. 24^a: Ghaznawide Sulṭāns of Lāhūr.

Makālah II, on fol. 68^a: Sulṭāns of Dihlī.

Makālah III, on fol. 288^b: Sulṭāns of the Dakhan in six raudas, viz.

1. Bahmanī kings of Gulbargah; 2. Ādilshāhs of Bijāpūr; 3. Nizāmshāhs of Ahmadnagar; 4. Kutbshāhs

of Tiling; 5. Imādshāhs of Barār; 6. Baridiyyah Shāhs of Bidar.

Makālah IV, on fol. 541^b: Sulṭāns of Gujarāt.

Makālah V, on fol. 592^b: Rulers of Mālwah and Mandū.

Makālah VI, on fol. 626^a: Fārūqī Sulṭāns of Burhānpūr.

Makālah VII, on fol. 636^a: Sulṭāns of Bangālāh and Sharḳī rulers of Jaunpūr.

Makālah VIII, on fol. 643^b: Rulers of Sind, Tattah, and Multān.

Makālah IX, on fol. 649^a: Sulṭāns of Multān.

Makālah X, on fol. 663^a: Kings of Kashmir.

Makālah XI, on fol. 693^b: Kings of Malabar (heading is here forgotten).

Makālah XII, on fol. 699^b: Saints of India.

Khātimah, on fol. 742^b: Description of India, etc.

This copy, which is badly written in many places, is dated the 22nd of Shawwāl, A. H. 1058 (A. D. 1648, November 9).

No. 1251, ff. 743, ll. 15-26; very unequally written, partly in Nasta'liq, partly in Shikasta; size, 18½ in. by 10 in.

292

Another complete copy of the same.

Beginning as in the preceding copy.

The order of the twelve makālas in the index (on fol. 3^b) is the usual one, but in the book itself the seventh makālah of the original is split into two, the Sharḳī kings of Jaunpūr forming a special makālah, viz. the eighth; therefore the twelfth makālah here corresponds to the eleventh of the usual copies, and the chapter on the Shaikhs of India has consequently no heading whatever.

Vol. I (comprising the mukaddimah, the first two makālas, and the first raudah of the third):

Mukaddimah, on fol. 3^b.

Makālah I, on fol. 19^b.

Makālah II, on fol. 64^a.

Makālah III, on fol. 250^a (first raudah).

Vol. II (comprising the rest):

Second raudah of the third makālah, on fol. 1^b.

Third raudah of the third makālah, on fol. 108^b.

Fourth raudah of the third makālah, on fol. 172^b.

Fifth raudah of the third makālah, on fol. 180^a.

Sixth raudah of the third makālah, on fol. 181^b.

Makālah IV, on fol. 182^b.

Makālah V, on fol. 238^b.

Makālah VI, on fol. 278^a.

Makālah VII, on fol. 291^b.

Makālah VIII (Sharḳī Sulṭāns of Jaunpūr), on fol. 296^a.

Makālah IX (Rulers of Sind and Tattah), on fol. 302^a.

Makālah X (Sulṭāns of Multān), on fol. 312^b.

Makālah XI (Rulers of Kashmir), on fol. 319^a.

Makālah XII (Rulers of Malabar), on fol. 347^a.

The Shaikhs of India, on fol. 351^b.

Khātimah, on fol. 401^a.

The first volume is dated A. H. 1141 (tenth year of Muḥammadshāh's reign) = A. D. 1728, 1729; the second

the 27th of Ramadân, A. H. 1163 (third year of Alḥmad-shâh's reign = Samvat, 1807) = A. D. 1750, August 30, at Shâhjahânâbâd.

No. 2425, ff. 336, ll. 24; careless and unequal Nasta'lik; illuminated frontispiece; large waterspots; size, 11 $\frac{3}{4}$ in. by 7 $\frac{5}{8}$ in. No. 2426, ff. 402, ll. 17; written for the greater part in legible Shikasta; illuminated frontispiece; size, 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

293

The same.

A third complete copy of the Gulshan-i-Ibrâhîmî in three volumes.

Vol. I: Mukaddimah, on fol. 4^b; Maḳâlah I (Lâhûr), on fol. 7^a; II (Dihli), on fol. 50^a.

Vol. II: Maḳâlah III (Dakhan): *first* raḡdah, on fol. 1^a; *second*, on fol. 129^b; *third*, on fol. 265^b; *fourth*, on fol. 348^a; *fifth*, on fol. 357^b; *sixth*, on fol. 359^b.

Vol. III: Maḳâlah IV (Gujarât), on fol. 1^b; V (Mâlwah and Mandû), on fol. 79^a; VI (Burhân-pûr), on fol. 127^b; VII (Bangâlah), on fol. 143^a; VIII (Sind and Tattah), on fol. 157^b; IX (Multân), on fol. 170^a; X (Kashmîr), on fol. 180^a; XI (Malabar), on fol. 219^b; XII (Shaikhs, etc.), on fol. 226^a. Khâtimah, on fol. 273^b.

The first volume is dated only, A. H. 1176 (A. D. 1762, 1763).

Nos. 2887, 2886, and 2885, *first* vol. ff. 304, *second* vol. ff. 361, *third* vol. ff. 276; ll. 21; Nasta'lik; collated; written by the same hand, except some portions at the beginning and end of the *third* vol.; size, 12 in. by 7 $\frac{3}{4}$ in.

294

The same.

A fourth complete copy of the same, with a detailed index on ff. 1^b–11^a, beginning: *مجلد تاریخ فرشته* *مستوی بنورسنامه الخ*.

On the back of the binding the book is also styled Nauras-nâma.

The history begins on fol. 12^b.

Mukaddimah, on fol. 16^a.

Maḳâlah I, on fol. 21^b; II, on fol. 55^a; III, on fol. 232^a; IV, on fol. 461^a; V, on fol. 506^b; VI, on fol. 539^a; VII, on fol. 549^a; VIII, on fol. 558^b; IX, on fol. 566^b; X, on fol. 573^a; XI, on fol. 596^b; XII, on fol. 601^a.

Khâtimah, on fol. 641^b. No date.

No. 2035*, ff. 642, ll. 23; clear and distinct Nasta'lik; beautifully illuminated on ff. 12^b and 13^a; size, 13 $\frac{5}{8}$ in. by 8 $\frac{5}{8}$ in.

295

The same.

A fifth complete copy of the same, arranged in the same way as Nos. 2425 and 2426 (292 in this Cat.); it contains thirteen instead of twelve maḳâlas (the seventh being split into two), in the following order:

First volume (جلد اول), on ff. 1^b–366^b, beginning as usual.

Mukaddimah, on fol. 4^b. Maḳâlah I, on fol. 20^a; II, on fol. 62^a; III in six raḡdas, *first* on fol. 268^b.

Second volume (جلد دوم), on fol. 367^b, beginning: *حمد وثنا قادری را که از درر الفاظ چهره الخ*.

Second raḡdah, on fol. 368^a; *third*, on fol. 433^b; *fourth*, on fol. 498^a; *fifth*, on fol. 505^b; *sixth*, on fol. 507^a.

Maḳâlah IV, on fol. 508^b; V, on fol. 568^a; VI, on fol. 610^a; VII (Bangâlah), on fol. 624^b; VIII (Jaunpûr), on fol. 631^a; IX (Sind, etc.), on fol. 638^a; X (Multân), on fol. 649^a; XI (Kashmîr), on fol. 656^b; XII (Malabar), on fol. 686^a; XIII (Shaikhs, etc.), on fol. 691^a.

Khâtimah begins on fol. 734^a (no heading).

No date.

No. 2647, ff. 736, ll. 21; large and distinct Nasta'lik; size, 13 in. by 7 $\frac{5}{8}$ in.

296

An incomplete copy of the same.

This copy is defective in the middle part; between ff. 522 and 523 some pages are missing; besides, many leaves are injured and most of the headings omitted.

Beginning, on fol. 1^b: *نورستان کلام قدیم پیش وجود همه الخ*.

Mukaddimah, on fol. 4^b.

Maḳâlah I, on fol. 11^b; II, on fol. 49^a; III, on fol. 243^a; IV, not marked; V, on fol. 571^b; VI, on fol. 610^b; VII, on fol. 622^b; VIII, on fol. 641^a; IX, on fol. 651^b; X, on fol. 658^a; XI, not marked; XII, on fol. 694^a.

Khâtimah, not marked, seems to begin on fol. 740^b.

Dated A. H. 1042, 20th of Dhû-al-hijjah (= A. D. 1633, June 28), by Mîr Fakhrâ, commonly called Shâh Pasandkhân. An index on the fly-leaves. Blanks on ff. 361^a, 395^b, and 467^a. Many English notes in pencil on the margin.

No. 3280, olim 15. J. 1, ff. 741, ll. 25; Nasta'lik, by different hands; size, 12 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

297

Another incomplete copy of the same.

A large portion of the Gulshan-i-Ibrâhîmî, defective both at the beginning and end, with a large lacuna besides after fol. 1. Many headings are entirely or partly missing. According to the date of completion, given on fol. 322^b, viz. A. H. 1018 (A. D. 1609, 1610), this copy belongs to the second recension of the work, which was finished in that year; see Rieu i. p. 226^a. It opens in the second raḡdah of the third maḳâlah, the history of the 'Âdilshâhs of Bijâpûr, with an account of Yûsuf 'Âdilshâh, whose death is fixed on fol. 13^b, l. 7, in A. H. 916 (ta'rikh: *نمانده شهنشاه عادل*); the third raḡdah of the same maḳâlah begins on fol. 130^b, the fourth on fol. 199^a, the fifth on fol. 207^b, the sixth on fol. 209^a.

Maḳâlah IV, on fol. 211^a, without any heading; V, on fol. 275^a; VI, on fol. 322^b; VII, on fol. 337^a, without any heading; VIII, on fol. 351^b; IX, on fol. 364^b, without a heading; X, on fol. 373^b; XI, on fol. 410^b; XII, on fol. 416^b, breaking off in the biography of Sayyid Jalâl-al-dîn Ḥusain. The last two pages are partly torn away.

Beginning: سلطان مراد شخمی ظهور کرده دعوی
نمود که مصطفی الخ

Bibliotheca Leydeniana.

No. 2431, ff. 462, ll. 16-20; many pages in diagonal lines; Nasta'lik and Shikasta, by different hands; size, 12 in. by 7½ in.

298

A third incomplete copy of the same.

This copy begins with the *fourth raudah* of the *third makālah*, the *Kutbshāhs* of Tiling, on fol. 14^b; *fifth raudah*, on fol. 26^b; *sixth raudah*, on fol. 29^b.

Makālah IV, on fol. 31^b; V, on fol. 126^b; VI, on fol. 192^b; VII, on fol. 214^a; VIII, on fol. 233^b; IX, on fol. 250^a; X, on fol. 262^a; XI, on fol. 310^a; XII, on fol. 318^a. *Khātimah*, on fol. 388^b.

A detailed index of this volume on ff. 1^b-13^b, dated the 2nd of Sha'bān, A. H. 1155 (A. D. 1742, October 2), at Aurangābād. No date at the end.

No. 136, ff. 392, ll. 17; large and clear Nasta'lik; size, 12½ in. by 6½ in.

299

The first volume of the same.

This copy, called the first volume of the *Gulshan-i-Ibrāhimi*, comprises the *muḥaddimah*, the *first* and *second makālas*, and the *first raudah* of the *third makālah*.

Muḥaddimah, on fol. 5^a.

Makālah I, on fol. 8^a; II, on fol. 61^a; III, on fol. 338^a; first *raudah*, on fol. 338^b. With the heading of the *second raudah* of the same *makālah* the copy concludes on fol. 461^a: روضه دوم در ذکر سلاطین بیجاپور.

Beginning: بسم الله الرحمن الرحيم نورس بستان
گلام قدیم پیمش وجود الخ

No. 1128, ff. 461, ll. 21; very legible Shikasta; size, 10½ in. by 5½ in.

300

The same.

This copy is a little larger than the preceding one, since it goes about three pages beyond the beginning of the *second raudah* of the *third makālah*, breaking off with the words: جنازه شاهزاده کرده بی تحسین. Beginning as usual.

Muḥaddimah, on fol. 6^a. *Makālah* I, on fol. 10^a; II, on fol. 72^a; III, on fol. 400^b; first *raudah*, on fol. 401^b; *second*, on fol. 569^a.

No. 3294, olim 16. J. 14, ff. 570, ll. 19; large Nasta'lik; written by two hands (the second on ff. 440-570); size, 12 in. by 6½ in.

301

The same.

This copy contains only the *muḥaddimah*, on fol. 8^a, and the first *two makālas*, on ff. 25^a and 72^b respectively. A full index of this volume on ff. 1^b-3^a. Beginning the same as in No. 1128 (299 in this Cat.), on fol. 4^b. As

date is given only the 15th of Rabi'-althānī, without a year. The last twenty-seven leaves are more or less damaged.

No. 135, ff. 348, ll. 17 (ff. 1-3, ll. 18); large Nasta'lik; size, 11½ in. by 7 in.

302

A fragment of the same.

This copy breaks off in the first half of the *second makālah* with the words: چون شنیده بود که رامدیوارچه; corresponding to No. 3294 (300 in this Cat.), fol. 123^b, l. 16. After fol. 3 a lacuna. About half of the first five pages is torn away. Beginning the same as in No. 1128 (299 in this Cat.).

No. 244, ff. 126, ll. 15-23; very unequal Nasta'lik, from a large and distinct one to a small and very careless one; size, 8½ in. by 4½ in.

303

Ta'rikh-i-Rājahāi-hindi (تاریخ راجهای هندی).

A short abridgment of the history of India, made from Firishta's work and other standard histories, A. H. 1018 (see fol. 36^b, l. 6: تا حال که ثمان عشر والف است) = A. D. 1609, 1610, by an anonymous author, and beginning: در معتقدات اهل هند و ذکر رایان و بیان کیفیت ظهور اسلام در آن بلاد، ذکر فرزندان سام بن نوح علیه السلام الخ

The preface gives a short account of the ante-muḥammadian Rājahs of India; the book itself is divided, like Firishta's, into twelve *makālas*, viz. 1. سلاطین لاهور, on fol. 4^a; 2. سلاطین دهلی, on fol. 7^a; 3. سلاطین دکن, on fol. 23^b; 4. سلاطین گجرات, on fol. 36^b; 5. حکام سلاطین فاروقیه, on fol. 41^a; 6. مملکت مالوه الخ برهانپور, on fol. 44^a; 7. سلاطین بنگاله, on fol. 46^a; 8. سلاطین ملتان, on fol. 49^b; 9. حکام مملکت سند الخ, on fol. 50^b; 10. حکام کشمیر, on fol. 51^a; 11. احوال ملیار, on fol. 53^b; 12. حالات مشایخ هندوستان, on fol. 54^a.

Dated the 19th of Rabi'-althānī, A. H. 1149 (A. D. 1736, August 27).

No. 2983, ff. 59, ll. 14-15; careless Nasta'lik; size, 9½ in. by 5½ in.

304

Another copy of the same abridgment.

Beginning the same. It is styled here, on fol. 1^b, تاریخ حکامان هند. *Makālah* I, on fol. 3^a; II, on fol. 6^b (down to Akbar's death, A. H. 1014); III, on fol. 21^a, in six *raudas*; IV, on fol. 32^a; V, on fol. 36^a; VI, on fol. 38^b; VII, on fol. 41^a; VIII, on fol. 44^a; IX, on fol. 45^a; X, on fol. 45^b; XI, on fol. 47^b; XII (Saints of India), on fol. 48^b, in two sections: a. Cīstī order, on fol. 48^b; b. Suhrawardī order of Multān, on fol. 50^b. No date.

No. 3006, ff. 1-53, ll. 15; large Nasta'lik; size, 10 in. by 5½ in.

305

Jahāngirnāma (جهانگیرنامه).

The complete first or original edition of the authentic autobiographical memoirs of the emperor Jahāngir (who reigned A. H. 1014-1037 = A. D. 1605-1627), beginning: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری گذشته الخ.

These memoirs go down to the beginning of the nineteenth year of the emperor's reign; comp. Rieu i. p. 253 sq.; Bodleian Cat., Nos. 219-220; W. Morley, p. 112 sq.; Elliot, History of India, vi. p. 276 sq.; J. Aumer, p. 93 sq.; etc. A second or revised edition by Mir Muḥammad Hādī, who brought the history down to the end of Jahāngir's reign, is described in the Bodleian Cat., No. 221, and has been edited by Sayyid Aḥmad, 1864, at Ally Gurh, under the title *توزک جهانگیری*, which is frequently given to these memoirs.

No date.

No. 164, ff. 311, ll. 15-21; written by many different hands in very unequal Nasta'lik and in Shikasta (so on ff. 265-272); size, 10½ in. by 6½ in.

306

Another copy of the same.

This copy is likewise complete, going down to the beginning of the nineteenth year of Jahāngir's reign (see fol. 215^a, last line but two). Beginning the same. Notes and remarks, both in Persian and English, on the margin. Presented by Lient.-Col. William Kirkpatrick, May 30, 1804.

No. 181, ff. 216, ll. 23; good Nasta'lik; illuminated frontispiece, size, 10½ in. by 6½ in.

307

The same.

This copy is incomplete, and goes down only to A. H. 1024, the tenth year of the emperor's reign. Muḥarram, A. H. 1024, appears on fol. 168^a, ll. 9 and 10. The last words agree with the preceding copy, fol. 86^a, l. 10. Beginning the same. No date.

No. 1603, ff. 170, ll. 17; Nasta'lik; size, 8½ in. by 5 in.

308

The same.

This copy is incomplete, like the preceding one, and ends exactly in the same manner. Beginning as usual.

Copied at Banāras, and finished the 25th of October, 1835=2nd Rajab, A. H. 1251=Samvat, 1892, 4th of the month Kātik or Kārtik. In the colophon these memoirs are styled *واقعات جهانگیری*. Purchased of General Cunningham, July, 1870.

No. 3181^b, ff. 227, ll. 11; Nasta'lik; size, 9 in. by 5½ in.

309

Tūznk-i-Jahāngirī (توزک جهانگیری).

The shorter redaction of the spurious memoirs of Jahāngir, agreeing completely with No. 259 in J. Aumer, p. 94; see also Bodleian Cat., No. 222. The short preface begins, on fol. 1^b, thus: حمد بی غایت و شکر بی نهایت میدعی را الخ.

In the last line of the first page the memoirs themselves begin: اما بعد یادگار سرگذشت احوال خود را الخ.

Jahāngir's accession is fixed here (as in the Bodleian copy and partly in Aumer too) on the 20th (بیستم, probably a mistake for هشتم, the 8th) of Jumādā-alawwal (!), A. H. 1014.

Dated the 25th of Jumādā-alawwal, A. H. 1194 (A. D. 1780, May 29).

No. 546, ff. 56, ll. 15; Shikasta; size, 7½ in. by 4½ in.

310

The same.

The amplified redaction of the same spurious memoirs of Jahāngir, on which Major D. Price's English translation, 'Memoirs of the emperor Jahangneir, written by himself' (London, 1829, Oriental Translation Fund), is based, styled in the colophon on fol. 80^a, on the fly-leaves, and on the top of fol. 1^a: جهانگیر نامه; in the various later entries on the margin of fol. 80^a and on fol. 1^a: مقالات جهانگیری. Beginning: ای نام تو سر دفتر اسرار وجود الخ.

In the *second* line the usual beginning appears: حمد بی غایت و شکر بی نهایت الخ; see Rieu i. p. 254.

With the exception of a number of verses and other embellishments the text agrees with that of the preceding copy.

This copy was written for Mirzā Muḥammad by 'Aṭā-allāh bin Isma'il Kādirī and finished the 17th of Dhū-alḥijjah, but above is written 19, 19th) of Dhū-alḥijjah, in the twenty-fourth year of Muḥammadshāh's reign, A. H. 1154=A. D. 1742, February 23.

Collated throughout. Various later entries on fol. 1^a, and on the margin of fol. 80^a. On the fly-leaf some ḥadith with Persian translation, taken from the *سراج* (من کتاب سراج الهدایة بعضی احادیث و ترجمه آن) الهدایة.

No. 3393, ff. 80, ll. 17; careless Nasta'lik, very near Shikasta; size, 8½ in. by 6 in.

311

The same.

Beginning as in the preceding copy. In the colophon it is styled *تأریخ جهانگیرنامه*.

No date. Beginning of the present century (about 1802 or 1803).

No. 2383, ff. 127-370, ll. 11; large Nasta'lik; size, 8½ in. by 5½ in.

312

Ikbālnāma-i-Jahāngiri (اقبالنامه جهانگیری).

The *first two volumes* of the history of Sultān Akbar and Sultān Jahāngir, composed A. H. 1029 = A. D. 1620 (see fol. 4^b, last line but two), by Muḥammad Sharif, called Mu'tamadkhān (see fol. 4^a, l. 9), who died A. H. 1049 = A. D. 1639, 1640; comp. Rieu iii. p. 922 and i. p. 255; W. Morley, p. 120; Elliot, History of India, vi. p. 400 sq.; J. Aumer, p. 92, etc.

The *first volume*, on ff. 1^b-154^b, comprises the history of Akbar's ancestors;

The *second volume*, on ff. 155^b-592^b, the history of Sultān Akbar's reign, from his accession to his death.

The *third volume* (containing Jahāngir's reign down to his death and later added by the same author) is wanting here (see copies of this volume further below in Nos. 314-323); therefore this copy is styled both on fol. 1^a and in the colophon: اکبرنامه معتمد خان.

Beginning of the *first volume* here: تعالی الله این چه ارتفاع شان و اعتلای مکان واجب است که ممکن را تصورات آن در امکان نکنند الخ.

Beginning of the *second volume* (agreeing verbatim with the beginning of the *second* part of the *first* book of the Akbar-nāma, of which it is an abridgment, see No. 235 sq. in this Cat. and J. Aumer, loc. cit.): سلسله انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهود و شواهد الخ.

The *first volume* is dated the 10th of Rabi'-alawwal, in the nineteenth year (probably of 'Ālamgir's reign, A. H. 1087 = A. D. 1676, May 23). Ff. 17-23 are misplaced, the right order is 17, 22, 18-21, 23. Some pages a little injured at the corners.

No. 161, ff. 592, ll. 13-19; very unequally written, partly in Shikasta, partly in Nasta'liq; size, 10½ in. by 6½ in.

313

Another copy of the *second* part of the *second* volume of the same.

This part of the Ikbālnāma-i-Jahāngiri, styled دفتر دوم, begins in the middle of the twenty-eighth year of Akbar's reign with the chapter: رزم آرائی:

میرزا خان با سلطان مظفر گجراتی و ارتفاع زیات فتح میرزا خان با سلطان مظفر گجراتی و ظفر بعون ملک دادگر الخ, corresponding to fol. 442^a in the preceding copy, and goes down to the death of Akbar. It contains about one page more than No. 161, for the end of the preceding copy, انجامید روزنهم الخ, is found here on fol. 232^a, l. 9.

Dated the 19th of Rajab, A. H. 1064 (A. D. 1654, June 5), at Aḥmadābād.

No. 1325, ff. 233, ll. 14-15; Shikasta, ff. 1, 4, and 5 supplied by another hand in Nasta'liq; size, 9½ in. by 5½ in.

314

Ikbālnāma-i-Jahāngiri.

The *third* volume of the same work, containing the

history of Jahāngir's reign from his accession to his death; comp. Bodleian Cat., Nos. 224-230, and Rien i. p. 255. Beginning: شایسته سریر سلطنت و فرمانروائی و زبندۀ افسر خلافت و کشور کشائی الخ.

It has been edited in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A. H. 1286.

A little worm-eaten. Dated the first of Šafar, A. H. 1071 (A. D. 1660, October 6).

No. 247, ff. 177, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

315

The same *third* volume of the Ikbālnāma-i-Jahāngiri.

Beginning as in the preceding copy. Lacunas after ff. 7 and 60. Dated the 10th of Šafar, in the third year of Bahādurshāh's reign, A. H. 1122 (A. D. 1710, April 10), by Muḥammad 'Āli.

No. 2007, ff. 192, ll. 15; large Nasta'liq; size, 9½ in. by 5 in.

316

The same.

This copy is dated the 12th of Jumādā-alawwal, in the eleventh year of Muḥammadshāh's reign, A. H. 1142 (A. D. 1729, December 3).

No. 3148, ff. 158; written by two different hands, the first a large and distinct Nasta'liq, on ff. 1-115^a, ll. 16-17; the second Shikasta, on ff. 115^a-158, ll. 23; splendid binding in brown and gold; size, 9½ in. by 5½ in.

317

The same.

A very inelegant copy, the last ten leaves of which are greatly injured, whole portions being torn away. Beginning as usual. Written in Muḥammadshāh's reign, A. H. 1153 (A. D. 1740, 1741), as it seems (the date being partly destroyed).

No. 2045, ff. 186, ll. 11-14; mostly written in Shikasta; ff. 74-108 by another hand in diagonal lines in Nasta'liq; size, 10½ in. by 6½ in.

318

The same.

The chapter on contemporary poets, which is found in some copies, is wanting here; it closes with Jahāngir's death.

Dated the 9th of Jumādā-alawwal, in the twenty-fifth year of Muḥammadshāh's reign, A. H. 1156 (A. D. 1743, July 1).

No. 3285, olim 14. J. 21, ff. 159, ll. 17; Nasta'liq, mixed with Shikasta; collated; rather worm-eaten in the latter half; size, 10½ in. by 6½ in.

319

The same.

This copy, like the preceding one, has no chapter on contemporary poets; it just breaks off with the heading:

ذکر شعرا که معاصر آنحضرت بودند

the last words being ملاً حیاتی گیلانی (Mullā Ḥayātī of Gilān, the first of the contemporary poets).

No date. The proper order of ff. 26-31 is: 26, 28, 27, 30, 29, 31.

No. 2937, ff. 120, ll. 17; the older part, in clear Nasta'liq, comprises ff. 4-34 and 43-120; the remaining portion is added by a modern hand, which has also repaired many injured corners in the other pages; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

320

The same.

Dated by Aḥsan-allāh ibn Shaikh Hidāyat-allāh the 20th of Rajab, in the twenty-ninth year of Shāh 'Ālam's reign, A. H. 1201 (A. D. 1787, May 8). The right order of ff. 61-68 is: 61, 62, 64, 63, 66, 65, 67, 68.

No. 1965, ff. 200, ll. 13; large and distinct Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

321

The same.

No date. This copy was purchased at Seringapatam, A. D. 1802, presented by J. H. Peile, Esq., and received the 19th of September, 1818; transferred to Civil Collection, August 9, 1819.

No. 3389, olim 14. J. 25, ff. 185; the first seventy-nine leaves written in Nasta'liq, 13-14 diagonal lines; the last 106 leaves are added by a European hand, as it seems, ll. 12-13; size, 8 $\frac{1}{4}$ in. by 6 in.

322

The same.

Dated the 25th of Rabi'-alawwal, A. H. 1231 (A. D. 1816, February 24). Occasionally various readings on the margin.

No. 3147, ff. 175, ll. 15; illuminated frontispiece; splendid binding in green and gold; size, 10 $\frac{3}{8}$ in. by 6 in.

323

A defective copy of the same.

This copy breaks off on fol. 141^b in the middle of the nineteenth year of Jahāngir's reign, A. H. 1033, which begins on fol. 139^a. Last words: تا سر راه بران فوج گرفته نگذارند که از آب in No. 3285 (318 in this Cat.).

No. 3322, ff. 141, ll. 12; modern Nasta'liq; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

324

Maāthir-i-Jahāngirī (مآثر جهانگیری).

A large fragment of Kāmgār Ḥusainī's (died A. H. 1050=A. D. 1640, 1641) history of the early life and reign of the emperor Jahāngir, which was completed A. H. 1040 (A. D. 1630, 1631); comp. Rien i. p. 256 sq.; Bodleian Cat., No. 223; Elliot, History of India, vi. p. 439 sq. This copy opens abruptly, on fol. 16^a, with the death of Akbar and Jahāngir's accession: رشک هشت بهشت شود و بدستگیری آن. The events are narrated from year to year, viz.: first year of his reign, on fol. 19^b;

second, on fol. 28^b; third, on fol. 36^a; fourth, on fol. 38^b; fifth, on fol. 41^a; sixth, on fol. 48^b; seventh, on fol. 55^a; eighth, on fol. 59^b; ninth, on fol. 63^a; tenth, on fol. 67^b; eleventh, on fol. 73^b; twelfth, on fol. 82^b; thirteenth, on fol. 90^a; fourteenth, on fol. 100^a; fifteenth, on fol. 108^b; sixteenth, on fol. 136^a; seventeenth, on fol. 145^b; eighteenth, on fol. 153^b; nineteenth, on fol. 165^a; twentieth, on fol. 183^b; twenty-first, on fol. 191^a; twenty-second, on fol. 218^a. In the middle of this year, the last but one of Jahāngir's reign, the copy breaks off on fol. 222^b. A later portion of the MS., viz. the events between Jahāngir's death and Shāhjahān's accession, going from the 19th of Rabi'-alawwal, A. H. 1037, to the 26th of Jumādā-alawwal in the same year (Shāhjahān's accession took place on the 7th of Jumādā II), on ff. 10^a-15^b, likewise incomplete both at beginning and end.

Besides the main portion, the Maāthir-i-Jahāngirī, or as it is styled on the back of the binding, the 'Jahāngirnāma,' by which more general term it is, for instance, designated by Khāfikhān too, this copy contains two other fragmentary pieces, viz.

1. Ff. 1-9^b, the first part of the *third book* of the Maktūbāt-i-Abū-alfadl or Mukātabāt-i-'allāmī, the collection of Abū-alfadl's letters (comp. Nos. 271-286 in this Cat.), beginning: یا فاتح ابواب علوم و حکم الٰہی. Abū-alfadl's name appears on fol. 2^a, l. 2.

2. Ff. 223^a-229^b, the last portion of the Ma'dan-aljawāhir, by Mullā Tarzī (composed A. H. 1025=A. D. 1616), comprising part of the sixteenth bāb, the whole of the seventeenth bāb, and the khātimah of the shorter redaction (comp. Bodleian Cat., Nos. 464 and 465; Rieu iii. p. 1038^b). Bāb XVII begins on fol. 224^b: در پاداش آنکه اندیشه تباہ آنج. This portion is dated the 11th of Jumādā II, A. H. 1180 (A. D. 1766, November 14).

No. 3098, ff. 229, ll. 10-15; Shikasta, by at least three different hands; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in. (the last seven leaves 4 $\frac{1}{4}$ in.).

325

Pādishāhnāma (پادشاهنامه).

The *first* volume of 'Abd-alḥamid Lāhūrī's (died A. H. 1065=A. D. 1655) history of the emperor Shāhjahān, comprising the first ten years of his reign, A. H. 1037-1047 (A. D. 1627-1638), beginning: نگارین کلامی که گزارش آن دامن سامعه را جواهر آگین کند آنج. Bodleian Cat., Nos. 232-235; Rieu i. p. 260 sq.; W. Morley, p. 122; J. Aumer, p. 95; Elliot, History of India, vii. p. 3 sq., etc. The introduction, on the emperor's ancestors, begins with Timūr, on fol. 23^b; Bābar, on fol. 25^a; Humāyūn, on fol. 25^b; Akbar, on fol. 26^a; Jahāngir, on fol. 27^a.

The first year of Shāhjahān's reign, on fol. 33^b; the second, on fol. 123^b; the third, on fol. 145^b; the fourth, on fol. 170^a; the fifth, on fol. 208^b; the sixth, on fol. 230^a; the seventh, on fol. 284^b; the eighth, on fol. 316^b; the ninth, on fol. 348^a; the tenth, on fol. 402^b. The appendix, containing an account of the con-

temporary Shaikhs, Mullās, Hakims, and poets, on fol. 440^a.

No date. An index on the fly-leaves.

No. 317, ff. 454, ll. 15; excellent, large, and clear Nasta'lik; all the pages sprinkled with gold; illuminated frontispiece; size, 12½ in. by 8 in.

326

Another copy of the *first* volume of the Pādishāhnāma.

Beginning as in the preceding copy. Timūr, on fol. 22^b; Bābar, on fol. 24^b; Humāyūn, on fol. 32^a; Akbar, on fol. 33^b; Jahāngir, on fol. 34^b; the history of Shāhjahān's reign begins on fol. 41^b. The appendix on the contemporary learned men and poets is wanting here; ff. 10 and 102 are left blank.

No date. An index on the fly-leaves.

No. 128, ff. 384, ll. 16-17; large Nasta'lik; size, 12½ in. by 6½ in.

327

The same.

This copy which begins, on fol. 5^b, thus: رنگین کلامی, contains, on ff. 1^b-4^b, a short introductory chapter on Shāhjahān's life before his accession, styled ذکر احوال خجسته مال ایام شاهزادگی, and beginning: در شناختن جلوس اشرف الخ. See the same account at the end of Elliott 368 in the Bodleian Library (Cat. No. 232). The sketch of the emperor's ancestors begins with Timūr, on fol. 15^a; the history of Shāhjahān's reign, on fol. 24^a.

Dated the 24th of Rabī'-althānī, A. H. 1162 (A. D. 1749, April 13). The appendix on the learned men, etc., begins somewhere about fol. 166^a, but there is no heading marked.

No. 1495, ff. 171, ll. 27; inelegant and careless Nasta'lik; size, 15½ in. by 8½ in.

328

Pādishāhnāma.

The *second* volume of the Pādishāhnāma, comprising the years A. H. 1047-1057 (A. D. 1638-1647).

Beginning, on fol. 4^b: سپاس والا اساس دادار کارساز و کردگار بی انباز را که الخ.

A complete index, on ff. 1^b-3^b, beginning: آغاز سال اول از دویم دور.

These first two volumes of the Pādishāhnāma have been edited in the Bibliotheca Indica, Calcutta, vol. i, 1867; vol. ii, 1868.

Copied by Maulānā Shaikh Naṣr-allāh of Sūdhan in the month Rajab, A. H. 1109, that is, the forty-first year of 'Ālamgir's reign (A. D. 1698, January, February).

No. 1388, ff. 370, ll. 19; large and distinct Nasta'lik; size, 13½ in. by 6½ in.

329

Pādishāhnāma.

The *third* volume of the Pādishāhnāma, supplied, after 'Abd-alḥamid's death, by Muḥammad Wārith

(killed A. H. 1091 = A. D. 1680), and comprising the history of Shāhjahān's reign from the twentieth to the thirtieth year, A. H. 1057-1067 (A. D. 1647-1657).

It begins, on fol. 7^b:

بر سر هر نامه دبیر قلم - آنچه کند بهر تیمن رقم

An index, on ff. 3^b-4^b, beginning: افتتاح بخشیش سال سیوم دور غرة جمادی الثانی سنه هزار پنجاه هفت. آغاز سال اول دور سیوم الخ. Short statistical reports on ff. 1^b, 2^a, and 275^a-276^b.

The *third* volume itself concludes on fol. 273^b, and is copied by the same Shaikh Naṣr-allāh of Sūdhan as the *second* volume, in the same year 1109, in the month Ṣafar. It is incorrectly styled شاهجهان نامه in the colophon.

No. 324, ff. 276, ll. 19; large and distinct Nasta'lik; size, 13½ in. by 6½ in.

330

An incomplete copy of the *second* and *third* volumes of the Pādishāhnāma.

There are seven leaves missing in the beginning of the *second* volume, which opens abruptly thus, on fol. 1^a: ... مبلغ رایان عمدة الملك برساند ... corresponding to No. 1388 (328 in this Cat.), fol. 23^b, l. 9.

The twelfth year of Shāhjahān's reign (the second of the second decade) begins on fol. 11^b. A short appendix on Shaikhs, learned men, etc., on fol. 90^a.

Third volume, on fol. 91^b, beginning: بر سر هر نامه دبیر قلم الخ. The literary appendix to this volume is found on fol. 178^a. On fol. 178^b the work concludes.

Ff. 179^b-186^b are filled with an interesting piece of Ṣūfī debate between a devout monk (زاهد) and a false anachoret (رند), beginning: ای بر تو سجود زاهدان وقت: نماز الخ.

No date.

No. 1494, ff. 186, ll. 32-38, different Nasta'lik, in many parts nearly equal to Shikasta, by various hands; size, 16 in. by 8½ in.

331

Shāhjahānnāma (شاهجهاننامه).

Another history of the emperor Shāhjahān's reign to the close of the thirtieth year, by Muḥammad Tāhir, with the takhalluṣ Ḍashnā, commonly called 'Ināyatkhān bin Zafarkhān bin Khwājah Abū-alḥasan (who died A. H. 1077 = A. D. 1666, 1667). It was composed A. H. 1068 (A. D. 1658), and is a kind of abridgment of the preceding Pādishāhnāma; comp. Bodleian Cat., No. 237: Rieu i. p. 261, and iii. p. 1083^b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq. According to Rieu, the proper title of the work is مَلْتَص.

Beginning:

بنام پادشاه پادشاهان
سرافرازی ده صاحب کلاهان
حمدی که در خورشان الخ

At the end, on fol. 235^b sq., an account of the revenues of Hindūstān and other statistics are found.

Dated the 14th of Rajab, in the twenty-fourth year of Muḥammadshāh's reign (=A. H. 1155, A. D. 1742, September 14).

No. 981, ff. 240, ll. 21; Nasta'lik; size, 11½ in. by 6½ in.

332

'Amal-i-Šālih (عمل صالح).

A very large and detailed history of Shāhjahān's reign, together with a full account of his forefathers and predecessors, especially of Akbar and Jahāngir, and of the first three years of 'Ālamgir's reign, completed by Muḥammad Šālih Kanbū, A. H. 1070 (A. D. 1659, 1660; see the chronogram, (لطيفة فيض الهی); comp. Rieu i. p. 263 sq.; A. F. Mehren, p. 21; Elliot, History of India, vii. p. 123 sq.; etc. It consists here of two volumes, the *first* comprising the introduction and the first seven years of Shāhjahān's reign (which begins here on fol. 99^b), the *second* the remaining portion of his reign and the beginning of that of 'Ālamgir. The biographical appendix on famous Shaikhs, Mullās, Ḥakims, poets, etc., begins on fol. 271^a in No. 857.

Beginning of the whole work: شگفته روئی چمن بیان
و خنده ریزی گلبن سخن از حمد بهار پیرای آغ

An index on the fly-leaves of the *first* volume (No. 856), which is dated the 11th of Rajab, A. H. 1112 (A. D. 1700, December 22).

The *second* volume was finished the 25th of Dhū-alhijjah, A. H. 1113 (A. D. 1702, May 23).

No. 856, ff. 247; No. 857, ff. 301, ll. 23; Nasta'lik; size, 12½ in. by 8½ in.

333

Another copy of the same.

The first year of Shāhjahān's reign, on fol. 103^a; the second, on fol. 119^b; the third, on fol. 133^b; the fourth, on fol. 151^b; the fifth, on fol. 167^a; the sixth, on fol. 190^b; the seventh, on fol. 218^a; the eighth, on fol. 248^a; the ninth, on fol. 270^a; the tenth, on fol. 291^a; the eleventh, on fol. 305^b; the twelfth, on fol. 316^a; the thirteenth, on fol. 320^b; the fourteenth, on fol. 327^b; the fifteenth, on fol. 331^b; the sixteenth, on fol. 340^a; the seventeenth, on fol. 345^b; the eighteenth, on fol. 352^a; the nineteenth, on fol. 359^a; the twentieth, on fol. 375^a; the twenty-first, on fol. 395^b; the twenty-second, on fol. 415^b; the twenty-third, on fol. 426^a; the twenty-fourth, on fol. 430^b; the twenty-fifth, on fol. 434^b; the twenty-sixth, on fol. 442^a; the twenty-seventh, on fol. 446^b; the twenty-eighth, on fol. 454^b; the twenty-ninth, on fol. 459^a; the thirtieth, on fol. 462^a; the thirty-first, on fol. 469^a.

The first year of 'Ālamgir's reign, on fol. 493^b.

Biographical appendix, on ff. 505^b-530.

Copied A. H. 1157 (A. D. 1744, 1745). On fol. 1^a this work is incorrectly styled شاهجهاننامه.

No. 44, ff. 530, ll. 23-25, a few pages with less lines; very careless and unequal Nasta'lik, written by different hands; size, 11 in. by 6½ in.

334

The same.

A third copy of the same, in three volumes. Beginning quite different from that in the preceding copies:

ذکری که حسن آغاز یابد و بیانی که پیرایه انجام آغ

The history of Shāhjahān's ancestors appears to be much shorter here. The story of Shāhjahān's accession begins here already, in No. 3132, on fol. 28^b; the second year of his reign, on fol. 107^a; the third, on fol. 129^b; the fourth, on fol. 154^a; the fifth, on fol. 190^b; the sixth, on fol. 211^b; the seventh, on fol. 262^b; the eighth, on fol. 293^a; the ninth, on fol. 323^a; the tenth, on fol. 378^b; the eleventh, in No. 3133, on fol. 1^b; the twelfth, on fol. 24^a; the thirteenth, on fol. 33^b; the fourteenth, on fol. 48^a; the fifteenth, on fol. 57^b; the sixteenth, on fol. 76^b; the seventeenth, on fol. 89^b; the eighteenth, on fol. 106^a; the nineteenth, on fol. 122^b; the twentieth, on fol. 161^b; the twenty-first, on fol. 216^b; the twenty-second, in No. 3134, on fol. 1^b; the twenty-third, on fol. 29^a; the twenty-fourth, on fol. 40^a; the twenty-fifth, on fol. 50^a; the twenty-sixth, on fol. 66^b; the twenty-seventh, on fol. 78^b; the twenty-eighth, on fol. 100^b; the twenty-ninth, on fol. 113^b; the thirtieth, on fol. 121^b; the thirty-first, on fol. 141^b.

The biographical index, on fol. 235^a, in No. 3134.

An index of the contents of the *second* volume is found on ff. 269^a-271^b, in No. 3133.

The *first* volume is dated the 1st of Sha'bān, A. H. 1213 (A. D. 1799, January 8); the *second* and *third*, A. H. 1225 (A. D. 1810). On the first leaves, as well as in the colophons, this work is again styled شاهجهاننامه. The author's name does not occur here in the preface; only in the colophon Muḥammad Šālih is mentioned.

No. 3132, ff. 434; No. 3133, ff. 271; No. 3134, ff. 308, ll. 17; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each volume; the first two pages of each volume splendidly adorned; size of No. 3132, 12½ in. by 6½ in.; of Nos. 3133 and 3134, 10½ in. by 6½ in.

335

The same.

A fourth complete, but very badly written, copy of the 'Amal-i-Šālih, without any date. The main work ends on fol. 697^b (the biographical appendix beginning on fol. 663^b). There are added:

1. On the margin, frequent quotations from the پادشاهنامه (see above, Nos. 325-330 in this Cat.) in red ink.

2. On ff. 699^a-711^a, genealogical lists and a general index of famous personages appearing in the book: تفصیل مناصب پادشاهزادهای والا مقدار و سلاطین عالی تبار و امرايان عظام اخلاص شعار و دیگر بندهای عقیدت آثار تا پانصدی.

3. On ff. 712^a-736, some other historical documents, especially letters, relating to Shāhjahān's time, probably taken from the پادشاهنامه too, if not belonging to the عمل صالح itself.

The first heading is: نقل نامه اعلیحضرت از منشآت

علامی سعد الله خان که بسططان محمد خان فرمانروای
روم مصحوب حاجی احمد سعید در سال بیست و پنجم
از جلوس اقدس ارسال یافت.

No. 1410, ff. 736, ll. 19; Shikasta; size, 11¼ in. by 6½ in.

336

Extracts from the 'Amal-i-Šālih.

Short extracts from the second book of Muḥammad Šālih Kanbū's 'Amal-i-Šālih, or Pādishāhnāma (as it is styled here), entitled: بعضی از فوائد منقول از جلد دوم پادشاهنامه که مشتمل بر احوال حضرت صاحبقران ثانی ابوالمظفر شهاب الدین محمد شاهجهان پادشاه غازی انار الله برهانه است تألیف محمد صالح کنبوی دهلوی الخ.

It begins with ذکر طول و عرض مملکت روز افزون طول این : هندوستان بهشت نشان مملکت الخ.

These extracts were made by Muḥammad Bakhsh-khān, with the takhalluṣ *Āshub*, the author of a history of the reign of Muḥammadshāh and other works (died A. H. 1199=A. D. 1785),—see Rieu iii. p. 944; Elliot, History of India, viii. p. 232,—for Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 667, ff. 24, ll. 15; Shikasta; size, 8 in. by 4¼ in.

337

Tuhfat-i-Shāhjahāni (تحفة شاهجهانی).

A concise history of the life and reign of the emperor Shāhjahān, from his birth in A. H. 1000=A. D. 1592 (fol. 3^a, l. 6) to his death in A. H. 1076=A. D. 1666 (fol. 31^b, first line), based on the best authorities, a list of which is given in the preface, particularly on the عمل صالح (see the preceding copies, and fol. 2^b, ll. 6–10 in this work), by Sudhārī La'l (سدھاری لعل); see fol. 1^b, l. 6.

Beginning: از آنجا که تحریر مآثر جلیله و مفاخر نبیله : اقبال الخ.

No date. C. M. K. 43.

No. 2935, ff. 32, ll. 11–13; Shikasta; size, 9½ in. by 8¼ in.

338

Latā'if-alakhbār (لطائف الاخبار).

Journal of the expedition of Shāhjahān's eldest son, prince Dārā Shukūh (born A. H. 1024=A. D. 1615, murdered A. H. 1069=A. D. 1659), to Kandahār, A. H. 1063 (A. D. 1653), composed under his auspices by somebody who accompanied him (probably Badi'-alzamān Rashidkhān, who died A. H. 1107=A. D. 1695, 1696; comp. Rieu i. p. 264, and iii. p. 1083^b).

Beginning: حمد بیکدی که ابواب فتح را بر روی : پادشاهان تواند کشاد مر آن خدایرا سزاست الخ; see also Bodleian Cat., Nos. 238 and 239; Elphinstone, History of India, 5th ed., p. 587, etc.

After the preface follows an introductory chapter on
IND. OFF.

the previous expeditions under Murād and Aurangzib, and the army's outset from Lāhūr the 24th of the first Rabi', A. H. 1063. The journal itself begins with the 10th of Jumādā-althāni, A. H. 1063 (A. D. 1653, May 8), and goes down to the 9th of Dhū-alhijjah of the same year (A. D. 1653, October 31).

Dated the 25th of Muḥarram, in the twenty-sixth year (probably of 'Ālamgir's reign, A. H. 1094=A. D. 1683, January 24), at Shāhjahānābād, by Mir Ghulām 'Alī bin Mir 'Abd-alrahīm, an inhabitant of Dihli.

No. 2461, ff. 282, ll. 11; clear Nasta'lik, written by two hands, the first of which goes down from fol. 1 to fol. 203, the second from fol. 204 to the end; size, 9½ in. by 6½ in.

339

Another copy of the same.

Beginning as in the preceding copy. The appendix, on the march back from Kandahār to Multān, and the general conclusion (see the Bodleian copies loc. cit.) are not distinctly marked here. No date.

No. 42, ff. 151, ll. 19; Nasta'lik; size, 10¼ in. by 5½ in.

340

Ta'rikh-i-Shāh Shujā'i (تاریخ شاه شجاعی).

A history of the life and exploits of Shāhjahān's second son, prince Muḥammad Shāh Shujā', who was born A. H. 1025 (A. D. 1616), and put to death A. H. 1070 (A. D. 1660), composed by Muḥammad Ma'sūm bin Hasan bin Šālih, A. H. 1070 (A. D. 1659, 1660); see this date twice, on fol. 2^a, l. 7, and fol. 5^a, l. 10. The author was himself, as he states on fol. 5^b, l. 5, twenty-five years in the prince's service. This work may be a part of the same author's فتوحات عالمگیری, or history of the early part of 'Ālamgir's reign, which was also completed A. H. 1070; see Rieu i. p. 270^a, and iii. p. 1049^a; Elliot, History of India, vii. p. 198.

Beginning: حمدیکه زبان همجو ما قاصدان را بیان دسترس است نثار کبریای مقدس خداوند الخ.

No date.

No. 533, ff. 162, ll. 11; Shikasta; size, 6½ in. by 3¾ in.

341

'Ajiba-i-gharibah (عجیبه غریبه).

Special history of the conquest of Kūcbahār and Āshām (or Assam, a rich country along the river Brahmaputra), by the Khānkhānān Mir Muḥammad Sa'id Ardstāni, otherwise styled Mir Jumla, under the emperor 'Ālamgir, A. H. 1072 and 1073 (A. D. 1662 and 1663). It is written by an eye-witness of, and co-operator in, this campaign, Ibn Muḥammad Wālī Aḥmad, commonly called Shihāb-aldin Tālīsh; see fol. 2^b, l. 5, and fol. 4^b, l. 7. Another and more common title of this book is فتحیه عبرتیه, or فتحیه عبرتیه; comp. Bodleian Cat., Nos. 240 and 241; Rieu i. p. 266; Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, History of India, vii. pp. 265–269; Blochmann,

Journal of the Asiatic Society of Bengal, vol. xli. p. 51 sq.

The book is divided into a mukaddimah and two makâlahs, viz. :

مقدمه در بیان سبب توجه اعلام ظفر فرجام به تسخیر
کوچ بهار و آشام, on fol. 4^b.

مقاله اول در ذکر توجه نواب مستغنی القاب باستیصال
بیم نراین راجه کوچ بهار و فتح آن سرزمین بتایید
آفریدگار, on fol. 7^a.

مقاله دوم در ذکر موکب عالی بجانب آشام و فتح آن
ملک, on fol. 12^a.

The continuation, relating the immediately following events down to the month Sha'bân, A. H. 1076, is missing here. As date of composition is given, at the end, the 20th of Shawwâl, A. H. 1076, but that seems to be a mistake of the transcriber, since in the Bodleian copies the 20th of Shawwâl, A. H. 1073 (A. D. 1663, May 28), appears. Probably the date of the missing continuation is confounded with that of the original report, just as the title عجیبه غریبه seems to be a mere mistake for فتحیه عبریه.

Beginning: جنود نا معدود حمد ملازم حضرت مالک
الملك على الاطلاق است که صف آریان معرکه الخ

A Hindûstânî translation of this work, entitled تاریخ
آشام, by Mir Bahâdur 'Alî Husainî, was published at
Calcutta, 1805, and a French version of the same by
T. Pavie, Paris, 1845.

This copy belonged formerly to Robert Ireland, Fort
William in Bengal, June 1, 1780.

No. 1724, ff. 108, ll. 15; clear and distinct Nasta'liq; size,
9 in. by 5½ in.

342

Another copy of the same.

Most of the headings are omitted in this copy; begin-
ning the same as in the preceding one. In the colophon
this history is styled تواریخ آشام.

Copied at Murshidâbâd in the dominion of Nawwâb
Mu'taman-almulk Mubârak-aldaulah Sayyid Mubârak
'Alîkhân Bahâdur Firûzjang; the date is the 19th of
Dhû-alka'dah, in the twenty-second year (of whose
reign is not stated).

No. 1453, ff. 92, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

343

The same.

Mukaddimah, on fol. 5^a. Makâlah I, on fol. 8^a;
II, on fol. 14^a. The last chapter, relating the death of
the Khânkhanân, begins on fol. 122^a. Date of com-
position: 20th of Shawwâl, A. H. 1073.

The copy is not dated. Bibliotheca Leydeniana.

No. 2493, ff. 129, ll. 15; Nasta'liq; size, 8½ in. by 6½ in.

344

Historical extracts.

1. Extract from Firishta's Gulshan-i-Ibrâhîmî (see
Nos. 291-304 in this Cat.), seventh makâlah, on the
Sharqi rulers of Jaunpûr (از منتخب تاریخ فرشته مقاله)
(هفتم در بیان سلطنت حکام شرقی الخ), on fol. 1^b.

2. Extracts from the preceding history of the con-
quest of Kûcbahâr and Âshâm (گفتار در فتح ولایت کوچ)
بهار و توجه عساکر گیتی کشا از آنجا بآهنگ تسخیر
(ملک آشام و کشایش آن ناحیت الخ), on fol. 10^b.

A short sketch of the capture of the fortress of
جانکام is added on fol. 72^a.

No date.

No. 1572, ff. 79, ll. 17-18; careless and irregular Nasta'liq,
mixed with Shikasta, by different hands; size, 9½ in. by 5½ in.

345

Wâqî'ât-i-Âlamgîrî (واقعات عالمگیری).

A history of the first five years of the reign of the
emperor 'Âlamgîr (A. H. 1068-1118=A. D. 1658-1707),
to A. H. 1073, Safar (A. D. 1662, September, October),
identical with the طفرنامه عالمگیری described in Rieu i.
p. 265; comp. ii. p. 699^a, and iii. p. 1083^b. It con-
cludes with a short notice on Shâhjahân's death, Rajab,
A. H. 1076 (A. D. 1666, January).

The above title appears in the colophon, where
(on fol. 141^a) the work is wrongly ascribed, just as in
Rieu's first copy, to Mirkhân (i. e. Sayyid Mir, brother
of Shaikh Mir Khwâfi, died A. H. 1080=A. D. 1669,
1670). The real author was 'Âkîlkhan Râzî, better
known by his diwân and several romantic mathnawîs
(died A. H. 1108=A. D. 1696; see Rieu ii. loc. cit., and
Bodleian Cat., Nos. 1148 and 1149). He is correctly
mentioned in the colophon of the following copy.

Beginning: ابو الظفر محیی الدین محمد اورنگ زیب
بهادر عالمگیر پادشاه غازی آن قطب فلك سلطنت و
جهانداری مرکز دائره عظمت و بختیاری الخ

Dated the 9th of Jumâdâ-althâni, A. H. 1124 (first
year of Jahândârshâh's reign=A. D. 1712, July 14), at
Allahâbâd.

No. 212, ff. 87-141, ll. 13-18; written by different hands,
partly in careless Nasta'liq, partly in Shikasta; size, 9½ in. by 6 in.

346

Another copy of the same.

Beginning: آن قطب فلك سلطنت و جهانداری مرکز
دائره عظمت الخ

The title given to it in the colophon is the same as
in the preceding copy: واقعات عالمگیری; on the fly-
leaf it is styled وقائع عالمگیری. The author 'Âkîlkhan
is mentioned on the last page, last line but two.

Written by Tabir 'Alī for Mir Muḥammadshāh, and finished the 7th of Jumādā-alawwal, A. H. 1204 (A. D. 1790, January 23).

No. 1562, ff. 80, ll. 15; large and distinct Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

347

'Ālamgirnāma (عالمگیرنامہ).

A history of the first ten years of the emperor 'Ālamgīr's reign, to the end of Rajab, A. H. 1078 (A. D. 1668, middle of January), by Muḥammad Kāzīm bin Muḥammad Amir Munshī, who died, according to Rieu iii. p. 1083^b, A. H. 1092 (A. D. 1681). The statement therefore in Morley's Cat. and elsewhere, that this work was completed in the thirty-second year of the emperor's reign, i. e. A. H. 1100, must needs be wrong. See other copies of the same work in Bodleian Cat., Nos. 243 and 244; Rieu i. p. 267; W. Morley, p. 125; J. Aumer, p. 97, etc.; comp. also Elliot, History of India, vii. p. 174 sq. It has been edited in the Bibliotheca Indica, Calcutta, 1865-1868.

Beginning:

ای دادہ بعقل پرتو آگاہی
شاهان ز تو کامیاب شامنشاهی
آئرا کہ ز کائنات برتر خواہی الخ

Copied A. H. 1131 (A. D. 1719). Collated.

No. 615, ff. 316, ll. 21; Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

348

Another copy of the same.

This copy is about a year older than the preceding one, dated the 10th of Shawwāl, A. H. 1130 (A. D. 1718, September 6), but it is very badly written. Collated and annotated A. H. 1138 (A. D. 1725, 1726), at Shāh-jahānābād. Beginning the same as in the preceding copy.

No. 1795, ff. 402, ll. 13-26; written for the greater part in bad Shikasta, a few leaves in Nasta'lik, by different hands; size varying from 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in. to 10 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

349

The same.

Another old, but undated copy, a little worm-eaten. The first ten leaves are later supplied, and from the Arabic paging, which begins on fol. 11^a with 1, it appears that the original copy opened immediately with 'Ālamgīr's accession, and that the missing introduction was added by another hand afterwards. Collated.

No. 853, ff. 527, ll. 16-22; large and clear, but very unequal Nasta'lik, by different hands; size, 12 $\frac{1}{4}$ in. by 7 in.

350

The same.

This copy is dated the 20th of Sha'bān, in the seventh year of Muḥammadshāh's reign (=A. H. 1138, A. D. 1726, April 23), by Muḥkam Singh. It is styled here, on

fol. 1^a: تاریخ عالمگیری, and in the colophon: تاریخ عالمگیر پادشاہ.

A blank on fol. 274^a.

No. 1611, ff. 334, mostly written in diagonal lines of different number; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 in.

351

The same.

Dated by Muḥammad Ḥusain Darwish the 8th of Rajab, in the first year of Almadshāh's reign (=A. H. 1161, A. D. 1748, July 4). The proper order of ff. 384-389 is: 384, 386, 385, 388, 387, 389. No headings.

No. 3328, elim 14. J. 10, ff. 422, ll. 17; very careless Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

352

The same.

A very good copy, dated the 19th of Jumādā-alūlā, A. H. 1184 (Samvat, 1827=A. D. 1770, September 10).

No. 359, ff. 321, ll. 21; Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

353

The same.

No date.

No. 171, ff. 332, ll. 18-21; small, but clear Nasta'lik; ff. 241-248 and 321-332 supplied by other hands; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

354

A slightly defective copy of the same.

Ff. 547, 550, 554, and 559 are very severely damaged, considerable portions of the text being torn away.

Dated in the more modern part the 10th of Rajab, in the forty-fifth year of Shāh 'Ālam's reign (=A. H. 1217, A. D. 1802, November 6). Bibliotheca Leydeniana.

No. 2600, ff. 577, ll. 17; consisting of two portions, an older and a more modern one, the latter on ff. 1-8, 16, 22, 34-37, 40, 56-175, 234-237, 513-536, 545, 546, 551, and 577; Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

355

An incomplete copy of the same.

This copy breaks off in the middle of the sixth year of the emperor's reign with the words غسلخانہ جہت دولتخانہ, corresponding to No. 359 (352 in this Cat.), fol. 236^a, l. 3. Besides fol. 557 is torn away. The right order of ff. 46-56 is: 46, 54, 55, 47-53, 56.

No. 881, ff. 611, ll. 15; large and distinct Nasta'lik, written on white and brown paper; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

356

Another incomplete copy of the same.

This copy, dated A. D. 1811, is very defective at the beginning; it opens abruptly in the third year of 'Ālamgīr's reign, fol. 4^a, l. 3 ab infra, corresponding to No. 2600 (354 in this Cat.), fol. 276^a, l. 9. It is besides rather incorrect in many places.

The fourth year of 'Ālamgir's reign begins on fol. 56^b; the fifth, on fol. 151^b; the sixth, on fol. 213^b; the seventh, on fol. 245^b; the eighth, on fol. 265^a; the ninth, on fol. 329^a; and the tenth, on fol. 387^b.

Bibliotheca Leydeniana.

No. 2545, ff. 444, ll. 13; very neat and distinct Nasta'lik; size, 10 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

357

A fragment of the same.

This copy contains only a small portion of the 'Ālamgirnāma, but many headings being omitted, and no dates being found at all, it is impossible to state how far it extends; it seems to comprise only the first two or three years of the emperor's reign. Beginning as usual on fol. 4^b. The first three leaves, fol. 4^a, and the margin of ff. 4^b-45^b, as well as of ff. 143-147, and the whole of fol. 148 are filled by fragments from Muḥammad Mahdī Astarābādī's *تاریخ جهانکشای* or *تاریخ نادری*, the history of Nādirshāh (see Rieu i. p. 192 sq., and Bodleian Cat., Nos. 302-306), beginning: *بر دانایان رموز الخ*.

No. 14, J. 11, ff. 148, ll. 19; careless Nasta'lik; the fragments of Nādirshāh's history written by another still more careless hand; size, 9 $\frac{3}{4}$ in. by 6 in.

358

Lubb-altawāriḳh-i-Hind (لب التواريخ هند).

General history of India, abridged from Firishta's famous work (see Nos. 291-304 in this Catalogue), but enlarged from other sources, and brought down to A. H. 1101 (A. D. 1689, 1690), by Rāe Bindrāban, son of Rāe Bhārāmāl (see author's name and title, on fol. 1^a, l. 4, and fol. 2^a, l. 3). It begins with the reign of Shihāb-al-dīn Ghūrī (A. H. 572), and goes down to the thirty-third year of that of 'Ālamgir, to whom the work is dedicated; see Rieu i. p. 228 sq.; Bodleian Cat., No. 245; A. F. Mehren, p. 18; Elliot, History of India, vii. p. 168 sq.

The chronogram for the date of composition, viz. *حالات ملک هندوستان* (=A. H. 1106, A. D. 1694, 1695), is not found in this copy (see below, No. 360).

It is divided into the following ten faṣls:

1. Kings of Dihlī, on fol. 2^b, beginning with Shihāb-al-dīn Ghūrī.

2. Sultāns of the Dakhan, on fol. 129^b, in six shu'bas: (a) Bahmanīs of Gulbargah, on fol. 129^b; (b) 'Ādil-shāhs of Bijāpūr, on fol. 139^a; (c) Nizāmshāhs of Ahmādnagar and Daulatābād, on fol. 147^b; (d) Kuṭb-shāhs of Tiling, on fol. 158^b; (e) 'Imādshāhs of Barār, on fol. 161^b; (f) Barīdshāhs of Bidar, on fol. 162^a.

3. Sultāns of Gujarāt, on fol. 163^a.

4. Rulers of Mālwah and Mandū, on fol. 173^a.

5. Fārūḳī-Sultāns of Burhānpūr and Āsir, or Khādis, on fol. 180^b.

6. Sultāns of Bangālāh, on fol. 184^b.

7. Sharkī-rulers of Jaunpūr, on fol. 188^b.

8. Rulers of Sind, on fol. 190^b.

9. Rulers of Multān, on fol. 192^a.

10. Rulers of Kashmir, on fol. 192^b.

Beginning: *پادشاهی بیزوال مرخدایراست جلّ جلاله* و عمّ نواله الخ.

Dated the 24th of Muḥarram, in the forty-second year of 'Ālamgir's reign, = A. H. 1110 (A. D. 1698, August 2), only four years after the completion of the work.

No. 3050, ff. 193, ll. 14-17; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

359

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1^b, l. 4; date (A. H. 1101) on fol. 1^b, l. 5; title on fol. 2^a, l. 9. The chronogram at the end (fol. 160^b) appears here in a mutilated and consequently useless form, as *حالات هندوستان*.

Faṣl I, on fol. 2^b; II, in six shu'bas: (a) on fol. 100^a; (b) on fol. 107^b, last line; (c) on fol. 114^b; (d) on fol. 124^a; (e) on fol. 126^b; (f) on fol. 127^a; III, on fol. 128^a; IV, on fol. 137^a; V, on fol. 145^a; VI, on fol. 149^b; VII, on fol. 155^a; VIII, on fol. 157^a; IX, on fol. 158^b, last line; X, on fol. 159^b.

Dated by Muḥammad Jalāl-al-dīn, the 4th of Dhū-al-ḥijjah, A. H. 1131 (the first year of Muḥammadshāh's reign) = A. D. 1719, October 18.

This copy belonged formerly to Mr. Richard Johnson.

No. 1127, ff. 160, ll. 20; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

360

The same.

This copy is dated the 17th of Muḥarram, A. H. 1156 (twenty-fifth year of Muḥammadshāh's reign = A. D. 1743, March 13), at Shāhjahanābād. Collated the 24th of Ṣafar in the same year. Another collation was completed the 17th of Dhū-al-ḥijjah, A. H. 1195 (A. D. 1781, November 4), at Haidarābād in the Dakhan.

The ten faṣls are found here: 1. on fol. 71^b; 2. in six shu'bas, on fol. 192^a; 3. on fol. 226^b; 4. on fol. 236^a; 5. on fol. 243^a; 6. on fol. 247^b; 7. on fol. 251^b; 8. on fol. 253^a; 9. on fol. 255^a; 10. on fol. 255^b.

Author's name and title on fol. 70^b, ll. 3 and 4, and fol. 71^a, l. 7. The full chronogram, *حالات ملک هندوستان*, on the last page. As title to this work is given here, on fol. 70^a: *تواريخ لبّ الباب*, and in the colophon: *لبّ الباب*.

No. 1606, ff. 70-257, ll. 14-18, many pages written in diagonal lines; Shikasta; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

361

An extract from the same.

A select portion of the *first faṣl* of the Lubb-altawāriḳh-i-Hind, comprising the history of the emperors of Dihlī from Bābar's birth in A. H. 888 = A. D. 1483 (so to be read instead of 988 on fol. 2^a, l. 9) to A. H. 1096 = A. D. 1685 (see fol. 80^a, last line), with a fragment of the history of Siwāi or Siwājī, the famous Marattah prince of the Bhoslab family, beginning on fol. 81^a.

Beginning of this extract, on fol. 1^b: از منتخب رای بندرابن ابن رای بهاره مل که از مفصل تاریخ فرشته مجمل برداشته مجملی از آن مجمل بطریق الخ

Bābar's accession in A. H. 899 (A. D. 1494) is related on fol. 2^b, l. 2.

No date.

No. 2966, ff. 83, ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

362

Khulāṣat-altawārikh (خلاصة التواريخ).

General history of India, from the earliest times to the death of Dārā Shukūh and the accession of 'Ālamgir, completed in the fortieth year of that emperor's reign, A. H. 1107 (A. D. 1695), by the Hindū Sujān Singh Munshī (or, as his usual name runs, Sujān Rāi Munshī); comp. Rieu i. p. 230; Bodleian Cat., No. 246; W. Morley, pp. 69-71; Elliot, History of India, viii. p. 5 sq.; Garcin de Tassy, Hist. de la littérat. hind. etc. i. 31; Journal Asiat., 1854, tom. 3, p. 366; J. Aumer, p. 84.

Beginning: نقاش نگارخانه کائنات و مصور کارگاه ممکنات چون اقتضای آن کرد الخ

After the preface and an enumeration of the authorities on which this history is based, an account of the Hindūs begins on fol. 6^a; after that follows a description of the different Śūbas or provinces of India on fol. 16^b, and a history of the Hindū Rājās on fol. 57^a.

The history of the Muhammadan dynasties begins, on fol. 102^b, with Nāṣir-al-dīn Sabuktāgin of Ghazna, and goes down to 'Ālamgir. A short account of the emperor's death in A. H. 1118 (A. D. 1707) was added by the author many years afterwards.

On ff. 328^a-342^b there appears the further addition of a short compendium of local Indian history, consisting mostly of lists of rulers from the early Rājās to the forty-second year of 'Ālamgir's reign, A. H. 1109 (A. D. 1697, 1698), in which year this appendix appears to have been drawn up.

The whole work is dated the 10th of Dhū-al-hijjah, A. H. 1216 (A. D. 1802, April 13).

No. 1657, ff. 342, ll. 19; different handwriting, partly in Nasta'liq, partly in Shikasta; size, 11½ in. by 6¾ in.

363

The same.

A still more modern copy of the Khulāṣat-altawārikh, by Munshī Sujān Rāi (so distinctly written here in the colophon), made by Nadhar Muḥammad, A. H. 1271 = Samvat, 1911 = A. D. 1854. An English note prefixed to this MS. and signed by C. Raikes, Commissioner and Superintendent, states that it was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. The copy was received into the library from Dr. Royle, July, 1856.

Contents:

Preface, on fol. 1^b, beginning as in the preceding copy.

Title, on fol. 4^b, l. 4.

Account of the Hindūs, on fol. 7^b.

Description of the Śūbas of Hindūstān, on fol. 18^a.

Hindū Rājās, on fol. 61^a.

Muḥammadan dynasties, beginning with Sabuktāgin, on fol. 117^b; 'Ālamgir, on fol. 335^a.

Both the short account of 'Ālamgir's death, and the compendium of the local histories of India, are wanting here.

No. 3242, ff. 369, ll. 17; clear and distinct Nasta'liq; large illuminated frontispiece; the first two pages prettily adorned with gold borders round each line; size, 12½ in. by 8½ in.

364

A fragment of the same.

The first part of the Khulāṣat-altawārikh, comprising about a third of the whole, that is, the introduction, the account of the Hindūs (on fol. 55^b), the description of the Śūbas of India (on fol. 71^b), and the history of the Hindū Rājās (on fol. 129^a). At the end a list of the Muhammadan dynasties down to 'Ālamgir. Beginning as in the preceding copies.

No date.

No. 3051, ff. 47-186, ll. 10-13; Shikasta; size, 8½ in. by 5½ in.

365

Maāthir-i-'Ālamgiri (مآثر عالمگیری).

A history of the full reign of the emperor 'Ālamgir, from A. H. 1067 to his death in A. H. 1118, completed by Muḥammad Sāki Mustā'id-dikhān (who died A. H. 1136 = A. D. 1724), A. H. 1122 (A. D. 1710); comp. Bodleian Cat., No. 247; Rieu i. p. 270, and iii. p. 1083^b; W. Morley, p. 127; A. F. Mehren, p. 22; Elliot, History of India, vii. p. 181 sq., etc.

It consists of two unequal parts, the first of which, on ff. 1^b-25^a, comprises the first ten years of the emperor's reign, and is a mere abridgment of Muḥammad Kāzim's 'Ālamgirnāma (see Nos. 347-357 in this Cat.). The second part is Muḥammad Sāki's own work, and contains the history of the last forty years of 'Ālamgir's reign. The work has been edited in the Bibliotheca Indica, Calcutta, 1870-1871.

Beginning of the first part, on fol. 1^b: انتخاب صحائف ایجاد انس و جان والتقاط لطائف انشاء کون و مکان الخ

Beginning of the second part, on fol. 25^b: له الحمد في الاولى والاخره خامه به پیرایش حمد جهان آفرینی الخ

This copy was finished the 25th of Rabī'-althānī, in the twenty-third year of Muhammadshāh's reign, A. H. 1154 (A. D. 1741, July 10). Purchased from the executors of the Marquess of Hastings.

No. 3152, ff. 169, ll. 18; Nasta'liq; size, 9½ in. by 5½ in.

366

Another copy of the same.

Beginning the same. The second part commences here on fol. 39^b. No date. Fol. 5 and many of the following leaves, especially in the second half, slightly damaged. On fol. 1^a this work is styled تاریخ عالمگیری.

No. 217, ff. 325, ll. 15; careless Nasta'liq; size, 9½ in. by 5½ in.

367

The same.

Another quite modern copy of the same work, dated the 20th of Jumâdâ-alawwal, A. H. 1211 (A. D. 1796, November 21).

Beginning of the *first* part, on fol. 1^b: انتخاب صحائف
ایجاد انس و جان الخ.

Beginning of the *second* part, on fol. 31^a: له الحمد
فی الاول و الآخر خامه به پیرایش الخ.

Bibliotheca Leydeniana.

No. 2434, ff. 251, ll. 17; very clear and distinct Nasta'lik; size, 11½ in. by 7¾ in.

368

A defective copy of the same.

Beginning of the *first* part, on fol. 1^b; of the *second*, on fol. 32^b: لله الحمد فی الاولى و الاخرة الخ.

It breaks off in the middle of the forty-fifth year of 'Ālamgīr's reign, A. H. 1113.

No. 1455, ff. 197, ll. 17; Nasta'lik, by different hands on various paper; size, 9 in. by 4½ in.

369

Extracts from the same.

These extracts from the Ma'āthir-i-'Ālamgīrī contain the history of the proceedings in the Dakhan during the emperor's reign, styled in the colophon: وقائع دکن
جهت اندائی بر آستان: عهد عالمگیری
سیاس ادائی الخ.

Dated the 12th of Rabi'-alawwal, in the seventeenth year of Muḥammadshāh's reign, A. H. 1148 (A. D. 1735, August 2), at Aḥmadābād.

No. 1981, ff. 62, ll. 15-18; Shikasta; size, 8¾ in. by 4½ in.

370

Letters.

Copies of official letters, all written in the thirtieth and fortieth years of 'Ālamgīr's reign (A. H. 1107 and 1108=A. D. 1695-1697), and received from Sūrat, A. D. 1698. The library received them from the Register Office, August 24, 1821. After fol. 7 one leaf appears to be torn out. Ff. 24^b-27^a and 35^b-38^b are left blank.

No. 150, ff. 65, ll. 15; Shikasta; size, 12½ in. by 7½ in.

371

Ādāb-i-'Ālamgīrī (آداب عالمگیری).

State papers, documents, and letters written in 'Ālamgīr's name by the Munshī-almamālik Shaikh Abū-alfath, with the honourable title of Kābilkhān, and collected by Šādiḳ Muṭṭalibī (died the first day of A. H. 1129=A. D. 1716, December 16) at the request of his son, Muḥammad Zamān. The date of this collection is A. H. 1115 (chronogram: کُل از باغ جان=A. D. 1703,

1704; comp. the fuller description of the contents of this work in Rieu i. p. 399 sq., and Elliot, History of India, vii. p. 205. The majority of these letters belong to the time of Aurangzib's minority.

Beginning: خداوند علیم حکیم خرد بخش سخن آفرین
را بکدام مرتبه سخن وری ستایش کنم الخ.

Dated the 17th of Jumâdâ-alawwal, A. H. 1151 (A. D. 1738, September 2), in Muḥammadshāh's reign, at Shāhjahānābād.

No. 1675, ff. 408, ll. 21-23; written by many different hands in Nasta'lik and Shikasta; size, 11 in. by 6½ in.

372

Another copy of the same.

Beginning the same.

Dated the 12th of Rajab, A. H. 1184 (A. D. 1770, November 1), by رام کول, at Lucknow, in Shāh 'Ālam's reign.

No. 2942, ff. 188, ll. 16-22, written in a very rough and unequal way by many different hands in Nasta'lik and Shikasta; size, 11½ in. by 7 in.

373

Kalimât-i-ṭayyibât (کلمات طیبات).

Another collection of notes and orders, issued by the emperor 'Ālamgīr and edited A. H. 1131 (A. D. 1719) by his favourite secretary 'Ināyat-allāh, who died A. H. 1139 (A. D. 1726, 1727); see Bodleian Cat., Nos. 248-251; Rieu i. p. 401, and iii. p. 1087^b; Elliot, History of India, vii. p. 203.

Beginning: الهی از قلم شکسته و زبان خسته چه آید
که سیاس و ستایش جناب کبریا الخ.

No date. According to Rieu i. p. 401^b this collection is contained in the رقعات عالمگیری, or رقعات عالمگیری, edited Lucknow, A. H. 1260, and Lahore, A. H. 1281; but it must be noticed that there exist also two special collections of letters with the same particular title of 'Ruḳ'ât-i-'Ālamgīrī,' different from the Kalimât-i-ṭayyibât; see Bodleian Cat., No. 252; Rieu ii. p. 801 (comp. i. p. 401, where a very similar collection is noticed under the title of (رمز و اشارهای عالمگیری); J. Aumer, p. 96; and No. 379 in this Cat.

No. 1594, ff. 51-160, ll. 11; Nasta'lik; size, 8½ in. by 5¼ in.

374

Another, but much shorter copy of the same.

Beginning as in the preceding copy. No date.

No. 1761, ff. 39-87, 10 diagonal lines in a page; Shikasta; size, 8½ in. by 4 in.

375

Raḳ'ām-i-karām (رقائم کرامت).

A third collection of letters by 'Ālamgīr, mostly written to Amīrkhān (who died soon after A. H. 1131=A. D. 1719), and collected after Amīrkhān's death by his son Sayyid Ashrafkhān Mir Muḥammad al-Ḥusainī; see

Bodleian Cat., No. 253; Rieu i. p. 400; Elliot, History of India, vii. p. 204.

Beginning: سخن جان است و دیگر گفتگو جانا زمن بشنو الخ.

The names both of the collector Ashrafkhân and of his father Amirkhân appear on fol. 1^b, last three lines.

This copy, which is the most extensive among those of the *قائم کرائم* in the India Office Library, is not dated; it belongs to the twelfth century of the Hijrah. The title on the inside of the binding, 'Rukat Alemgiri,' is incorrect.

No. 3021, ff. 53, ll. 15; large and distinct Nasta'lik; size, 8½ in. by 6½ in.

376

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1594, ff. 1-50^b, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

377

A much shorter copy of the same.

Beginning as usual. Dated the 24th of Shawwâl, A. H. 1154 (Samvat, 1798)=A. D. 1742, January 2. The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 41^b-68, ll. 15-16; Nasta'lik; size, 8 in. by 4¾ in.

378

The same.

The beginning of this copy is quite different from that in all the preceding copies, viz.:

برتر از خورشید شد کار سخن - شب ندارد روز بازار سخن

The name of the collector, Sayyid Ashrafkhân Mir Muḥammad alḥusainî, appears on fol. 1^b, first line. The notes are called *ارشاد*.

No date.

No. 1761, ff. 1-38, 10 diagonal lines in a page; Shikasta; size, 8½ in. by 4 in.

379

Rnka'ât-i-Âlamgiri (رتعات عالمگیری).

A fourth collection of short notes and orders of 'Âlamgîr, different from those in J. Anmer, p. 96, and the Bodleian Cat., No. 252, which bear the same title; comp. also Rien ii. p. 801.

Beginning: الحمد لله و الصلوة على عباده الذين اصطفى
ورضا چند وصیت دارد اول آنکه این عامی الخ

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 1-40, ll. 12; large Nasta'lik; size, 8 in. by 4¾ in.

380

Dastûr-al'amal-i-Âgâhî (دستور العمل آگاهی).

A fifth collection of notes and letters of 'Âlamgîr to his father Shâhjahân, his sons, officials, and servants,

collected A. H. 1156 (here wrongly called the twenty-ninth year of Muḥammadshâh's reign)=A. D. 1743; see another copy in Rieu i. p. 402.

Beginning: بعد حمد رب العالمین و نعت خاتم المرسلین بر ضمیر صیرفیان سخن و جوهر شناسان این فن الخ

The last of the collection is the well-known 'last will' (وصیت نامه) of the emperor.

No date.

No. 1344, ff. 51, ll. 15; Shikasta; size, 7¾ in. by 5¾ in.

381

The same.

Part of the same collection, as it seems, styled in the colophon *مجموعه رتعات عالمگیر*, or *رساله دستور العمل*, and beginning: بفرزند زاده حافظ قرآن عظیم اورنگزیب قرین عریضه کند بعضی کارهای ملکی الخ

No date.

No. 3301, olim 14. J. 12, ff. 1-32, ll. 11-18; Shikasta; size, 10 in. by 5½ in.

382

The same.

Another part of the same collection, as it seems, styled in the colophon *کلمات اورنگزیب*, and beginning abruptly thus: درینصورت تحلی عظیم درکار جهاننداری
راه مییابد روز قیامت الخ

No. 3301, olim 14. J. 12, ff. 33-60, ll. 12-16; Nasta'lik; size, 10 in. by 5½ in.

383

Letters of 'Âlamgîr to his second son, prince Muḥammad A'zamshâh, probably selected from the foregoing collections, in all of which he comes in for the largest share of notes, beginning: فرزند سعادت توأم شاه اعظم
حفظ الله الخ

This collection is incomplete, and breaks off in the middle of a letter on fol. 32^b.

No. 3337, olim 14. J. 13, ff. 1-32, ll. 13; unequal Nasta'lik; size, 9½ in. by 5¾ in.

384

The main portion of this very uncouth and often illegible MS. contains a series of notes and letters of the emperor 'Âlamgîr, chiefly to his son, prince A'zamshâh (see the preceding collection), to Dhû-alfakârkhân, and others, beginning, on fol. 4^a:
پادشاه عالم گیر به ذو الفقارخان الخ

This portion comprises ff. 4-10, 3, and 11-56^a, and is dated the 23rd of Šafar, A. H. 1193 (A. D. 1779, March 12). It is followed, on ff. 56^a-68^b, by a short historical piece (from Mir Ghulâm Ḥusainkhân's *سیر المتأخرین*, as it seems; see below, Nos. 416-421 in this Cat.), entitled: حقیقت نادرشاهی از غلام حسین خان.

dated likewise A. H. 1193, the 5th of Rabi'-alawwal (A. D. 1779, March 23).

On ff. 1 and 2 are fragments from the نامه عمدة الملك بهادر بنام حسين دوست خان, in mathnawī-baits ('Umdat-almulk Anwar-al-dīnkhan Muḥammad 'Alī was Nawwāb of the Carnatic A. H. 1162-1210 = A. D. 1749-1795); on ff. 69^a-84^a various miscellanies: 1. extracts from Amīr Khusrau's poetry; 2. a Hindū-stānī mathnawī, styled نادرنامه (Nādirnāma), on ff. 71^a-78^b, with the date of composition A. H. 1152 (A. D. 1739, 1740); 3. a few ghazals by Dhaukī (see A. Sprenger, Catal., p. 389), fragmentary letters, and other pieces in prose and verse, and on ff. 82^b-84^a a نامه حسين دوست خان بنوَاب عمدة الملك بهادر, again in mathnawī-baits; a reply to the poetical letter on ff. 1 and 2.

No. 3108, ff. 84, ll. 9-13, at the beginning and end in diagonal lines, written by different hands in Shikasta; size, 6½ in. by 3½ in.

385

Bahādurshāhnāma (بهادرشاهنامه).

A detailed history of the first two years of the reign of Bahādurshāh, the second son of 'Ālamgīr (who reigned A. H. 1119-1124 = A. D. 1707-1712), by Mirzā Nūr-al-dīn Muḥammad, generally known as Nīmatkhān, with the takhallus 'Ālī, and the honorary titles of Muḥarrabkhān and Dānishmandkhān, who died A. H. 1122 (A. D. 1710); see Bodleian Cat., No. 256; Rieu i. pp. 268 and 272; iii. p. 1049^b; Elliot, History of India, vii. p. 568; J. Aumer, p. 97.

Beginning: بسم الله الرحمن الرحيم، دست برآورده بجود کریم، ناز و نعیم دو جهان در کفش، خلق ازل تا بابد مصرفش، افسر سلطان سخن حمد مالک المملکت که سربر الخ.

No date. Entries of A. H. 1196 and 1197 (A. D. 1782 and 1783) on fol. 1^a. Most headings throughout the text are left blank.

No. 1942, ff. 196, ll. 17; Nasta'liq, written by different hands; size, 10½ in. by 5½ in.

386

The same.

The same history in a rather abridged form, beginning: افسر سلطان سخن حمد ملك الملكيست که سربر شهنشاهش بجواهر کلمات الخ.

Copied A. H. 1195 (A. D. 1781), by Muḥammad Ja'far Rifatī, in the army of the Nawwāb Bahādur.

No. 3391, olim 14. J. 19, ff. 54-107, ll. 15; Nasta'liq; size, 7½ in. by 4½ in.

387

The same.

The same abridged edition of the Bahādurshāhnāma as the previous copy, but beginning like No. 1942:

بسم الله الرحمن الرحيم - دست برآورده بجود کریم - ناز و نعیم دو جهان در کفش - خلق ازل تا بابد مصرفش - افسر سلطان سخن حمد الخ

Dated the 10th of Shawwāl, A. H. 1217 (A. D. 1803, February 3), at Sarirangpatan. Presented by J. H. Peile, Esq., and received September 19, 1818; transferred to Civil Coll., August 9, 1819.

No. 3392, olim 14. J. 20, ff. 69, ll. 11; Nasta'liq; size, 7½ in. by 5½ in.

388

Farrukhnāma (فَرُخْ نامه).

A special history of A. H. 1124 and 1125 (A. D. 1712 and 1713), that is, from Bahādurshāh's death to the successful establishment of Farrukhsiyar's reign, in the form of eighteen stories (داستان) dealing with the struggles of Bahādurshāh's sons, by Shaikh Muḥammad Mun'im Ja'farābādī, who published this book at the special request of the Kuṭb-al-aḳṭāb Shāh Shukr-allāh; see fol. 1^b, last line but one, and fol. 2^a, last line.

Beginning: سپاس بیقیاس قادری را که از آب سیوف شاهان کرام الخ.

Occasionally explanatory notes on the margin. There is a great want of correctness in the dates, for instance, in the very beginning of the first dāstān Bahādurshāh's death is fixed in A. H. 1123 (!), 20th of Muḥarram.

Dated by Shaikh Khair-allāh 'Abbāsī, the 24th of Rabi'-alawwal, in the fourth year of Farrukhsāh's reign (A. H. 1128 = A. D. 1716, March 18). A special history of the same eventful years, similar to, but not identical with this work, is described by Rieu i. p. 273, under the title of Farrukhsiyarnāma, and ascribed to Mir Muḥammad Aḥsan Ijād.

No. 1876, ff. 114, ll. 13-14; irregularly written in careless Nasta'liq and Shikasta; some of the last pages in diagonal lines; worn-eaten; size, 8½ in. by 4½ in.

389

Ta'rikh-i-Irādatkhān (تاریخ ارادتخان).

The memoirs of Mirzā Muḥarak-allāh, with the takhallus Wāḍih, and the honorary title of Irādatkhān, son of Kifāyatkhan Shikasta Nawis (مبارک الله متخلص بواضع), who also bore the title of Irādatkhān (Irādatkhān-i-Shāhjahānī, to distinguish him from his son Irādatkhān-i-'Ālamgīrī), on the principal events during the seven years from 'Ālamgīr's death, A. H. 1118, to the entrance of Farrukhsiyar into Dihli in Muḥarram, A. H. 1125 (A. D. 1713, February), completed A. H. 1126 (A. D. 1714), when the author was sixty-seven years old; see fol. 1^b, ll. 7 and 8, fol. 2^b, l. 6, and fol. 90^a, lin. penult.; comp. Rieu iii. p. 938, and Elliot, History of India, vii. p. 534 sq. An abridged English translation was published by J. Scott, London, 1780.

Beginning: تمهید نگارش یافتن این سوانح و وقائع که جامع آن میرزا مبارک الله واضح تخلص مخاطب بارادتخان ولد کفایتخان شکسته نویس مشهوراست و آنچه دیده در تحریر کشید، الحمد لمن يقول في حق كلامه فأتوا بسورة من مثله و الصلوة والسلام على من نطق بالنطق انا افصح الخ.

This work is wrongly styled, on fol. 1^a: واقعات عالمگیری من تصنیف مبارک الله الخ

No date. It was presented to the library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 50, ff. 1-90, ll. 16; clear Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

390

Another copy of the same.

Beginning: الحمد لمن يقول في حق كلامه الخ

After the preface there follows here, on ff. 3^b-4^b, an index of the work, and on fol. 6^a the real beginning of the history: ابتدای تحریر کلمات چون بهنگام تغییر صوبه دارى الخ, corresponding to fol. 3^a, l. 4 ab infra, in the preceding copy. The title given to it here is توارىخ بهادرشاه.

This copy (not dated) was transcribed from the original in the possession of the king of Delhi.

No. 3139, ff. 163, ll. 17; large Nasta'liq; two illuminated frontispieces on ff. 1^b and 6^a; binding red with gold; size, 11½ in. by 6½ in.

391

Tbratnāma (عبرتنامه).

The first volume (دفتر اول), or at least portions of the first volume, of the Tbratnāma, by Kāmraj, son of Nain Singh of the Kāyath tribe, who, like his father and forefathers, was in the Imperial service, and personally attached to the unfortunate emperor A'zamshāh, of whose short-lived reign he wrote, as tribute of his gratitude, a detailed and circumstantial history, the *acظم الحرب* (described in Rieu iii. p. 937). The present work is of a later date, and of a wider import. It gives the history of India from A. H. 1118 to 1131 (A. D. 1707-1719), that is, from the accession of the same A'zamshāh, who was defeated by Bahādurshāh the 18th of Rabi'-alawwal, A. H. 1119 (A. D. 1707, June 19), to the elevation of prince Rūshan Akhtar to the Imperial throne, under the title of Muḥammadshāh. There is no introduction; the book begins, on fol. 9^a, immediately with the story of A'zamshāh and his accession, the 18th of Dhū-alhijjah, A. H. 1118 (A. D. 1707, March 23).

First heading, on fol. 9^a: گفتار میمنت آثار سریر آرائی پادشاه سلیمان جاء آفتاب عالمتاب همای ظفر طرازی رونق افزای افسر سری و سرافرازی ابو النصر قطب الدین شاه عالم پادشاه غازی بر ممالک موروثی هندوستان جنت نشان بکرم و فضل ایند متان.

A complete index, styled *عبرتنامه* مطالب, on ff. 1^b-8^b.

Dated the 24th of Muḥarram, A. H. 1183 (A. D. 1769, May 30), the ninth year (sic! correctly the tenth year) of Shāh 'Ālam's reign, by Sayyid Fikr-allāh, who copied it by order of Maulawīshāhib Muḥammad Aslamshāhib.

No. 1534, ff. 71, ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

IND. OFF.

392

Tbratnāma (عبرتنامه).

Another history with the same title, dealing like the preceding one with the first successors of 'Ālamgir from A. H. 1118 down to the death of Farrukhsiyar, A. H. 1131, by Mirzā Muḥammad bin Mu'tamadkhān bin Diyānatkhān, who was born, according to the preface on fol. 92^a, ll. 5 and 6, in Jalālābād, the 21st of Jumādā I, in the thirtieth year of 'Ālamgir's reign, which is A. H. 1098 (A. D. 1687, April 4) and not 1070, as it is called by mistake here; comp. Rieu iii. p. 895, where a larger work of his, the *تاریخ محمدی*, is described (completed A. H. 1190 = A. D. 1776). He entered the emperor's service A. H. 1115, the 25th of Jumādā II (A. D. 1703, November 5), and lost his father Mu'tamadkhān, sixty-nine years old, the 18th of Jumādā II, A. H. 1117 (A. D. 1705, October 7). In the preface the author speaks of his former life and of the last three years of 'Ālamgir's reign. On fol. 93^a he gives an account of the emperor's death, and on fol. 94^a he begins the history of Bahādurshāh. A title does not occur, but the author calls himself very often *راقم این عبرتنامه*.

Beginning: الحمد لله على الطائف و افضاله و صلى الله على محمد و على آله و اصحابه اجمعين، اما بعد چنین گوید بنده امیدوار رحمت پروردگار میرزا محمد الخ

No date.

No. 50, ff. 91-224, ll. 16; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

393

A third history of the reigns of Bahādurshāh and Farrukhsiyar, A. H. 1118-1131, with an account of subsequent events, from Muḥammadshāh's accession to the overthrow of the Sayyids in A. H. 1133 (A. D. 1721), by a native of Lāhūr, who in consequence of bad luck was obliged to leave his home and his business and to go to Delhi. But the affairs of the realm under Farrukhsiyar being in great confusion he struggled very long to get employment, until at last he gained the favour of the Wazir Nawwāb Husain 'Alī Khān's diwān, Śūrat Singh and his son. At their request, supported by their friends, he wrote this history, which is styled, on fol. 1^a, rather incorrectly, *تاریخ فتح سیر* (no title appearing in the work itself), and dedicated it to his patron. It begins, on fol. 10^b, with the death of the emperor 'Ālamgir. The author does not disclose his name.

Beginning: حمد بیعد و ثنای خداوند کارساز حقیقی را که سلطان روح انسان را از کتم عدم الخ

A short account of the contents of this work in English is given on the margin, particularly of the first thirty-two leaves, together with some explanations and paraphrases of Persian words, probably by William

L

Chambers, to whom this copy formerly belonged. Another copy of the same work is described in Rieu i. p. 273. No date.

No. 252, ff. 189, ll. 13; Nasta'lik, by two different hands, the second beginning on fol. 145^a; size, 8½ in. by 6½ in.

394

Haft Gulshan (هفت گلشن).

An autograph of Muḥammad Hâdi Kâmwarkhân's compendium of Indian history, especially of the minor dynasties, whilst the later portions of the history of Dihli and the Moghul emperors are very short, written by the author in A. H. 1136, and finished in the month Muḥarram of that year=A. D. 1723, October. In Rieu iii. p. 908 and in Elliot's History of India, viii. pp. 13-16 (in both of which the fuller title, هفت گلشن محمد شاهی, is given), the date of this book's composition is fixed in A. H. 1132 (A. D. 1720), and to that year the history of Dihli is really brought down (not to Bâbar only, as in Rieu's and Elliot's MSS.), our copy obviously being a somewhat later and revised edition, for the author enumerates in the preface the *three* works which he had undertaken to write, viz. گلدستۀ سعادت, a history of Muḥammad, the first Khalifs, Imâms, Saints, and Shaikhs, compiled A. H. 1133=A. D. 1720, 1721 (chronogram: گلدستۀ سعادت لایزال), هفت گلشن, which we have got here; and تذکرۀ السلاطین چغتای, a more detailed history of the Moghul emperors down to Muḥammadshâh, see the immediately following copy; this last work the author states here to have commenced in A. H. 1135 (A. D. 1722, 1723).

Contents:

First Gulshan, in three gulbuns: 1. Kings of Dihli, on fol. 12^b; 2. Sharḳi-kings of Jaunpûr, on fol. 164^a; 3. Kings of Mâlwah, on fol. 170^b.

Second Gulshan, in two gulbuns: 1. Kings of Gujarât, on fol. 193^a; 2. Kings of Khândîsh, on fol. 223^b.

Third Gulshan, in one gulbun: Kings of Bangâlah, on fol. 231^b.

Fourth Gulshan, in six gulbuns: 1. Bahmanî Sultâns in the Dakhan, on fol. 238^b; 2. Âdilshâhs of Bijâpûr, on fol. 277^b; 3. Nizâmshâhs of Aḥmadnagar, on fol. 306^a; 4. Kuṭbshâhs of Haidarâbâd, on fol. 322^a; 5. Imâdshâhs of Barâr, on fol. 327^b; 6. Baridshâhs of Bidar, on fol. 329^b.

Fifth Gulshan, in two gulbuns: 1. Jâmis of Sind, on fol. 332^b; 2. Rulers of Multân, on fol. 335^a.

Sixth Gulshan, in one gulbun: Rulers of Kashmir, on fol. 339^a.

Seventh Gulshan, in one gulbun: History of Muḥammad, the first Khalifs, Imâms, and holy persons, on fol. 358^b. This part is only indicated by its heading—the history itself is found, as the author repeats, in his other work: گلدستۀ سعادت. The Gulshan on the saints and holy personages of Hindûstân, which is described as the seventh in Rieu and Elliot, is not found anywhere in this copy.

Written in Shâhjahânâbâd by the author, A. H. 1136.

Beginning: آیات توحید و بیّنات تعجید او سبحانه و تعالی و تقدس از غایت وضوح محتاج الی الخ.

No. 1548, ff. 359, ll. 15; clear Nasta'lik; size, 9¾ in. by 6 in.

395

Tadhkirat-alsalâtin-i-C'aghatâ (تذکرۀ السلاطین چغتای).

A large portion of the very scarce *second volume* of the same Muḥammad Hâdi Kâmwarkhân's later work, the general history of the Indian branch of the Timûrides down to the seventh year of Muḥammadshâh's reign (A. H. 1137, 1138=A. D. 1724, 1725); comp. Rieu i. p. 274, and iii. pp. 924 and 1084^a; W. Morley, p. 99; Elliot, History of India, viii. pp. 17-20; Nassau Lees, Materials, p. 469. This fragment begins with the third year of Shâhjahân's reign, A. H. 1039 (A. D. 1630), and breaks off with the second year of Muḥammadshâh's reign, A. H. 1132. As there is no preface or conclusion, there is consequently no author's name or title found anywhere, but a comparison of the extract on Bahâdurshâh's death, given in English translation in the History of India, viii. p. 19, with fol. 316^a, lin. penult. sq. of this MS., proves beyond doubt its identity with the تذکرۀ السلاطین چغتای (commenced, according to the preceding copy, A. H. 1135).

Beginning, on fol. 1^b: سال سیوم از جلوس علیحضرت چون در ابتدای این سال فرخنده فال الخ.

Âlamgir's reign begins on fol. 79^b, but is incomplete; it breaks off in the twenty-first year (A. H. 1088, 1089=A. D. 1678), and is immediately followed (on fol. 154^b) by the account of A'zamshâh's accession (ذکر جلوس پادشاهزادۀ عالیجہ محمد اعظمشاه بر سربر سلطنت). The first year of Bahâdurshâh's reign begins on fol. 162^b; the first year of Muḥammadshâh's reign, on fol. 238^b. The right order of ff. 166-327 is: 166, 247-326, 167-246, and 327. This copy came from Farrukhâbâd, A. H. 1197 (A. D. 1783). On the back appears the title: 'Ma'âsir-i-Jahangiri,' by a very peculiar mistake, which finds its explanation on the fly-leaf in this note: کتاب

تأریخ کامگارخان حسینی. The author's name Kâmwâr had been confounded with Kâmgâr, and since the latter, viz. Kâmgâr Husainî (who died A. H. 1050=A. D. 1640, 1641), is the author of the مآثر جهانگیری (see No. 324 above), the latter title has been wrongly assigned to this MS. It was purchased from the executors of the Marquess of Hastings.

No. 3151, ff. 328, ll. 15; excellent Nasta'lik; splendid binding in red and gold; size, 9¼ in. by 6 in.

396

Muntakhab-i-Lubâb (منتخب لباب).

A complete copy of the *second volume* of Muḥammad Hâshim 'Alikhân, commonly called Khâfikhân or rather Khwâfikhân's Muntakhab-i-Lubâb, containing the history of the Timûrides in India from Bâbar to Muḥammadshâh, and completely agreeing with the copy described in Rieu i. pp. 232 and 233; see also

Bodleian Cat., Nos. 259-261; W. Morley, p. 100 sq.; Nassau Lees, Materials, p. 465; Elliot, History of India, vii. pp. 211-533. It was not completed before A.H. 1143 or 1144 (A.D. 1731), and the author died probably in the same year, 1144. Edited in the Bibliotheca Indica, Calcutta, 1868-1874.

Contents:

Complete index, on ff. 4^b-11^b. Beginning of the preface, on fol. 12^b: جهان جهان شکر و سپاس افزون از قیاس الخ.

Introduction (مقدمه) on the origin of the Timûrides, and the life of Timûr and his descendants, on fol. 12^b, l. 4 ab infra.

Bâbar, on fol. 15^b; Humâyûn, on fol. 25^b; Shîrshâh, on fol. 29^a; Salimshâh, on fol. 32^a; Firûzshâh, on fol. 32^b; Sikandarshâh, on fol. 34^a; Akbar, on fol. 38^a; Jahângir, on fol. 56^a; Shâhjahân, on fol. 83^a; 'Âlamgir, on fol. 157^b; Saints of the time of 'Âlamgir, on fol. 271^b; A'zamshâh, on fol. 274^b; Bahâdurshâh, on fol. 281^b; Jahândârshâh, on fol. 299^a, last line; Farrukhsiyar, on fol. 305^a; Rafî'-aldarajât, on fol. 339^a; Rafî'-alaulah, on fol. 344^a; Muḥammadshâh, on fol. 346^b. Last chapter (seventh to thirteenth year of Muḥammadshâh's reign), on fol. 390^a.

No date. End of the twelfth century of the Hijrah. The larger portion of this MS. (ff. 4-298) is written by Hâjî Darwish 'Alî, who also wrote ff. 1^b-3^b of this copy, containing a short introduction into *Persian lexicography*, which deals with the deficiencies in the فرهنگ, فرهنگ رشیدی, برهان قاطع, فرهنگ جهانگیری and others, and gives valuable remarks as to the interchange of letters, etc. This short tract may perhaps be due to the authorship of *Khawâfikhân* himself, as there are enumerated at the end, on fol. 3^b, a few other early works of the composer of this tract, which have been lost, viz. شرح اخلاق هاشمی در علم اخلاق, شرح مدخل (نیلاوتی (لیلاوتی) در علم حساب, مدخل منظوم (compare on the منظوم در علم نجوم, Rieu ii. p. 801^a). Part of fol. 94^a and the whole of fol. 94^b left blank, but the text is uninterrupted. This MS. belonged formerly to Mr. Richard Johnson.

No. 323, ff. 392, ll. 25; large Nasta'lik, written by two different hands, the second on ff. 299-392; size, 14 $\frac{5}{8}$ in. by 9 in.

397

Another copy of the same.

The same *second* volume of the Muntakhab-i-Lubâb, beginning as in the preceding copy.

Contents:

Bâbar, on fol. 9^b; Humâyûn, on fol. 30^b; Akbar, on fol. 57^a; Jahângir, on fol. 94^b; Shâhjahân, on fol. 151^a; 'Âlamgir, on fol. 318^a; A'zamshâh, on fol. 574^b; Bahâdurshâh, probably on fol. 588^b (the headings are missing throughout the latter portion of the MS.); Jahândârshâh, on fol. 628^a; Farrukhsiyar, on fol. 647^a; Rafî'-aldarajât and Rafî'-alaulah, on fol. 688^a; Muḥammadshâh, on fol. 698^b.

Dated the 23rd of Jumâdâ-alawwal, A.H. 1225 (A.D.

1810, June 26), by Kamar-al-din Bahra, an inhabitant of Haidarâbâd. Collated. Many marginal notes in English. The beginning of an 'Index of Reference to Khafikhân's History of Aurengzeb' on the fly-leaf of No. 2402. Purchased by Madden, July 18, 1843.

No. 2402, ff. 1-400, No. 2401, ff. 401-752, ll. 19; large and distinct Nasta'lik; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

398

The same.

A third complete copy of the *second* volume of the Muntakhab-i-Lubâb, in four books (چهار جلد), as the colophon states; what is meant by these four books is not clear, as only *three* distinct parts are marked in the text, viz. on ff. 1^b, 95^a, and 329^a.

Contents:

Bâbar, on fol. 5^a; Humâyûn, on fol. 17^a; Akbar, on fol. 37^a; Jahângir, on fol. 63^a; Shâhjahân, on fol. 95^a (here a new part begins); 'Âlamgir, on fol. 189^a; A'zamshâh, on fol. 324^b (this portion, viz. fol. 324^b, l. 10, to fol. 328^b, l. 3, where it breaks off, is repeated on fol. 329^a, where a new part begins, to fol. 333^a, l. 3); Bahâdurshâh, on fol. 339^a; Jahândârshâh, on fol. 359^a; Farrukhsiyar, on fol. 364^b; Rafî'-aldarajât, on fol. 391^a; Rafî'-alaulah, on fol. 395^a; Muḥammadshâh, on fol. 397^a.

Beginning as usual. Dated the 7th of Rabî'-althânî, A.H. 1239 (A.D. 1823, December 11). Purchased for the library by Messrs. W. H. Allen and Co., April 7, 1859.

No. 3246, ff. 1-221, No. 3247, ff. 222-429, ll. 21; large and distinct Nasta'lik; size, 15 $\frac{3}{8}$ in. by 10 $\frac{1}{4}$ in.

399

The same.

A fourth complete copy of the same *second* volume.

Contents:

Bâbar, on fol. 5^a; Humâyûn, on fol. 17^a; Akbar, on fol. 30^a; Jahângir, on fol. 59^a; Shâhjahân, on fol. 95^b; 'Âlamgir, on fol. 189^b; A'zamshâh, on fol. 332^a; Bahâdurshâh (second year of his reign), on fol. 342^a; Jahândârshâh, on fol. 361^b; Farrukhsiyar, on fol. 367^a; Rafî'-aldarajât, on fol. 394^a; Rafî'-alaulah, on fol. 397^b; Muḥammadshâh, on fol. 399^b.

No date. Modern copy.

No. 3256, ff. 435, ll. 26-27; mostly in Shikasta, written by different hands; a few portions in Nasta'lik; size, 14 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

400

The same.

The *first half* of the same *second* volume, from Bâbar's conquest, A.H. 932, to the end of Shâhjahân's reign, A.H. 1067 (A.D. 1526-1657), divided into two sections, viz.

First section, on ff. 1^b-139^b, beginning in the usual way: جهان جهان شکر الخ.

Bâbar, on fol. 6^b; Humâyûn, on fol. 22^b; Shîrshâh, on fol. 28^a; Salimshâh, on fol. 34^a; Firûzshâh, on fol. 35^a; Sikandarshâh, on fol. 37^a; Akbar, on fol. 41^a; Jahângir, on fol. 84^a.

Second section, on ff. 140^b-276^a, beginning: از چمن

اخبار سلاطین کامگار و گلشن آثار خواتین نامدار الی، corresponding to the preceding copy, fol. 95^b, l. 16.

Shāhjahān's reign (A. H. 1137-1167). The end of this copy corresponds to fol. 189^b, l. 14, in the preceding one.

No date. Very valuable marginal glosses. Fol. 56 turned upside down.

No. 2530, ff. 276, ll. 21; large and distinct Nasta'liq; size, 13 $\frac{7}{8}$ in. by 8 $\frac{3}{8}$ in.

401

The same.

The *second* half of the same volume, from the accession of 'Ālamgir to the fourteenth year of Muḥammadshāh's reign. It consists of two sections; the *first*, on ff. 1^b-223^a, contains the history of 'Ālamgir, headed: ذکر سوانح ایام فرمانروائی: 'Ālamgir, and beginning: خلد آرامگاه حضرت عالمگیر پادشاه، and beginning: ذکر خلاصه دودمان سلاطین خلد مکان وزیده، corresponding to No. 3256 (399 in this Cat.), fol. 189^b, l. 15; the *second*, on ff. 224^b-378^a, contains the history of Muḥammad A'zamshāh (on fol. 224^b), Bahādurshāh (heading of his accession omitted), Jahāndārshāh (on fol. 267^b), Farrukhsiyar (on fol. 279^a), Rafi'-aldarajāt (on fol. 319^a), Rafi'-alaulah (on fol. 323^b), and Muḥammadshāh (on fol. 326^b). The fourteenth year of Muḥammadshāh's reign begins on fol. 376^a. This section is headed: ذکر سکه و خطبه محمد اعظم شاه، and begins: محمد اعظم شاه که بصوداری مالوه از پادشاه، and begins: محمد اعظم شاه که بصوداری مالوه از پادشاه، corresponding to No. 3256 (399 in this Cat.), fol. 332^a, l. 15.

No date. From a comparison of the contents of this MS. with those of the immediately preceding one it becomes evident that both formed originally *one* copy, the *fifth* complete one in the India Office Collection. Various readings and English annotations on the margin.

No. 2400, ff. 378, ll. 21; large and distinct Nasta'liq; parts of ff. 240 and 302 supplied by another hand; size, 13 $\frac{7}{8}$ in. by 8 $\frac{3}{8}$ in.

402

A portion of the same.

A large portion of the *second* half of the *second* volume of the Muntakhab-i-Lubāb, beginning abruptly in the fourth year of 'Ālamgir's reign (A. H. 1071, 1072 = A. D. 1661) and going down to the accession of Farrukhsiyar (A. H. 1124 = A. D. 1713). The first heading that appears in this copy runs thus (on fol. 2^b, last line): ذکر مهم آشام بدانجام بسرداری عمده امرای خجسته: فرجام خانخانان عرف معظم خان، corresponding to No. 3256, fol. 223^a, l. 20. The initial words of this defective copy, ملازمت مرحمت فرمودند الی، correspond to No. 3256, fol. 222^b, l. 6; the last, جهان جمله در، to fol. 368^a, l. 16, in the same copy.

No date. Beginning of the thirteenth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2544, ff. 361, ll. 15; small, distinct, and very neat Nasta'liq; size, 10 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

403

Another portion of the same.

This portion begins exactly where the preceding copy breaks off, i. e. with Farrukhsiyar's accession: بر طالع البان، اخبار لیل و نهار روزگار مخفی نماند الی، corresponding to No. 3256, fol. 368^a, l. 17, and goes down to Muḥammadshāh's reign. According to the Arabic pagination 382 leaves are wanting in the beginning; it is slightly incomplete at the end also.

No. 305, ff. 79, ll. 21; Nasta'liq; part of fol. 79^a and the whole of fol. 79^b written by another hand in Shikasta; size, 12 in. by 6 $\frac{3}{8}$ in.

404

A third portion of the same.

A very small portion of or rather extracts from the *first half* of the *second volume* of Khwāfikhān's history (مُنتخب انتخاب لباب), as it is styled in the colophon), beginning in the usual way, on fol. 1^a: جهان جهان، شکر و سپاس افزون از قیاس الی، and going down to A. H. 952, Rabi'-alawwal 12th (A. D. 1545, May 24), the date of Shīrshāh's death, see No. 3256 (399 in this Cat.), fol. 24^b, last two lines. It is divided into eleven small parts or جُزء (on ff. 1^a, 11^a, 25^a, 37^a, 45^a, 53^a, 67^a, 79^a, 89^a, 101^a, and 111^a).

Dated the 29th of August, A. D. 1806.

No. 3054, ff. 116, ll. 6-8; Shikasta; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

405

Selections from the *second volume* of the Muntakhab-i-Lubāb.

This copy contains select portions:

1. From what is called here, erroneously, the *first volume* (جلد اول), that is, the *first half* of the *second volume*, on ff. 1^b-99^a, beginning with Akbar's reign, A. H. 963, and going down to the end of Shāhjahān's reign, A. H. 1068 (A. D. 1556-1658).

2. From what is called here جلد دوم, that is, the *second half* of the *second volume*, on ff. 100^b-216^a, beginning with Aurangzib's accession in A. H. 1068 and going down to A. H. 1131, the first year of Muḥammadshāh's reign (A. D. 1658-1719).

No. 2992, ff. 216, ll. 8-9; large Nasta'liq; size, 9 $\frac{3}{4}$ in. by 6 $\frac{3}{8}$ in.

406

Other selections from the same volume.

A few short extracts, all taken from 'Ālamgir's reign. Beginning: گونند در برهانپور زب اقطاب حضرت: شیخ برهان الی.

No. 246, ff. 16, ll. 14; Shikasta; size, 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

407

Muntakhab-i-Lubâb.

A small portion of the extremely rare *third volume* (جلد ثالث) of Khwâfikhân's work, devoted to the minor dynasties of India; see Rieu i. p. 235.

Beginning: حمد بیحد و ثنائی لاتعد پادشاهی را
سزاوارست که فرمان فرمایان هفت اقلیم الخ

This fragment contains only the principal part of the history of the Bahmanî dynasty in the Dakhan; it begins, after a historical introduction, with Sultân 'Alâ-aldin Gângûi Bahmanî, called Hasan, who died A.H. 759 (A.D. 1358), on ff. 8^a-21^b; then follow:

Sultân Muḥammadshâh Bahmanî, died A.H. 777 (A.D. 1375), on fol. 21^b, last line.

Sultân Mujâhid bin Sultân Muḥammadshâh, died A.H. 779 (A.D. 1378), on fol. 34^b.

Sultân Dâ'ûdshâh bin 'Alâ-aldin, on fol. 37^b.

Sultân Maḥmûdshâh bin 'Alâ-aldin, died A.H. 799 (A.D. 1397), on fol. 38^b.

Sultân Ghiyâth-aldin bin Sultân Maḥmûd, on fol. 40^a.

Sultân Shams-aldin bin Sultân Maḥmûd, on fol. 42^b, last line.

Sultân Firûzshâh bin Dâ'ûdshâh, died A.H. 825 (A.D. 1422), on fol. 46^b, last line.

Sultân Aḥmadshâh, on fol. 63^a.

Sultân 'Alâ-aldin Aḥmad II, on fol. 69^b.

Sultân Humâyûn bin 'Alâ-aldin, on fol. 79^a.

Sultân Nizâm-aldinshâh bin Humâyûn, on fol. 84^a.

Here the copy breaks off.

No. 84, ff. 86, ll. 9; careless Nasta'lik; size, 8½ in. by 5½ in.

408

Extracts from historical works.

A collection of specimens of historical writings, taken from the following histories and Inshâs:

1. Extracts from Muḥammad Kâzîm's *'Ālamgir-nāma*, see Nos. 347-357 in this Cat., on fol. 1^b, beginning: ای داده بعقل بدتو آگاهی الخ.

2. Extracts from the *first book* of Abû-alfadl's *Akbarnāma*; see Nos. 235-263 in this Cat., on fol. 61^b, beginning: الله اکبر این چه الخ.

3. Extracts from the *second book* of the same, on fol. 117^a, beginning: سخن تازه سازم الخ.

4. Extracts from the letters and refined prose-writings of Abû-alfadl (انتخاب مکاتبات ابو الفضل), see Nos. 271-287 in this Cat., on fol. 150^a; of Mîr Muḥammad Hâshim (انتخاب رقعات میر محمد هاشم), i. e. Khwâfikhân, the author of the *Muntakhab-i-Lubâb*, see the preceding numbers, on fol. 153^b; of Nizâm-almulk (رقعات نظام الملك), i. e. Âsafjâh, who defeated Mubârizkhân, A.H. 1137 (A.D. 1724), and died A.H. 1161 (A.D. 1748), see Rieu i. pp. 233^b and 402, on fol. 181^b, etc.

No date.

No. 852, ff. 185, ll. 19-23; unequally written in Shikasta; size, 11½ in. by 6½ in.

409

Tadhkirat-almulûk (تذکرة الملوك).

A general history of India, from the Arab conquest to A.H. 1149=A.D. 1736, 1737 (see fol. 139^b, l. 8, and fol. 172^a, first line: حال که سنه یکهزار و یکصد و چهل (و نه) است), written, chiefly on the basis of the *Tabakât-i-Akbarî* (see Nos. 225-232 in this Cat.), at the request of some friends, by Yahyâkhân, who had been Mir Munshi of the emperor Farrukhsiyar (see fol. 1^b, last three lines), and entitled: Tadhkirat-almulûk (see fol. 2^a, l. 1).

Beginning: کشور کشائی اقلیم سخن بتایید محامد
شاهنشاهی است که جوهر فتح و ظفر الخ

A short introductory part deals with Nûshirwân and his successors, Muḥammad and the first four Khalifs on fol. 2^a, the Umayyades on fol. 2^b, and the 'Abbâsides on fol. 4^a. The history of India begins, on fol. 9^a, with the *Ghaznawides* (Nâsir-aldin Sabuktigin on fol. 9^a, Sultân Maḥmûd on fol. 9^b, Mas'ûd and his successors to Khusrâu Malik bin Khusrâu Shâh, A.H. 555-583=A.D. 1160-1187, on ff. 13^b-17^a).

Sultâns of Dihli, from Mu'izz-aldin bin Muḥammad Sâm Ghûrî to the nineteenth year of Muḥammadshâh's reign, A.H. 1149, on fol. 17^a (Bâbar on fol. 60^a, Shîrkhân on fol. 61^a, Salîmkhân bin Shîrkhân on fol. 64^a, Humâyûn on fol. 67^a, Akbar on fol. 69^b, Jahângîr on fol. 89^b, Shâhjahân on fol. 99^a, 'Ālamgir on fol. 105^a, Bahâdurshâh on fol. 112^a, Jahândârshâh on fol. 112^a, Farrukhsiyar on fol. 122^a, Rafî'-al-darajât and Rafî'-al-daulah on fol. 125^b, Muḥammadshâh on fol. 130^b).

Sultâns of the Dakhan, from A.H. 748 (A.D. 1347) to the imprisonment of Abû al-Ḥasan by 'Ālamgir, on fol. 140^a (beginning with the Bahmanis; Nizâm-almulkis on fol. 147^a, Âdilkhân on fol. 149^a, Kuṭb-almulkis on fol. 150^a).

Sultâns of Gujarât, from A.H. 793 to 983 (the usual date is 980 or 981)=A.D. 1391-1575, on fol. 150^b.

Sultâns of Mâlwah, from A.H. 809 to 970 (sic! the usual date is 977)=A.D. 1406-1563, that is, to Bâz Bahâdur's submission to Akbar after a reign of sixteen years, on fol. 160^a.

Sultâns of Bangâlah, from Fakhr-aldin (A.H. 741=A.D. 1340, the date is omitted here) to A.H. 982=A.D. 1574, on fol. 169^b.

Shar'î Sultâns of Jaunpûr, from A.H. 784 to 881 (A.D. 1382-1476), on fol. 172^a.

Rulers of Sind, from the Arab conquest, A.H. 86 (A.D. 705), to the annexation by Akbar (here given as A.H. 993!), on fol. 173^b.

Rulers of Multân, to the annexation by the Moghul emperors, on fol. 175^b.

Sultâns of Kashmîr, from A.H. 747 to 995 (A.D. 1346-1587), on fol. 178^a.

Dated by Ihsân-allâh the 12th of Jumâdâ-alawwal, A.H. 1212 (fortieth year of Shâh 'Ālam's reign)=A.D. 1797, November 2. On fol. 1^a this work is incorrectly styled: تأریخ هند.

No. 1147, ff. 187, ll. 19; Nasta'lik; size, 10½ in. by 6½ in.

410

An anonymous history (or part of a history) of the last few years of Muhammadshâh's reign, from the 18th of Dhû-alka'dah, A.H. 1159 (A.D. 1746, December 2), to the 11th of Jumâdâ-althâni, A.H. 1161 (A.D. 1748, June 8). The account of Ahmadshâh's accession begins on fol. 94^b. It is in form of a diary and evidently by an eye-witness, who noted down the events immediately after their occurrence.

Beginning: چون از بوقلمونهای روزگار الخ.

Worm-eaten. This copy seems to be the compiler's autograph.

No. 1612, ff. 17-98, ll. 11-13; Shikasta; size, 8½ in. by 5½ in.

411

Inâyatnâma (عنایتنامه).

A collection of famous letters and other interesting historical documents by Bâbar, Humâyûn, Akbar, Jahângir, Âlamgir, Darâ Shukûh, Bahâdurshâh, and other eminent men of the Moghul empire, made by Inâyatkhân Râsikh, the son of Shams-aldaulah Lutf-allâhkhân, A.H. 1163 (A.D. 1750), when he was in his forty-ninth year; see another copy of the same, endorsed رعفات عنایت خانی in Rieu ii. pp. 876 and 877. The compiler was a brother of Shâkirkhân, the author of a history of Muhammadshâh and his successors (تأریخ شاکر خانی) down to A.H. 1174, see Rieu i. p. 279.

Beginning: بسملة ششطاق بیت المعمور اسرار سواد و بیاض حمد مبدء فیاضی است که بعلم فیض نسخته خاطر سرخوشان الخ.

The first document in this collection is headed thus, on fol. 3^a: فتح نامه فردوس مکانی ظهیر الدین محمد: و بابر پادشاه که بعد از فتح ممالک هندوستان بحاکم کابل مرقوم فرمود.

No date.

No. 549, ff. 1-171, ll. 11; Shikasta; size, 8½ in. by 5 in.

412

A sort of a diary or note-book, containing military statistics, especially relating to Indian cities and fortresses, interspersed with historical notes, tables, genealogies, itineraries, etc., all referring to modern Indian history and topography.

A تفصیل سلاطین دهلی or a series of short notes on the emperors of Dihli, from A.H. 602 to A.H. 968 (A.D. 1206-1561), begins on fol. 63^a.

مجموعه میرزا مهدی خان or rather مجموعه میرزا مهدی خانی (as the following copy reads more correctly), that is, a short outline of the history of the Timûrides in India, by Nizâm-aldin Muhammad Hâdi alhusainî alşafawî, commonly called Shâh Mirzâ, with the honorary epithet Mirzâ Mahdikhân Şafawî (the author

of the تاریخ نادری or history of Nâdirshâh, completed A.H. 1171=A.D. 1757, 1758; comp. Bodleian Cat., Nos. 302-306 and 1971; Rieu i. p. 192 sq., etc.), begins on fol. 67^b. The main portion of this little historical outline was completed A.H. 1142 (the title in its correct form is a chronogram)=A.D. 1729, 1730, and the more recent dates added later on. The last date, found here on fol. 70^b, is A.H. 1173 (A.D. 1759, 1760).

Beginning of the سیاس بقیاس سزاوار ملک: مجموعه که انتظام جهان الخ.

No. 1727, ff. 72; mostly written in Shikasta; size, 17 in. by 6 in.

413

مجموعه میرزا مهدی (Majmû'a-i-Mirzâ Mahdikhânî خانی).

Another copy of the same historical outline by Mirzâ Mahdikhân Şafawî, beginning as in the preceding copy. The tables go down to Bahâdurshâh's death only; all the later dates are wanting.

No. 339, ff. 1-7; careless Nasta'liq; size, 11½ in. by 7 in.

414

The same.

A third copy of the same, also ending with Bahâdurshâh's death, A.H. 1124=A.D. 1712. The date of composition appears on fol. 2^a, ll. 3 and 2 ab infra. According to the wording of the title here, مجموعه مرزا مهدی, it would be A.H. 1122, but that must be corrected into 1142 according to the preceding copy, by adding one ی in میرزا and another ی in خانی. College of Fort William, 1809.

No. 2304, ff. 10, ll. 13; careless Nasta'liq; size, 9 in. by 5 in.

415

Miscellaneous tracts.

These tracts contain historical and statistical accounts of different kinds, viz.:

1. Dates of birth and death of the Moghul emperors from Timûr to Shâh 'Âlam (ولادت و وفات پادشاهان), on fol. 1^b; the last date is A.H. 1185 (A.D. 1771, 1772).

2. Dates of the demise of holy and learned Shaikhs (رحلت بعضی اولیا), on fol. 6^b; beginning with Shaikh 'Abd-alkâdir of Gilân (born A.H. 471, died A.H. 561=A.D. 1078-1166).

3. On the fourteen sciences (چهارده علوم که مشهورست), on fol. 9^b, with the subdivisions علم هندی که علامی, شیع ابو الفضل در کتاب اکبرنامه بقلم آورده, and علوم بموجب کتب عربی و فارسی, on fol. 12^a.

4. Statistical accounts (دستور العمل), on fol. 12^b: (a) Statistics of India, especially under 'Âlamgir and his successors, beginning with Dihli or Shâhjahanâbâd, on fol. 15^b; after which follow Âgra (Akbarâbâd),

Jāhūr, Kābul, Kashmīr, Multān, Gujarāt, Ajmir, Mālwah, the Dakhan, Bangālāh, Allahābād, etc.; (L) Statistics of Persia (جمع ممالك ايران), on fol. 45^a.

5. Names and titles of 'Ālamgir's family, relations, and chief officials (القاب و منصب عهد عالمگیر پادشاه), on fol. 49^b.

6. A portion of 'Ālamgir's writings, orders, and letters, beginning with the 'admonitions' of Shāhjahān, related by 'Ālamgir, on fol. 56^b (نصائح و پند علیحضرت شاهجهان پادشاه که اورنگ زیب عالمگیر پادشاه غازی (نقل فرموده و بعضی شقّه عالمگیر پادشاه).

7. Another statistical account, written on different paper and by a different hand, entitled: تفریق کارنخشیان عظام, that is, on the great military officials of the Moghul empire, on fol. 82^a.

No. 370, ff. 103; written in large Nasta'lik as far as fol. 81, and throughout interleaved with many English notes and translations; ff. 82-103 in smaller, careless Nasta'lik, by another hand; size, 10½ in. by 6½ in.

416

Siyar-almuta'akhhirin (سیر المتأخرین).

History of the Indian empire, from A.H. 1118 (A.D. 1707), the year of 'Ālamgir's death, to A.H. 1195 (A.D. 1781), by Ghulām Husain bin Hidāyat 'Alikhān bin al-Sayyid 'Alim-allāh bin al-Sayyid Faiḍ-allāh alḥusaini alṭabāṭabā'i, completed in Ramaḍān, A.H. 1195 (A.D. 1781, August, September); comp. Bodleian Cat., No. 265; Rieu i. pp. 280 and 281; W. Morley, p. 105 sq.; J. Aumer, p. 85; Cat. Codd. Or. Lugd. Bat. iii. p. 14; Elliot, History of India, viii. pp. 194-198, etc. It is divided into two volumes, the *first* going down to A.H. 1152 (A.D. 1739, 1740), and beginning, on fol. 1^b: سیاس یقیاس و ستایش سرمدی اساس نثار بارگاه حمد و ثنای پادشاه علی الاطلاق و شکرو سیاس: 269^b; عظمی و جلال دادار الخ, with A.H. 1153 and closing with A.H. 1195.

An English translation of this work (without the mukaddimah) by Muṣṭafā, a French renegade, in three volumes, Calcutta, 1789; the first portion of the same, re-edited by J. Briggs, for the Oriental Translation Fund, London, 1832; see also Jonathan Scott's 'History of the Deccan,' ii. p. 313 sq. Complete edition, Calcutta, 1833, in fol. (Seear-ool Mutakhreen), and Lucknow, A.H. 1283; the mukaddimah was printed, Calcutta, 1836; an abridgment of the whole work under the title of 'Moolukhus-ool-Tuwareekh' appeared already, 1827.

This copy was made in the month Sha'bān, A.H. 1205 (A.D. 1791, April), by Nāsir 'Alī bin Sayyid Husain 'Alī. It formerly belonged to Mr. A. Welland, whose name, with the date of February 4, 1810, is written on the top of fol. 1^b.

No. 1117, ff. 336, ll. 25; Nasta'lik, several leaves supplied by other hands; large waterspots and slight injuries throughout; ff. 119 and 192 are more severely damaged; size, 12½ in. by 9½ in.

417

Another copy of the same.

This copy is older than the preceding one, but slightly defective, as there is a lacuna of eight leaves after fol. 336 (corresponding to No. 2931, 419 in this Cat., fol. 175^a, l. 10 to fol. 187^a, l. 6). *First* volume on fol. 1^b, *second* on fol. 357^b; beginning of both the same as in the preceding copy. No date, but on the fly-leaves (three pages) there is added by another hand in Shikasta a complete index of the work (فهرست کتاب), dated the 27th of Shawwāl, A.H. 1201=A.D. 1787, August 12. This copy belonged formerly to Sir Barry Close.

No. 3319, olim 15. J. 4, ff. 476, ll. 73; Nasta'lik, by different hands; size, 10 in. by 6½ in.

418

The same.

First volume on fol. 1^b, *second* on fol. 383^b.

No date.

No. 1916, ff. 526, ll. 21; Nasta'lik, by at least three different hands (the first on ff. 1-224 and 252^b-380, the second on ff. 225-252^a, the third on ff. 383^b-526); size, 11½ in. by 6½ in.

419

A fragment of the same.

A large portion of the *first* volume of the Siyar-almuta'akhhirin, beginning abruptly: نمی گذشت... عند التکلیف الخ; corresponding to No. 3319 (417 in this Cat.), fol. 169^b, l. 6, and going down to the end of the first volume, which was completed according to the colophon the 26th of Muḥarram, A.H. 1195 (A.D. 1781, January 22), corresponding to No. 3319, fol. 354^b. The proper order of the leaves is: ff. 1-176, 180-203, 177-179.

No. 2931, ff. 203, ll. 21; clear and distinct Nasta'lik, written in the most regular style; size, 10½ in. by 7½ in.

420

A smaller fragment of the same.

This portion of the *first* volume begins with ذکر رحلت نمودن نصیر الملک مهمّ الدولة سعید احمدخان بهادر سولتجنک مرحوم از دار هستی (Sa'id Ahmadkhān Bahādur Saulatjang's death in A.H. 1169=A.D. 1756); corresponding to the preceding copy, fol. 19^a, l. 13, and goes down to Mir Muḥammad Kāsimkhān's occupation of 'Azimābād (i. e. Patna), A.H. 1174=A.D. 1760, 1761. The last words, with which this copy breaks off, on fol. 108^a, correspond to the preceding copy, fol. 94^a, l. 4 ab infra. Ff. 109^a-110^b (ll. 13 in large Nasta'lik) contain two short fragments of questions and answers on Hindūstāni grammar, from questions 91 to 98 and 165 to 176.

No. 2594, ff. 110, ll. 17-19; Shikasta; size, 9½ in. by 6½ in.

421

Fihrist - i - Siyar - almuta'akhhirin (فهرست سیر المتأخرين).

An index to the Siyar-almuta'akhhirin, with references to a special copy of that work (which is not stated) and corrections by a former English owner.

No. 1825, ff. 17; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

422

A detailed history of Muhammadshâh's reign (A.H. 1131-1161 = A.D. 1719-1748), composed at Mr. Jonathan Scott's request, A.H. 1196 (A.D. 1782), see No. 250, fol. 18^a, l. 10, by Mirzâ Muhammadbaksh, with the takhallus *Âshûb*, see fol. 17^a, l. 8, and fol. 23^a, l. 12, in two volumes. The history is styled at the end of the second volume: تاریخ قریح سیر و جلوس محمد شاه; and a little more correctly on ff. 1^a and 175^a: تاریخ شهادت قریح سیر و جلوس محمد شاه پادشاه; see Rieu iii. p. 944, and Elliot, History of India, viii. p. 232, where a fuller description of this work is given.

Beginning: الحمد لله..... اما بعد بر متجسسان (so to be read instead of متجسسان ملوک و متفحصان ملوک و سلاطین اقالیم جهان خصوصاً ملوک و خواقین عالی شان الخ).

The preface gives a complete list of all the historical works written on the dynasty of the Moghul emperors from Bâbar to Muhammadshâh; the history itself begins with Muhammadshâh's birth, on fol. 26^b. In the first part the author often refers among other works (see Rieu, loc. cit.) to a history تاریخ محمد شاهی, otherwise styled رساله محمد شاه نامه, the author of which is unknown. The history only goes down to the death of Zakariyyâkhân, A.H. 1158 (A.D. 1745), and of Nâdirshâh, A.H. 1160 (A.D. 1747); see ff. 330^a and 327^a respectively.

Dated the 3rd of Rabi'-alawwal, A.H. 1200 = A.D. 1786, January 4.

Nos. 250, 251, ff. 332, ll. 15; Nasta'lik, by two different hands; size of No. 250, 8 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.; of No. 251, 8 $\frac{1}{8}$ in. by 7 $\frac{3}{4}$ in.

423

Ta'rikh-i-Ahmadshâhi (تاریخ احمدشاهی).

A short history of the reign of the emperor Abû-alnaṣr Mujaḥhid-aldin Ahmadshâh, the son of the emperor Muhammadshâh, composed by Muhammad 'Alikhân Anṣârî bin Hidâyat-allâhkhân (who began six years later, A.H. 1202, a very large general history of the Timûrides, styled تاریخ مظفری; see Rieu i. pp. 282 and 283, and Elliot, History of India, viii. p. 316 sq.) in A.H. 1196 (see ff. 1^b, l. 6, and 2^a, l. 8) = A.D. 1782. Ahmadshâh ruled A.H. 1161-1167 (A.D. 1748-1754),

six years and three months, and after having been deposed and blinded he lived twenty-one years more, and died A.H. 1188 (A.D. 1775), in the sixteenth year of Shâh 'Âlam's reign.

Beginning: سپاس بی قیاس لائق صانعی که جسم انسان را از حفیض ماء و طین بعلو مراتب ظهور آورده الخ.

No date. Probably the author's autograph.

No. 194, ff. 32, ll. 15; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

424

Â'in-i-Âlamshâhi (آئین عالمشاهی).

The first volume of a history of Prince 'Âli Gauhar, who ascended the throne of Dillî under the title of Shâh 'Âlam, A.H. 1173 (A.D. 1759), from Ahmadshâh's deposition, A.H. 1167 (A.D. 1754), to about A.H. 1203 (A.D. 1788), by Ghulâm 'Alikhân bin Raushan-aldaulah Bhakhârikhân Rustamjang; see Bodleian Cat., No. 266; Rieu i. pp. 278 sq. and 281 sq.; Elliot, History of India, viii. p. 393. It is also styled sometimes شاه عالمنامه, تاریخ عالمنامه, and on fol. 1^a of this copy (see also fol. 1^b of the following copy) and (in the colophon) شرفنامه. This first volume corresponds to the second book of the Bodleian copy (the first book there is the مقدمه or history of 'Âlamgîr's successors down to the accession of 'Âlamgîr II, which is wanting here altogether), and goes down to about A.H. 1185 (A.D. 1771).

Beginning: حمد بیکد احدی را رسد که میزان ادراک هیچ فردی حقیقت ذاتش الخ.

Dated in the month Rajab, A.H. 1207 (A.D. 1793, February, March).

No. 398, ff. 290, ll. 15; large Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

425

The same.

The second volume of the Â'in-i-Âlamshâhi (styled here تاریخ عالمشاهی جلد ثانی), comprising the next seventeen or eighteen years of Shâh 'Âlam's reign from A.H. 1185 to A.H. 1203, from Dâbitakhân's defeat to the dethroning and blinding of Shâh 'Âlam, by Ghulâm Kâdirkhân, and corresponding to the third and fourth books in the Bodleian copy.

Beginning: الحمد لله الذى جعل السلاطین الاعظم (الحکماء in the Bodleian copy) و الخواقین المکرم الخ.

This volume is divided here into two maḳâlas, viz.:

1. در تبیین روگردانی و نافرمانی نمودن سران دکن الخ, on fol. 2^a.

2. المال بآغاز مقاله ثانی پرداخته چهره عرائس افکار الخ, on fol. 31^b.

Dated in the month Jumâdâ-alûlâ, A. H. 1206 (A. D. 1792, January).

No. 243, ff. 139, ll. 15; Nasta'liq, written by different hands; size, 9 in. by 5½ in.

426

Hakikathâi-Hindûstân (حقیقت‌های هندوستان).

History and topography of the Sûbahs of Hindûstân and the Dakhan, compiled A. H. 1204 = A. D. 1790 (the title is a chronogram, see fol. 3^b, l. 2; the date appears besides on fol. 1^b, l. 5 and at the end of the book) by Lâchmî Narâyan, with the takballuṣ Shafîk (see fol. 1^b, l. 3), the author of the Tanmîk-i-Shigarf, a history of the Dakhan, composed A. H. 1200 (see Nos. 447 and 448 below), the Bisât-alghanâ'im or history of the Marat-tahs, A. H. 1214, and several other works, for which see No. 468 (further below) in this Catal., and Rieu i. pp. 238 and 327 sq.

Beginning: بعد حمد جهاندار جان آفرین خداوند زمان و زمین جل جلاله و عم نواله و نعوت سید کائنات خلاصه موجودات الخ.

The book contains four makâlas:

Makâlah I (not marked here by special heading) begins on fol. 3^b, and deals with the old revenue returns, drawn up by his grandfather and signed by Nizâm-almulk, extending as far as the Faṣlî year, 1139 (see fol. 2^a, l. 5), with further additions and supplements.

Makâlah II (beginning on fol. 35^b) gives an account of the following Sûbahs of Hindûstân: Shâhjahânâbâd (Dihli), on fol. 36^a; Akbarâbâd (Âgra), on fol. 41^b; Allahâbâd, on fol. 43^a; Oudh, on fol. 44^b; Bahâr, on fol. 46^a; Bangâlah, on fol. 47^b; Orissa (here wrongly spelt ادیسه), on fol. 49^b; Mâlwah, on fol. 50^b; Ajmir, on fol. 51^a; Aḥmadâbâd-i-Gujarât, on fol. 52^a; Tattah, on fol. 55^b; Multân, on fol. 57^b; Lâhûr, on fol. 59^a; Kâbul, on fol. 72^a (Kashmir, which ought to be between the last two, is not marked at all in this copy).

Makâlah III (beginning on fol. 76^b) deals with the following Sûbahs of the Dakhan: Khândis, on fol. 81^b; Barâr, on fol. 93^b; Aurangâbâd, on fol. 107^b; Bidar, on fol. 120^b; Bijâpûr, on fol. 127^b; Haidarâbâd, on fol. 143^a.

Makâlah IV (beginning on fol. 163^a) contains a short chronicle of the Muhammadan rulers of India, from Sultân Mu'izz-aldin Sâm down to A. H. 1204 in the reign of Shâh 'Âlam. No date.

No. 3055, ff. 213, ll. 14 on ff. 1-84, ll. 16 on ff. 85-213; Shikasta; size, 8½ in. by 4½ in.

427

Notes and other official documents of the last Moghul emperors of Dihli, especially of Muḥammadshâh, Aḥmadshâh, 'Âlamgir II, and Shâh 'Âlam. The latest date that appears is A. H. 1213 = A. D. 1798, 1799 (on fol. 28^a); one of the earliest, even before the accession of Muḥammadshâh, A. H. 1127 = A. D. 1715 (on fol. 78^a). Even a few of 'Âlamgir Aurangzib's are found here and there.

IND. OFF.

Ff. 1-13 are turned upside down. Fol. 14 sq. begin with orders of Muḥammadshâh, dated A. H. 1155, 1156, 1158, and 1153 (A. D. 1742, 1743, 1745, and 1740).

No. 2975, ff. 89; Shikasta, by various hands; size, 9 in. by 6½ in.

428

Ta'rikh-alsalâtin (تاریخ السلاطین).

A short chronicle of the successors of Timûr and of the Moghul emperors of India down to Shâh 'Âlam, by Şûfi Şan'an bin Mirzâ Bâbâ, beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله محمد وآله واصحابه وازواجه وذريته واهليته اجمعين، أما بوشيده نمائد فقير حقير سراپا الخ.

It is scarcely any more than a mere list of the rulers with very short dates and notices, full of errors, and of very little consequence in any respect. Dated in the month Dhû-alka'dah, A. H. 1220 (the forty-eighth year of Shâh 'Âlam's reign) = A. D. 1806, January, February. It seems to be the author's autograph.

No. 3160, ff. 34, ll. 11; large Nasta'liq; splendid binding in green and gold; size, 6½ in. by 4½ in.

429

Dhikr-alsiyar (ذکر السیر).

A history of the last times of the Moghul empire in India from A. H. 1151 (A. D. 1738, 1739), and the massacre of the people of Dihli by order of Nâdirshâh, down to the end of Shâh 'Âlam's reign, completed by Ghulâm Ḥusainkhân, the son of Muḥammad Himmatkhân of Shâhjahânâbâd, A. H. 1221 = A. D. 1806, 1807 (the title is a chronogram, see fol. 387^a, l. 2 sq.). All his ancestors were in the service of the Moghul emperors; his own father, who died A. H. 1168 (A. D. 1754, 1755), from Muḥammad Farrukhsiyar's reign down to that of 'Âlamgir II (see fol. 3^a, l. 10 sq.).

Beginning: حمد خالقى که از خاک تیره آدم صلوات الله على نبينا وعليه السلام را آفریده بنفخت فيه من روحى کسوت حیات پوشانیده الخ.

The title سیر متأخرین, given to it on the back of the binding and on fol. 1^a, is caused by a confusion of the name of the present author with the similar one of Ghulâm Ḥusain bin Hidāyat 'Alikhân; see Nos. 416-421 above.

No. 1501, ff. 388, ll. 16; large Nasta'liq; size, 13½ in. by 8 in.

430

Two portions of a great work on the political and natural history of his own country and of India in general, projected by the ruler of the Carnatic, Nawwâb Walâjah 'Azimjah Bahâdur, with the epithet of Sirâj-alumarâ (see fol. 2^b, l. 8 sq.), or as he is styled with

M

his full name on fol. 219^b, l. 10: Muḥammad 'Alikhān Bahādur Dhū-alfakārijang Sirāj-alumarā, who was installed by the British Government as Nawwāb the 3rd of February, 1820, and died the 12th of November, 1825. Both from the prefixes of these two portions and from an English notice on the fly-leaf we learn that the superintendence over this vast enterprise was entrusted to Maulānā Muḥammad Šibghat-allāh (صبغة الله), with the epithet Maḥmadat-al'ulamā Badr-aldaulah Mufti (see fol. 3^a, ll. 2 and 3), or as he is called on fol. 220^a, ll. 3 and 4: 'Azim Nawāzkhān Bahādur Mu'tamadjang 'Umdat-al'ulamā Mufti Badr-aldaulah, who selected proper collaborators for the various parts, the most prominent of whom was Ridā Šāhib, known as Ḥakim Bākīr Husainkhān Bahādur (see fol. 4^a, l. 1, and fol. 220^a, last line). He applied himself particularly to the history of the rulers of the Carnatic, from Sa'd-allāhkhān to Nawwāb Muḥammad 'Alikhān Bahādur Wālājāh. After his death Sayyid Murtaḍā (see fol. 4^b, l. 1) took the work in hand in order to supply other necessary portions of the political history (according to the English notice, on the basis of a previous work by Sayyid Muḥammad Badakhshānī, with whose style the Nawwāb was not altogether pleased—a statement which we cannot find in the Persian introduction!). The Nawwāb's death interrupted this work, and thus it was left for ever unfinished. Both the superintendent, Šibghat-allāh, and the principal compiler, Sayyid Murtaḍā, were still alive in 1859, the latter as teacher in the Madrasah.

First portion: Political history on ff. 1–217, styled, according to fol. 4^b, l. 3: عظیم التواریخ (for the general title, given in the English notice, viz. *Sirāj-altawārīkh*, no corroboration is found in the text), beginning: باعث ترتیب اورنگ ظهور عالم و انتظام مسند جلوه آدم حمد مر حضرت آفریدگار الٰہ.

According to the index on fol. 4^b the original work was to contain seven maḳālas and five muḳaddimas, the last three of which were to follow after the maḳālas, viz.:

Maḳālah I: The Ghaznawides.

Maḳālah II: Rulers of Dihli, from the Ghūrides to the end of the Timūride Sultāns.

Maḳālah III: Sultāns of the Dakhan, from the Bahmanshāhis to the Barīdshāhis.

Maḳālah IV: Sultāns of Lāhūr, etc.

Maḳālah V: Islamitic rulers, from the Arabian Khalīfs, beginning with Mu'āwiyah, to the end of Timūr's reign.

Maḳālah VI: Persian kings, from Gayūmarth to Yazdajird III.

Maḳālah VII: Rulers of the Carnatic, history of Nawwāb Ḥaidar 'Alikhān and Tipū Sultān, and the English conquest.

Muḳaddimas I and II: The Indian Rājās and the Hindū religion, together with a short account of the creation, etc.

Muḳaddimah III: Idol and sun worship in India.

Muḳaddimah IV: The wonders of the seven climates, and the springs, wells, rivers, places of worship of the Hindū and other religious creeds, etc., in India. Of

these twelve subdivisions there are found in our text only six, viz.:

1. On fol. 5^a, a general introduction on the value of historiography, the sources of Hindū history (Mahābhārata, etc.), and a general outline of the pre-Islamitic history of India.

2. On fol. 11^a, history of the creation, of the first patriarchs and the Hindū Rājās in detail, with a concluding portion on the first rise of Islām in India (on fol. 53^b). These two parts correspond upon the whole to the *first* and *second* muḳaddimas of the original plan.

3. On fol. 56^a, the Ghaznawides from Nāṣir-al-dīn Sabuktāgīn to Khusrau Malik bin Khusraushāh (here styled مقالة سیم, corresponding to the *first* maḳālah of the original plan).

4. On fol. 78^b, the Sultāns of Dihli, from the Ghūrides to Sultān 'Alā-al-dīn (here styled مقالة چهارم).

5. On fol. 106^b, continuation of the Sultāns of Dihli, from Bahlūl Afghān Lūdi to Timūr and Shāhrukh (here styled مقالة پنجم).

6. On fol. 140^a, the Timūrides of India: Bābar, on fol. 143^a; Humāyūn, on fol. 149^b; Shirshāh and his successors, on fol. 154^b; second reign of Humāyūn, on fol. 158^b; Akbar, on fol. 161^a; conquest of Mālwah and short history of that country, on fol. 163^a; conquest of Gujarāt and condensed history of it, on fol. 164^b; Jahāngīr's birth, on fol. 171^a; conquest of Patna and Bangālāh and history of both, on fol. 172^a; conquest of Kashmir and history of that country, on fol. 176^a; conquest of Tattah and Sind and history of Sind, on fol. 180^b; Jahāngīr, on fol. 183^b; Shāhjahān, on fol. 191^b; 'Ālamgīr, on fol. 204^b, first line; Bahādurshāh and Jahāndārshāh, on fol. 215^b; Farrukhsiyar, on fol. 216^a; Rafī-al-darajāt and Muḥammadshāh, on fol. 216^b (here styled مقالة ششم).

The *last three* parts correspond to the *second* maḳālah and to portions of the *fourth* and *fifth* maḳālas of the original plan.

Second portion: Natural history, on ff. 218^b–337^b, styled, according to fol. 220^b, last line: جامع الاشیا, with the additional title of هشت چمن, beginning:

بنام آنکه در بالا و پستی
زند اسم عظیمش کوس هستی

It is divided into the following eight bābs:

1. Roses and other flowers (در ذکر اقسام گلهای خوشبو), on fol. 221^a.

2. Tobacco and other kinds of trees and fruits (در شرح حال بهمرسئ تنباکو و غیره بعضی ادویات), on fol. 233^b.

3. Vegetables (در بیان بقولات), on fol. 273^b.

4. Cereals (در بیان انواع حبوبات), on fol. 281^a.

5. Birds and poultry in the Ghauts (در ذکر اقسام طیور و مرغان که در ملک پایان گهات و بالا گهات پیدا میشوند), on fol. 284^b.

6. Beasts of prey, beginning with the lion (در حیوانات) (مفترس), on fol. 299^b.

7. Waterfowls and fishes (در بیان مرغان و حیوانات آبی), on fol. 303^b.

8. Domestic animals, principally the horse (در بیان اعنام), on fol. 313^a.

The Nawwâb's zeal for the compilation of this work seems to have been particularly stimulated by the establishment of the Asiatic Society in London in 1822, if we understand the allusion on fol. 3^b, first line sq., correctly.

No. 3216, ff. 337, ll. 19; Nasta'lik, by four different hands, the oldest (probably that of Sayyid Murtadâ himself) on ff. 1-10, another (the neatest and most distinct of the four) on ff. 11-217, a third on ff. 218-319 and 324-337, a fourth on ff. 320-323; size, 11 $\frac{5}{8}$ in. by 7 $\frac{5}{8}$ in.

431

Zafarnâma-i-wakâ'i-i-ghadr (ظفرنامه وقائع غدر).

A succinct history of the Indian Mutiny in 1857 and 1858, extending from the beginning of July, 1857, to February, 1859, and completed in the same year (A. H. 1276), the title ظفرنامه being a chronogram for that year. It was written by a Muḥammadan who conceals his name, but is upon the whole friendly to the English, for the immediate information of the Secretary of State for India and Members of Council.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - هست کلید در گنج حکیم، حَبْذا حکمت بالغه خداوند عز و جل که آبادان کند عالم را از عهد ابو البشر الخ.

This copy was completed the 21st of Dhū-al-hijjah, A. H. 1285 (A. D. 1869, 4th of April), and presented to the Library, 1870, March 23. A short English statement about the contents of the book (with the mistaken date of composition, A. H. 1289 instead of 1276), dated February 16, 1870, is inserted before the first page.

No. 3403, ff. 57, ll. 16; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 in.

432

Dastūr-al'amal (دستور العمل).

The revenue system under the emperor Akbar, said to have been compiled by Rājah Todar Mal (see the colophon and compare Elphinstone, History of India, 5th ed., pp. 510 and 519), Akbar's famous minister of finance; but several portions of the book do not admit of his authorship, for instance, fol. 51^a, where Shāh-jahānābād is mentioned, the new town of Dihli built in Shāh-jahān's reign, long after Todar Mal's death, and on fol. 74^b (see the remark on the margin). If the book is really Todar Mal's Dastūr-al'amal, several portions must have been added later by some one else. It was badly copied by a Hindū, ignorant of the Persian language, A. H. 1195 (A. D. 1781), for Mr. Richard Johnson, and is therefore full of the biggest blunders. It is also imperfect. Another note, on fol. 1^a, states, that it was copied by 'Rajah Anundarain from a copy belonging to the Nabob Vizier.'

Beginning: فهرست دستور العمل جمع ممالك محروسه (بر ورق سیوم) مسافت راه ممالك محروسه الخ.

The first chapter, جمع ممالك, begins on fol. 3^b.

No. 1387, ff. 184; large and distinct Nasta'lik; size, 12 $\frac{1}{2}$ in. by 7 $\frac{5}{8}$ in.

433

Fihrist-i-Şûbajât-i-Hindûstân (فهرست صوبجات هندوستان).

Statistical tables and revenue accounts of the single provinces and districts of Hindûstân, copied from those drawn up by Mr. James Grant (مستر جمس گرانت), beginning with Shâh-jahānâbād. The first page contains an index of the whole.

No date.

No. 1131, ff. 131; Shikasta; size, 10 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

434

Jam'-i-kâmil bakaid-i-gûshwâra-i-şûbajât-i-Hindû Dakhan u tafsil-i-pargauât-i-şûbajât-i-Dakhan (جمع کامل بقید گوشواره صوبجات هندو دکن وتفصیل پراگنات صوبجات دکن).

Statistical account of the various provinces and districts of Hindûstân and the Dakhan in general and of the latter in particular, made by جکیون داس, sent from Haidarâbâd in A. H. 1200 (A. D. 1786).

It begins with the district of Shâh-jahānâbād.

No. 1799, ff. 51; Shikasta; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

b. Minor Dynasties of India.

Sind.

435

Ca'nuâma (چنناما).

The legendary history of the usurpation of Brahman Caé, the Rājah of Alor, and the Arab conquest of Sind, by Muḥammad bin Kâsim, A. H. 92 (A. D. 710), translated from an Arabic original by Muḥammad 'Alī bin Ḥamid bin Abibakr Kûfi (see fol. 7^a, l. 3), who in the reign of Nâsir-al-din Kaba'ca (or Kuba'ca)-alsalâtin (A. H. 607-625 = A. D. 1210-1228), after having retired from the public service in the 58th year of his life, A. H. 613 (A. D. 1216), devoted himself to reading and studying. This work is also styled هند و سند (here on fol. 1^a); منهاج (here in the heading of fol. 1^b); منهاج الدين (as frequently in the text itself); and فتح نامه (see Rieu iii. p. 949^a); and منهاج المسالك (as in the Zubdat-altawârikh and the Tabakât-i-Akbari), comp. Rieu i. p. 290 and iii. p. 948; Elliot, History of India, i. pp. 131-211. It is dedicated to Nâsir-al-din's wazir, Ḥusain bin Abibakr bin Muḥammad al-Ash'ari, the same, to whom 'Aufi presented his الباب الالباب, see A. Sprenger, Catal., p. 1.

Beginning (as in Rieu iii. p. 948): سپاس و ستایش
مرآن خداوندی را که ذکر کرم او خلاصه ایمانست و شکر
نعم او مقدم امان آن صانعی الخ

The first pages and some of the last ones too are injured; in several places the damages are repaired by another hand. The same hand has added on eight leaves, attached to this copy, a portion of the work from another MS. (چچنامه از نسخه دیگر). It begins with: خریدن محمد قاسم مرزن داهر لادی را الخ. Comp. Elliot, History of India, i. p. 192 sq.

No date.

No. 73, ff. 156, ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

436

Ta'rikh-i-Sind (تاریخ سند).

History of Sind, from the Muhammadan conquest to the annexation by the emperor Akbar, composed by Muhammad Ma'sûm bin Sayyid Şafâ'î alhusainî alzandî (الزندى instead of the usual altirmidhi) alhakari, with the takhalluṣ Nâmi (see fol. 2^b, ll. 8 and 9), who died shortly after A.H. 1015 (A.D. 1607), comp. Rieu i. p. 291 and iii. p. 949; Elliot, History of India, i. pp. 212-252; W. Morley, p. 72 sq. It is divided into four Juz' or chapters, viz.:

1. History of the early kings of Sind, its conquest by Muhammad bin Kâsim and its history under the Umayyade and 'Abbâside Khalifs (partly abridged from the preceding Caenâma), on fol. 3^a.

2. History of Sind under the Ghaznawides and their successors on the throne of Dihli to A.H. 801 (A.D. 1399), and history of the Sûmarah and Sammah dynasties, to A.H. 916 (A.D. 1510), on fol. 20^a (the heading is here omitted).

3. History of the Arghûnî dynasty to the death of Sultân Mahmûdkhân, A.H. 982 (A.D. 1574), and of some rulers of Tattah till A.H. 993 (A.D. 1585), on fol. 51^b.

4. History of Sind from A.H. 982 to the complete subjugation of the country by Akbar in A.H. 1001 (A.D. 1592, 1593), on fol. 164^a. The work ends here with the capitulation of Jânibeg, whose death is recorded in a few lines.

Beginning: بر ضمائر صافیة کار آگهان عالم بی اساس
و خواطر زاکیه هوشمندان سخن شناس مخفی و مستور
نخواهد بود الخ

Dated the 8th of Jumâdâ-alawwal, A.H. 1186 (A.D. 1772, Aug. 7), by Maẓhar-allâh بازیدپوری.

No. 43, ff. 174, ll. 17; Nasta'lik; size, 10½ in. by 7½ in.

437

Another copy of the same.

Beginning as in the preceding copy. Juz' I, on fol. 3^a; II (heading not marked), on fol. 22^b; III, on fol. 53^a; IV, on fol. 153^a. Copied by 'Abd-al'aziz for Colonel Mackenzie, and finished the 26th of Dhû-alhijjah, A.H. 1216 (A.D. 1802, April 29).

No. 2952, ff. 163, ll. 15; Shikasta; size, 10½ in. by 6½ in.

Gujarât.

438

Mirât-i-Sikandarî (مرآت سکندری).

History of Gujarât, from the foundation of the monarchy to the suicide of Sultân Muẓaffar III, the last king of Gujarât, A.H. 1000 (A.D. 1591, 1592), by Sikandar bin Muḥammad, surnamed Manjhû (or Manjhû Akbar, as in other copies), who completed this work in A.H. 1020, or (according to one copy in the Bodleian Library, Hunt. 230) A.H. 1022, 9th of Rabî'-alawwal (A.D. 1611 or 1613, April 29); comp. Bodleian Cat., Nos. 272-275; Rieu i. p. 287 sq.; W. Morley, p. 83; W. Pertsch, Berlin Cat. p. 488 sq.; and Sir Edward Clive Bayley, 'The Local Muhammadan Dynasties. Gujarât,' London, 1886 (a sequel to Elliot's History of India), which contains an almost complete translation of this work, with numerous annotations. The text has been lithographed, A.H. 1246 (A.D. 1831), and printed at Bombay, 1851.

The present copy, although not dated, is perhaps the best and most correct in the India Office collection, and at least as old as the following ones, if not older. A seal with the date A.H. 1056 (A.D. 1646) on fol. 1^a. It belonged formerly to Mr. Richard Johnson, whose escutcheon, with the date A.H. 1194 (A.D. 1780), is found on the inner side of the binding.

Beginning: الحمد لله الذي جعل فردًا من افراد البشر
سلطانا بين الانام الخ

The work contains the reigns of the following twelve Shâhs, with the dates of their accession:

1. Zafarkhân, afterwards Muẓaffar Shâh I, A.H. 810 (A.D. 1407), on fol. 3^a (the date on fol. 12^b).

2. Sultân Aḥmad I, A.H. 813, 14th of Ramaḍân (A.D. 1411, Jan. 10), on fol. 14^b.

3. Sultân Muḥammad bin Aḥmad, A.H. 845 (A.D. 1441), on fol. 31^b.

4. Sultân Kutb-al-din bin Muḥammadshâh, known as Jalâlkhân, A.H. 855, 11th of Muḥarram (A.D. 1451, Febr. 13), on fol. 34^b.

5. Sultân Dâ'ud bin Aḥmadshâh, A.H. 863, 23rd of Rajab (A.D. 1459, May 26).

6. Sultân Mahmûd I, A.H. 863, first of Sha'hân (A.D. 1459, June 3), on fol. 50^a.

7. Sultân Muẓaffar II, A.H. 917, the 7th of Ramaḍân (A.H. 1511, Nov. 28), on fol. 103^a.

8. Sultân Sikandar bin Muẓaffar, A.H. 932, 22nd of Jumâdâ-alâkhar (A.D. 1526, April 5, but see the suggestion in Bayley, p. 307, note 3), on fol. 146^b.

9. Sultân Bahâdurshâh, A.H. 932, 26th of Ramaḍân (A.D. 1526, July 6), on fol. 155^b (Bayley inserts between 8 and 9 the short reign of a certain Mahmûdshâh II, see p. 318 sq.).

10. Sultân Mahmûd II (styled Mahmûd III by Bayley, but called here distinctly سلطان محمود ثانی; there is moreover in Bayley another reign inserted between 9 and 10, that of Muḥammadshâh Fârûkî, see ib., p. 399), A.H. 943 (A.D. 1537), on fol. 203^b.

11. Sultân Aḥmadshâh II bin Latîfkhân, A.H. 961, 15th of Rabî'-alawwal (A.D. 1554, Febr. 18), on fol. 239^b.

12. Sultân Muẓaffar III, A. H. 968, Ramaḍân (A. D. 1561, May, June), on fol. 268^a (the last two reigns are entirely omitted in Bayley's work).

No. 1038, ff. 299, ll. 19; good Nasta'lik; illuminated frontispiece, the first two pages neatly embellished; size, 9 $\frac{3}{8}$ in. by 5 in.

439

Another copy of the same.

Beginning as usual. Dated in the month Dhû-alka'dah, A. H. 1046 (A. D. 1637, end of March to end of April).

No. 970, ff. 166, ll. 21-24; written by different hands, partly in Nasta'lik, partly in Shikasta; some portions collated; size, 14 $\frac{1}{4}$ in. by 8 in.

440

The same.

This copy, which is in a very bad condition, owing to the destructive work of the worms, was completed the 5th of Shawwâl, A. H. 1072 (A. D. 1662, May 24).

Beginning: الحمد لله الذى جعل (here جعل is omitted) فرسا من افراد الخ.

No. 3002, ff. 397, ll. 17-20; Naskhî, mixed with Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

441

The same.

Dated the 12th of Shawwâl, A. H. 1190 (1183 of the Bangâlî era=A. D. 1776, Nov. 24).

No. 404, ff. 312, ll. 15; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

442

A defective copy of the same.

This copy is worm-eaten and more or less injured throughout; there is a large lacuna after fol. 2, comprising according to the Arabic pagination twenty-three leaves, and corresponding to No. 1038 (438 in this Cat.), fol. 2^b, l. 12, to fol. 25^a, l. 13.

Dated the 27th of Rajab, A. H. 1049 (A. D. 1639, November 23), by 'Abd-al'aziz al-kuraishî. The author's name appears here on fol. 1^b, l. 6, in full: Sikandar bin Muhammad Manjhû Akbar. Haileybury MS.

No. 3378, olim 14. J. 17, ff. 241, ll. 19 in the older part on ff. 3-16, 18-79, and 85-97; ll. 17 in the more modern part on ff. 1, 2, 17, 80-84, and 98-241; Nasta'lik, by two hands; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

443

Another, still more defective, copy of the same.

This copy, greatly damaged, begins: الحمد لله الذى جعل افراد (فردا من افراد البشر سلطانا الخ).

The author's name, on fol. 1^b, l. 5, is given simply as: Sikandar bin Manjhû. A large lacuna after fol. 5, comprising the end of Muẓaffarshâh's reign and the reigns of Aḥmadshâh and Muḥammadshâh, corresponding to No. 1038, fol. 6^a, l. 13, to fol. 42^b, l. 11. Fol. 6 opens in A. H. 855, the year of Kuṭb-al-din Shâh's accession. Another lacuna after fol. 201 (in the reign of Aḥmadshâh II), corresponding to No. 1038, fol. 254^a, l. 9, to fol. 256^a, l. 14. The copy breaks off on fol. 240^b, corresponding to No. 1038, fol. 297^b, l. 14. On fol. 1^a

there appears in the same handwriting the end of a condensed prose-narrative of Firdausî's Shâhnâma, entitled مضمون شاهنامه فردوسی (argument of Firdausî's Shâhnâma). Bibliotheca Leydeniana.

No. 1621, ff. 240, ll. 19; Nasta'lik; large waterspots; size, 9 in. by 5 in.

444

Mirât-i-Aḥmadî (مرآت احمدی).

A very extensive and rare history of Gujarât, from the earliest times to the defeat of the Mahrattas in A. H. 1174 (A. D. 1760, 1761), composed by 'Alî Muḥammadkhân, who began the introduction of this work in A. H. 1170=A. D. 1756, 1757 (see fol. 8^b, l. 14), the fourth year of the reign of 'Ālamgîr II; comp. Rieu i. pp. 288 and 289; W. Morley, pp. 84-86; Cat. Codd. Or. Lugd. Bat. iii. p. 13; Bayley, 'The Local Muhammadan Dynasties. Gujarât,' p. xix sq. and p. 2 sq. (where a condensed translation of the earlier parts of this work is given). Muḥaddimah, on fol. 9^b; beginning of the ante-Muḥammadan period, on fol. 18^a; beginning of the Muḥammadan rulers, on fol. 23^a. A khâtimah or appendix, containing geographical, topographical, and biographical matters concerning Gujarât, on ff. 651^b-812^b.

Beginning: فهرس نسخہ دفتر کمال حمد پادشاه مالک الملکی که نصب و عزل فرمان روایان ممالک هفت اقلیم و والیان تخت و دیهیم و اورنگ نشینان الخ.

Dated the 6th of Rabi'-al-awwal, in the twenty-sixth year of Shâh 'Ālam's reign (A. H. 1199=A. D. 1785, January 17), by Luṭf-allâh. The first part of this work has been translated by Dr. J. Bird for the Oriental Translation Fund: 'The political and statistical history of Gujarât, translated from the Persian of Alî Moham-med Khân,' London, 1835.

No. 222, ff. 812, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

The Dakhan.

a. General History.

445

Ta'rikh-i-Dilkushâ (تاریخ دلکشا).

Part of the annals of military transactions in the Dakhan under the emperor 'Ālamgîr, from about A. H. 1068 to A. H. 1120 (A. D. 1658-1708), by Bhimsen ibn Raghunandandâs (بہیم سین ابن رگھونندن داس), entitled دلکشا (see author's name and title on fol. 3^b, ll. 4 and 10). The author was born in the twenty-third year of Shâhjahân's reign, A. H. 1059 (A. D. 1649). see a fuller description of this work in Rieu i. p. 271. Our copy is imperfect at the end, only going down to about the thirtieth year of 'Ālamgîr's reign, A. H. 1098 (A. D. 1687). An abridged translation of these annals is found in Jonathan Scott's 'History of the Dekkan,' vol. ii. pp. 3-123.

Beginning: ستایش و نیایش معبودی را سزد که قالب انسان را از کتم عدم بوجود آورده الخ.

No. 94, ff. 105, ll. 13; Nasta'lik; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

446

Kadâyâi-Salâtîn-i-Dakhan (کتابای سلاطین دکن).

A history of the Dakhan, compiled chiefly on the basis of Firishṭa's Gulshan-i-Ibrâhîmî (see Nos. 291-304 in this Cat.), by Mirzâ Mahdikhân, i. e. Nizâm-al-din Muḥammad Hâdi alḥusaini alṣafawî, the author of the تارىخ نادری (Bodleian Cat., Nos. 302-306) and the مجموعه ميرزا مهدی خانی (see above, Nos. 412-414), in A. H. 1156, A. D. 1743 (the title is a chronogram). According to the index on the second page, this work was to contain seven bâbs, viz.:

1. Bahmanî Sultâns of Gulbargah; 2. Âdilshâhs of Bijâpûr; 3. Nizâmshâhs of Aḥmadnagar; 4. Kuṭbshâhs of Tiling; 5. Imâdshâhs of Barâr; 6. Bari-diyyah Shâhs of Bidar; 7. Fârûkî Sultâns of Khândis, etc., with a khâtimah on the history of Malabar and Sarândib and the European settlements in India. But this copy (or perhaps the work itself) is incomplete, giving only the *first bâb* (the Bahmanîs) from A. H. 748 to A. H. 934 (A. D. 1347-1528), and the greater part of the *second bâb* (the Âdilshâhs) to A. H. 1005 (A. D. 1596, 1597).

Beginning: سپاس و ستایش بی قیاس پادشاه ازل
و ابد بارگاه بحکم کلّ یوم و هوفی شان الخ

The *second bâb* begins on fol. 70^a.

No. 339, ff. 9-109, ll. 25; careless Nasta'liq; size, 11½ in. by 7 in.

447

Tanmîk-i-Shigarf (تنمیک شگرف).

History of the Dakhan, compiled by Laḥmî Narâyan, with the takhalluṣ Shafîk (comp. No. 426 above and No. 468 below), A. H. 1200 = A. D. 1786 (the title is a chronogram); see the references made to this work in Rieu i. p. 238^b and ii. p. 860^a. It begins on fol. 2^a with a topographical and statistical account of the different shûbahs; on fol. 40^b follows the history of the conquest of the Dakhan under the kings of Dihli; on fol. 43^a that of the Bahmanî Sultâns, abridged from Firishṭa, and finally the ملوک الطوائف in several subdivisions, viz.:

1. Âdilshâhs of Bijâpûr, on fol. 51^b; 2. Nizâmshâhs of Aḥmadnagar, on fol. 54^b; 3. Imâdshâhs of Barâr, on fol. 58^a; 4. Kuṭbshâhs of Haidarâbâd, on fol. 58^b; 5. Fârûkî Sultâns of Khândis, on fol. 61^a; 6. Bari-diyyah Sultâns of Bidar, on fol. 62^b.

On fol. 63^a begins the account of the Moghul emperors (ذکر سلاطین تیموریّه) down to A. H. 1200.

Beginning of the whole work:

یا رب ز تو یافت گفتگو خامّه من
برخی ز سوانح دکن کرد سخن

Mr. Richard Johnson, to whom the work is dedicated (see fol. 2^a), received this copy in February, 1788 (A. H. 1202, Jumâdâ I), from Haidarâbâd.

No. 1732, ff. 203, ll. 15; Nasta'liq; size, 9¾ in. by 5 in.

448

Another copy of the same.

Beginning as in the preceding copy.

Topographical and statistical account on fol. 2^b.

Conquest of the Dakhan, etc., on fol. 40^b.

Bahmanîs, on fol. 42^b; Âdilshâhs, on fol. 51^a; Nizâmshâhs, on fol. 53^a; Imâdshâhs, on fol. 59^a; Kuṭbshâhs, on fol. 59^b; Fârûkî Sultâns, on fol. 61^a; Bari-diyyah Sultâns, on fol. 63^a; Moghul emperors, on fol. 63^b.

No date.

No. 771, ff. 195, ll. 12-13; large Nasta'liq; size, 10½ in. by 7¾ in.

b. Bahmanîs and Nizâmshâhs.

449

Burhân-i-Maâthir (برهان مآثر).

An excellent, but defective copy of 'Alî bin 'Aziz-allâh Ṭabâṭabâ's history of the Bahmanîs and Nizâmshâhs of Gulbargah, Bidar, and Aḥmadnagar, commenced A. H. 1000 = A. D. 1592 (the title is a chronogram), and completed in or shortly after A. H. 1004 (A. D. 1596), comp. Rieu i. pp. 314 and 315, and iii. p. 1085^a. Six leaves are missing at the beginning of this copy, and possibly one or two at the end. It opens abruptly in the *first ṭabaqah* (Gulbargah), in the reign of Sultân 'Alâ-aldin Ḥasaushâh Bahmanî (A. H. 742-758 = A. D. 1342-1357), thus: وزیر صافی ضمیر مردم
آئملک از فتنه و فساد ایمن الخ

The first heading appears on fol. 6^a: ذکر توجّه ریایات
فتح آیات سلطان بصوب گلبرگه بجهت دفع مفسدان

The following reigns (with the respective dates of accession) are these:

Sultân Muḥammadshâh I bin Sultân 'Alâ-aldin Ḥasaushâh Bahmanî (A. H. 758-775 = A. D. 1357-1373), on fol. 15^a.

Sultân Mujâhidshâh bin Sultân Muḥammadshâh Bahmanî (A. H. 775-779, 18th of Dhû-alḥijjah = A. D. 1373-1378, April 17), on fol. 16^b.

Sultân Dâ'ûdshâh I bin Maḥmûdkhân bin Sultân 'Alâ-aldin (A. H. 779-780, Muḥarram = A. D. 1378, April to May), on fol. 17^b.

Sultân Abû-almuẓaffar Muḥammadshâh II bin Maḥmûdkhân (A. H. 780-799, 26th of Rajab = A. D. 1378-1397, April 25), on fol. 18^a.

Sultân Abû-almuẓaffar Ghiyâth-aldin Bahmaushâh bin Sultân Muḥammadshâh II (A. H. 799, Rajab to 17th of Ramaḍân = A. D. 1397, April to June 14), on fol. 19^a.

Sultân Shams-aldin Dâ'ûdshâh II bin Sultân Muḥammadshâh II (A. H. 799-800, 23rd of Şafar = A. D. 1397, June to Nov. 15), on fol. 19^b.

Sultân Taj-aldin Abû-almuẓaffar Firûzshâh bin Aḥmadkhân bin Sultân 'Alâ-aldin Bahmanî (A. H. 800-825, 11th of Shawwâl = A. D. 1397-1422, September 28), on fol. 21^a.

Second ṭabaqah (Bidar).

Sultân Shihâb-aldin Abû-alghâzi Aḥmadshâh I bin Aḥmadkhân bin 'Alâ-aldin Bahmanî (A. H. 825-838 = A. D. 1422-1435), on fol. 29^a.

Sultân 'Alâ-aldin Abû-almuẓaffar Aḥmadshâh II bin Aḥmadshâh (A. H. 838, 22nd of Rajab, to 862, end of Jumâdâ-alawwal = A. D. 1435, February 21, to 1458, April), on fol. 46^a.

Sultân Humâyûnshâh bin 'Alâ-aldin Aḥmadshâh II (A. H. 862-865, 27th of Dhû-alḳa'dah = A. D. 1458-1461, September 3), on fol. 57^b.

Sultân Nizâmshâh bin Humâyûnshâh (A.H. 865-867, 13th of Dhû-alka'dah=A.D. 1461-1463, July 30), on fol. 64^b.

Sultân Muḥammadshâh bin Sultân Humâyûnshâh (A.H. 867-887, 5th of Ṣafar=A.D. 1463-1482, March 26), on fol. 75^a.

Sultân Maḥmûdshâh bin Muḥammadshâh (A.H. 887-924, 24th of Dhû-ahjijah=A.D. 1482-1518, December 27, not 904, as in Rieu, loc. cit., since it is distinctly stated that he reigned 37 years and some months), on fol. 97^b.

Third ṭabaḳah (Aḥmadnagar).

Sultân Aḥmad Barrî (A.H. 891-911=A.D. 1486-1505, see fol. 160^b sq.), on fol. 125^b.

Sultân Abû-almuẓaffar Burhân Nizâmshâh (A.H. 911-961, 24th of Muḥarram=A.D. 1505-1553, December 30, see fol. 312^a), on fol. 186^a.

Sultân Ḥusainshâh Nizâmshâh (A.H. 961-972, 7th of Dhû-alka'dah=A.D. 1553-1565, June 6, see fol. 376^a), on fol. 319^a.

Sultân Abû-aghâzî Murtaḍâ Nizâmshâh (A.H. 972-996, 18th of Rajab=A.D. 1565-1588, June 13, see fol. 521^b), on fol. 376^b.

Shâhzâda Mirânshâh Ḥusain bin Murtaḍâ (A.H. 996-997, Rajab=A.D. 1588-1589, May), on fol. 524^b.

The subsequent reigns and events from A.H. 997 to 1004 (A.D. 1589-1596) are no longer kept distinct; a detailed account of them is given by Rieu, loc. cit. Ṣalâbatkhân's escape from the fortress of Karlah (قلعه کرله) is narrated on fol. 538^b sq., 'Âdilshâh's arrival and war with Jamâlkhân on fol. 543^a sq.; expedition against the Portuguese on fol. 548^b sq.; punishment of the traitors on fol. 552^b sq.

The same gap in the narrative, noticed by Rieu, is found here between ff. 556 and 557 (fol. 557^a being left blank, and fol. 557^b beginning with a new *بسم الله الرحمن الرحيم*). Advance of the Moghuls into the Dakhan, on fol. 557^b sq.; night attack (شیخون) of Abhangkhân, on fol. 565^a sq.; breach made in the wall of the fortress of Aḥmadnagar, on fol. 574^a sq.; peace made with prince Murâd, on fol. 583^a sq.; departure of the Moghuls and submission of Ikhlaṣkhân and others, 27th of Rajab, A.H. 1004 (A.D. 1596, March 27), on fol. 590^a.

No date.

No. 127, ff. 590, ll. 19; clear and distinct Nasta'liq; size, 13½ in. by 7 in.

c. 'Âdilshâhs.

450

Ta'rikh-i-'Alî 'Âdilshâh (تاریخ علی عادلشاه).

The history of Sultân 'Alî 'Âdilshâh II of Bijâpûr (who reigned from A.H. 1067 to A.H. 1083=A.D. 1656-1672), from his birth to A.H. 1076 (A.D. 1665, 1666), related in very flowery language at the order of the Sultân by Nûr-allâh ibn Kâdî Sayyid 'Alî Muḥammad al-Ḥusainî al-kâdirî (see the author's name on fol. 62^b, l. 6). He completed this work in A.H. 1077 (chronogram, on fol. 172^b, ll. 8 and 9: روشن شده = (میران) = A.D. 1666, 1667, comp. Rieu i. p. 318.

Beginning: ستایش خدای جان و تن آفرین و پادشاه ملک آسمان و زمین منزه و مبراست الخ

Beginning of the history (birth of 'Alî 'Âdilshâh II), on fol. 63^a.

No date.

No. 3006, ff. 54-174, ll. 15; large Nasta'liq; size, 10 in. by 5½ in.

451

Another copy of the same.

Beginning: ستایش خدای جان و تن آفرین و پادشاه ملک آسمان و زمین الخ

Beginning of the history, on fol. 10^a. Author's name, on fol. 9^b, l. 11. Chronogram, on fol. 121^b, first line.

No date. Bibliotheca Leydeniana. On ff. 22-35 the text of the first lines in each page is considerably damaged, likewise on ff. 107^b-110^a and 112^b-114^b. After fol. 120 a small lacuna, as it seems.

No. 2749, ff. 123, ll. 17-18; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 4½ in.

452

A modern copy of the same.

Beginning: ستایش خدای جان و تن آفرین الخ

Author's name on fol. 9^a, last line. Beginning of the history, on fol. 10^a. Chronogram, on fol. 208^a, l. 10.

Dated the 1st of Jumâdâ-althâni, A.H. 1233 (A.D. 1818, April 8).

No. 3052, ff. 212, ll. 13; large and very distinct Nasta'liq; size, 8½ in. by 6½ in.

453

The same.

Another modern copy, likewise written in the present century.

Beginning: ستایش خدای جان و تن آفرین و پادشاه ملک آسمان و زمین الخ

Author's name, on fol. 9^a, ll. 11 and 12.

'Âdilshâh's birth, on fol. 9^b. Chronogram, on fol. 126^b, last line.

No. 3175, ff. 128, ll. 17; large and distinct Nasta'liq; size, 10½ in. by 8¼ in.

454

Tawârikh-i-Haft Kursî (تواریخ هفت کرسی).

A short history of the 'Âdilshâhs of Bijâpûr, from the reign of Yûsuf 'Âdilshâh to the conquest of Bijâpûr, by 'Âlamgir, in A.H. 1097 (A.D. 1686), identical in its contents, its conciseness, and its richness of dates with the *احوال سلاطین بیجاپور*, described in W. Morley, p. 77, and Rieu i. p. 318, but nevertheless, as it appears, of different authorship, since the short preface—provided that there is no preliminary portion missing—contains no allusion to the two previous works on which that history of the 'Âdilshâhs is based. This copy contains only a reference to 'Abd-almuḥammad

Shāhnawāzkhān, at whose request the anonymous author (who is called—apparently on no authority—on the fly-leaf فتورخان) compiled this abridgment. It is divided into seven majlis, dealing with the first seven rulers of Bijāpūr, viz.: 1. Yūsuf 'Ādilshāh, died A. H. 925 = A. D. 1519 (on fol. 3^a); 2. Isma'il 'Ādilshāh, died A. H. 931 = A. D. 1524, 1525 (on fol. 10^a); 3. Ibrāhīm 'Ādilshāh I, died A. H. 965 = A. D. 1558 (on fol. 11^a); 4. 'Alī 'Ādilshāh I, died A. H. 988 = A. D. 1580 (on fol. 20^b); 5. Ibrāhīm 'Ādilshāh II, died A. H. 1036 = A. D. 1626 (on fol. 24^b); 6. Muḥammad 'Ādilshāh, died A. H. 1067 = A. D. 1656 (on fol. 27^a); 7. 'Alī 'Ādilshāh II, died A. H. 1083 = A. D. 1672 (on fol. 31^b). A short appendix contains a tabulated list of these seven rulers and a few words about Sikandar 'Ādilshāh, to A. H. 1097 (A. D. 1686).

Beginning: *اولاً تواریخ هفت کرسی نند آیان (?) و چند در چند روز الخ*

No. 3051, ff. 1-46, ll. 8-10; Shikasta; size, 8½ in. by 5½ in.

455

Basātin-i-Salāṭin (بساتین سلاطین).

A history of the 'Ādilshāhs of Bijāpūr, from the origin of the dynasty to its last representative, Sultān Sikandar, and its overthrow by 'Ālamgīr, compiled by Muḥammad Ibrāhīm al-zubairi (see fol. 3^b, l. 11), and entitled بساتین السلاطین (ff. 3^b, l. 9, and 435^b, last line). The author's name therefore, as given here, agrees completely with that in W. Morley, p. 79, and the same is the case with the date of composition, viz. A. H. 1240 = A. D. 1824, 1825 (see ff. 431^a, last line but one, and 433^b, l. 12, where the author states that it is the eighth year now since the conquest of Bijāpūr by the English, which took place A. H. 1233). A different author's name and an earlier date, viz. A. H. 1237 (A. D. 1821, 1822), are found in Rieu's copies, i. p. 319 sq.

Beginning: *سپاس گوناگون و ستایش از حدّ افزون مر صانعی را سزد که بقدرت کامله خود الخ*

The authorities on which the author based his work are six, viz.:

1. Muḥammad Kāsim Firishṭa's Naurasnāma (or Gulshan-i-Ibrāhimi), composed A. H. 1015, see Nos. 291-304 in this Catalogue.

2. Mir Rafī' al-dīn Shīrāzī's Tadhkirat-almulūk, composed between A. H. 1017 and 1020 (not 1000, as Morley states), see Bodleian Cat., No. 276, and Rieu i. p. 316.

3. Mullā Zuhūr ibn Mullā Zuhūri Kā'ini's Muḥammadnāma, composed in Sultān Muḥammad 'Ādilshāh's reign.

4. Sayyid Nūr-allāh ibn Kādi Sayyid 'Alī Muḥammad Nūr-allāh's Inshā-i-'Alī 'Ādilshāhiyyah, composed in 'Alī 'Ādilshāh II's reign, that is, the Ta'rikh-i-'Alī 'Ādilshāh, see Nos. 450-453 in this Catalogue.

5. Miyān Nuṣratī, the king of poets in the Dakhan's versified 'Alināma, composed in the same reign.

6. Shaikh Abū-alḥasan ibn Kādi 'Abd-al'aziz's history of the 'Ādilshāh dynasty down to Sikandarshāh, compiled at the end of A. H. 1110.

No mention of Mr. Grant Duff is found here. The

work is divided into eight gardens (būstān) and an appendix, viz.:

Būstān I, on fol. 3^b: Reign of Yūsuf 'Ādilshāh, who founded Bijāpūr, A. H. 919 = A. D. 1513 (see fol. 18^b, lin. penult.), and died A. H. 925 (according to others already A. H. 913 or 916, see fol. 17^b, last two lines).

Būstān II, on fol. 19^a: Reign of Isma'il 'Ādilshāh, A. H. 925-941 (A. D. 1519-1534), see fol. 38^a, last line (not 931, as Rieu and the immediately preceding Haft Kursi state).

Būstān III, on fol. 39^b: Reign of Ibrāhīm 'Ādilshāh I, A. H. 941-965, see fol. 61^b, l. 7.

Būstān IV, on fol. 62^b: Reign of 'Alī 'Ādilshāh I, A. H. 965-988 (see the ta'rikh on his death, شاه جهان شد شهید, on fol. 142^b, l. 8).

Būstān V, on fol. 143^a: Reign of Ibrāhīm 'Ādilshāh II, A. H. 988-1037 (1036 in the Haft Kursi), see fol. 240^b, first line.

Būstān VI, on fol. 240^b: Reign of Muḥammad 'Ādilshāh, A. H. 1037-1067, see fol. 279^a, l. 7.

Būstān VII, on fol. 286^b: Reign of 'Alī 'Ādilshāh II, A. H. 1067-1083, see fol. 318^a, first line (Rieu's copies fix his accession in A. H. 1048 = A. D. 1638).

Būstān VIII, on fol. 318^a: Reign of Sikandar 'Ādilshāh, who ascended the throne in A. H. 1083 (A. D. 1672), and died A. H. 1111 (A. D. 1699, 1700), see fol. 413^a, first line.

A supplement, dealing with the last years of 'Ālamgīr's reign, followed by a short summary of subsequent events down to A. H. 1233 (A. D. 1818), the date of Bijāpūr's conquest by the English, on fol. 417^a sq.

Some leaves injured, for instance, ff. 143 and 144.

No. 3406, ff. 435, written by a number of different hands; the main portion, ff. 25-270^a middle and 320-435, in very unequal Shikasta, ll. 11-20; another portion, ff. 1-24, in very clear and distinct Nasta'liq, ll. 15; and a third portion, ff. 270^a middle to 319, in another smaller Nasta'liq, ll. 21; size, 9½ in. by 5½ in.

d. Kuṭbshāhs.

456

Ta'rikh-i-Sultān Muḥammad Kuṭbshāhī (تاریخ سلطان محمد قطبشاهی).

History of the Kuṭbshāhī dynasty of Gulkundah, by an anonymous author, commenced A. H. 1026 (A. D. 1617) and completed in the beginning of A. H. 1027 (A. D. 1618). It was dedicated to Sultān Muḥammad Kuṭbshāh, see Bodleian Cat., No. 277; Rieu i. p. 320; W. Morley, p. 82; Cat. Codd. Or. Lugd. Bat. iii. p. 10.

Beginning: *تحمیدی که شامباز بلند پرواز اندیشه بساحت کبریای آن طیران نتواند نمود الخ*

Muḥaddimah, containing an account of Qarā Yūsuf Turkmān and his family, on fol. 3^a.

Maḳālah I: History of Sultān Kūli Kuṭb-almulk, who founded the dynasty, and died A. H. 950 (A. D. 1543, 1544), on fol. 29^b.

Maḳālah II: History of Sultān Jamshīd (died A. H. 957 = A. D. 1550) and of Sultān Subḥān Kūli, on fol. 92^a.

Maḳālah III: History of Sultān Ibrāhīm Kuṭbshāh, died A. H. 988 (A. D. 1580), on fol. 113^a.

Maḳālah IV: History of Sultān Muḥammad Kūli Kuṭbshāh, died A. H. 1020 (A. D. 1612), on fol. 190^b.

Khātimah: History of the first five years of Sultān

Muḥammad Kuṭṭbshāh's reign, from his accession, the 17th of Dhū-alka'dah, A. H. 1020 (see fol. 256^b, ll. 4 and 3 ab infra) = A. D. 1612, Jan. 21, to the end of A. H. 1025 (end of A. D. 1616), on fol. 254^a.

This work is interspersed with much poetry, and the khâtimah especially contains a long series of ghazals, rubâ'is, marthiyyas, kaşidas, etc., composed by Muḥammad Kuṭṭbshāh himself; all the ghazals bearing consequently the takhalluṣ *سلطان ظلّ الهی* or سلطان.

This copy was finished the 20th of Ramadân, A. H. 1078 (A. D. 1668, March 4), by Shaikh 'Abd-alhakim.

No. 179, ff. 280, ll. 15; Nasta'lik; size, 11½ in. by 6½ in.

457

Another copy of the same.

Muḥaddimah, on fol. 2^a.

Maḳâlah I, on fol. 24^b; II, on fol. 82^a; III, on fol. 100^a; IV, on fol. 169^a.

Khâtimah, on fol. 225^a.

The greater portion of this copy was transcribed by Shaikh 'Abd-alkâdir bin Shaikh 'Abd-allatîf of Baghdâd, the servant of 'Abdallâh alnaşiri alcişti at Haidarâbâd, from a MS. in the library of Mir Shams-aldin 'Ali Khânsâhib; the muḥaddimah is dated the 15th of Shawwâl, A. H. 1197 (A. D. 1783, September 13); the first maḳâlah, the 22nd of Şafar, A. H. 1198 (A. D. 1784, January 16), the second, the 1st of Rabî'-alawwal, A. H. 1198 (A. D. 1784, January 24), the third, the 1st of Rabî'-althânî, A. H. 1198 (A. D. 1784, February 23); the khâtimah, the 20th of Rabî'-althânî, A. H. 1198 (A. D. 1784, March 13). Some leaves are supplied by Mir Faşih, a few others by Mir Haidar 'Ali.

No. 1136, ff. 249, ll. 17; irregular Nasta'lik; size, 10½ in. by 6½ in.

458

The same.

Muḥaddimah, on fol. 2^a.

Maḳâlah I, on fol. 16^b; II, on fol. 50^a; III, on fol. 61^a; IV, on fol. 102^a. Khâtimah, on fol. 134^b.

Copied A. H. 1219 (A. D. 1804, 1805), from a MS., dated the 12th of Rajab, A. H. 1171 (A. D. 1758, March 22). Presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil Coll., August 9, 1819.

No. 3282, ff. 146, ll. 25; careless Nasta'lik, mixed with Shikasta; size, 12½ in. by 7½ in.

459

The same.

This copy is not dated. Muḥaddimah, on fol. 2^b.

Maḳâlah I, on fol. 26^b; II, on fol. 84^b; III, on fol. 107^a; IV, on fol. 180^b. Khâtimah, on fol. 238^a.

No. 37, ff. 263, ll. 17; Nasta'lik; size, 9½ in. by 6 in.

460

A defective copy of the same.

This excellent old copy is incomplete at the end; all the specimens of Muḥammad Kuṭṭbshāh's poetry are

IND. OFF.

missing, as well as the verses with which the other parts of the book are interspersed.

Muḥaddimah, on fol. 3^a.

Maḳâlah I, on fol. 34^b; II, on fol. 104^b; III, on fol. 128^a; IV, on fol. 231^a. Khâtimah, on fol. 303^a. It breaks off on fol. 314^b. Last chapter-heading (corresponding to No. 179, 456 in this Cat., fol. 269^b): بیان شمه از جامعیت ذات قدسی صفات و بعضی خصائل مرضیه حضرت ظلّ الله.

Last words (corresponding to No. 179, fol. 270^a, l. 9): که مؤرخان زمان هرگونه حکایتی را که ابتدا نمایند آنحضرت باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت

A portion, ff. 188^b and 189^a, is left blank, but the text is uninterrupted.

No. 2413, ff. 314, ll. 15; splendid Naskhi; size, 12½ in. by 7½ in.

461

Another defective copy of the same.

This copy is apparently transcribed from the preceding, No. 2413, as it breaks off exactly in the same place, and has the same blank in the third maḳâlah, on ff. 147^b and 148^a.

Muḥaddimah, on fol. 3^a.

Maḳâlah I, on fol. 31^a; II, on fol. 84^a; III, on fol. 102^a; IV, on fol. 180^a.

Khâtimah, on fol. 235^b.

Last words, as in the preceding copy: باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت

No date.

No. 2908, ff. 245, ll. 15; large Nasta'lik; size, 11½ in. by 7 in.

462

A still more defective copy of the same.

This otherwise excellent copy comprises only the muḥaddimah and the four maḳâlas, but here the fourth maḳâlah is put before the third. The whole khâtimah is wanting, and there is besides a lacuna of four or five leaves after fol. 141 (at the end of the fourth maḳâlah), corresponding to No. 179, 456 in this Catalogue, fol. 248^b, l. 4 ab infra to fol. 254^a.

Muḥaddimah, on fol. 2^b.

Maḳâlah I, on fol. 23^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 94^b.

No date.

No. 2976, ff. 207, ll. 19; Naskhi; size, 10½ in. by 6½ in.

463

Maâthir-i-Kuṭṭbshāhî Maḥmûdî (مآثر قطبشاهی محمودی).

A very summary account of the reign of Sultân Muḥammad Kuṭṭbshāh (A. H. 1020-1035 = A. D. 1612-1626), together with a detailed account of all the contemporary events, especially in the Şafawî dynasty, with which

the ruler of Gulkundah maintained friendly relations (see Rieu i. p. 186^b), by Muḥammad bin 'Abdallāh of Nishāpūr, who entered the service of Sultān Muḥammad Kulī Kuṭbshāh, A. H. 995 (A. D. 1587), see fol. 3^b sq. Originally he wrote it in three volumes, but afterwards he several times altered and enriched it, especially after a long journey through Persia, and a pilgrimage to Makkah. The present copy is only a portion of the whole work, and incomplete at the end; as the current year is mentioned A. H. 1033 (A. D. 1624), on fol. 153^a, l. 22, but a later date, A. H. 1038 (A. D. 1629), the year of Shāh 'Abbās' death and Shāh Ṣafī's accession, appears on fol. 172^a. It begins, on fol. 5^a, with an account of the Ṣafawīs, from Shaikh Ṣafī to Shāh 'Abbās, to whom the largest portion of this MS. is devoted (in twelve maḳālas, on the basis of Iskandar Munshi's *تاریخ عالم عباسی*, comp. Rieu i. p. 187^a). The account of the Kuṭbshāhi dynasty begins on fol. 86^a, but already on fol. 92^a the Persian history is continued.

The *تاریخ قطبشاه محمودی* is often quoted.

Beginning: *صد هزاران هزار جواهر حمد و سپاس و غرر در ثناء بیقیاس نثار حضرت با جلالت آفریدگاری که مناشیر نافذ حکم ازلی الخ*

No. 841, ff. 180, ll. 25; distinct Nasta'liq; illuminated frontispiece; size, 14½ in. by 8½ in.

464

Hadikat-alsalāṭin (حدیقة السلاطین).

The history of Sultān 'Abdallāh Kuṭbshāh of Gulkundah, who was born A. H. 1023 = A. D. 1614 (chronograms for his birth, see on fol. 7^a, last line, *کام بخش خلد الله عمره ایدا*, etc.), and succeeded his father, Sultān Muḥammad, A. H. 1035 (A. D. 1626). The history goes down to the end of the sixteenth year of his reign, A. H. 1050 = A. D. 1640, 1641 (see the beginning of that year, on fol. 215^a, last line). The author's name is: Nizām-al-dīn Aḥmad bin 'Abdallāh alshirāzī alṣā'idi, see fol. 3^a, ll. 4 and 5. Like the copies in the British Museum (see Rieu i. p. 321) and in the Mackenzie Collection, this work is styled on fol. 1^b: *تاریخ قطبشاهی جلد دوم*, with the addition of ۱۰۶۹ (1069), as if it were the second volume of the 'Ta'rikh-i-Sultān Muḥammad Kuṭbshāhi' (see above, Nos. 456-462), of which there is nowhere the slightest indication. The proper title appears here, on fol. 4^a, l. 2.

Beginning: *شکر و سپاس و ستایش بیقیاس حضرت پادشاهی الخ*

Copied at Madras, 1807.

No. 2978, ff. 224, ll. 15; written by four different hands, the first two, ff. 1-80 and 81-136, in Nasta'liq, the last two, ff. 137-213 and 214-224, in Shikasta; size, 10 in. by 6½ in.

465

Hadikat-al'ālam (حدیقة العالم).

The first maḳālah of the history of the Kuṭbshāhs and the Nizāms or Āsafis of Haidarābād, by Nizām 'Alī Āsafjah II's minister, Abū-alkāsim bin Radī-al-dīn almūsawī, with the epithet Mir 'Ālam (see title and

author's name, on fol. 6^a, l. 14, and fol. 5^b, ll. 2 and 3), who completed this work after A. H. 1218 (A. D. 1803, 1804), and died A. H. 1223 (A. D. 1808), see Rieu i. p. 323 sq. Lithographed in Haidarābād, A. H. 1265. This first maḳālah, dealing with the Kuṭbshāhs only, is subdivided into a muḳaddimah and seven bābs:

Muḳaddimah: Pedigree of Sultān Kulī Kuṭbshāh, on fol. 6^b.

Bāb I: Reign of Sultān Kulī Kuṭbshāh (who died after 44 years of independent sovereignty, A. H. 950 = A. D. 1543, 1544), on fol. 7^a, in three fasls.

Bāb II: Reign of Sultān Jamshid Kuṭbshāh (who died A. H. 957 = A. D. 1550) and of prince Subḥān Kulī, his son, on fol. 44^b, likewise in three fasls.

Bāb III: Reign of Sultān Ibrāhīm Kuṭbshāh (who died A. H. 988 = A. D. 1580), on fol. 59^a, again in three fasls.

Bāb IV: Reign of Sultān Muḥammad Kulī Kuṭbshāh (who died A. H. 1020 = A. D. 1612), on fol. 108^b, in three fasls.

Bāb V: Reign of Sultān Muḥammad Kuṭbshāh (who died A. H. 1035 = A. D. 1626), on fol. 143^a, in three fasls.

Bāb VI: Reign of Sultān 'Abdallāh Kuṭbshāh (who died A. H. 1083 = A. D. 1672), on fol. 163^a, in three fasls.

Bāb VII: Reign of Sultān Abū-alḥasan Kuṭbshāh, known as Tānāshāh (who was deposed by 'Ālamgir, in A. H. 1098 = A. D. 1687, and died as a prisoner in the fortress of Daulatābād, A. H. 1113 = A. D. 1701), on fol. 198^a, last line.

Beginning, on fol. 3^a: *نظام ملک سخنوری وانتظام قلمرو: معنی گسترى وقف سالارى حمد شاهنشاهی الخ*

The second maḳālah, of which only a short fragment is found in the India Office Collection (see the following MS.), contains, according to the index, and to Rieu i. p. 324 sq., the history of the Āsafis of Haidarābād, in five bābs, the last of which is not extant; the same applies to the khātimah, which was to contain the author's life.

Prefixed to this first maḳālah of the *حدیقة العالم* is a preamble (on ff. 1^b-2^b) similar to that noticed by Rieu in the second maḳālah of this work (see i. p. 325), viz. by Mir Abū Turāb bin Sayyid Aḥmad alridawī, who states that at the request of the Nizāmshāh Mir Akbar 'Alikhān Bahādur Āsafjah II, the minister Abū-alkāsim almūsawī Mir 'Ālam (i. e. the author of the *حدیقة العالم*) charged him, viz. Abū Turāb, to write a history of the Kuṭbshāhs who reigned almost 200 years in the Tilinga empire, on the basis of the *تاریخ قطبشاهی* and other ta'rikhāt, and that he compiled consequently a work, styled *قطب نمای عالم* (see fol. 2^a, ll. 6 and 7), in A. H. 1221 = A. D. 1806 (see fol. 2^a, lin. penult.). He divided it into a muḳaddimah, seven bābs, and a khātimah, the contents of which agree with the seven bābs in the *حدیقة*, whilst the khātimah pretends to give an account of Mir 'Ālam's life.

The beginning of the muḳaddimah, of which four lines only are found, agrees word for word with that in the *حدیقة*, viz.: *سپاس و ستایش گوناگون مر قادر بیچون را الخ*

No. 2428, ff. 223, ll. 21; large Nasta'liq; size, 12 in. by 7½ in.

c. *Āṣafis or Nizāms.*

466

Short fragment of a history of the early life of Nizām 'Alikhān Āṣafjāh II, from his birth in A. H. 1146 (A. D. 1733, 1734), at Aurangābād (see fol. 18^b, l. 9 sq.), to A. H. 1171 (A. D. 1758; the 3rd of Ramaḍān of that year appears on fol. 39^a, ll. 5 and 6), by Abū-alkāsim almūsawī (see fol. 6^a, l. 2), the author of the *ḥadiqat al-'alām*, the first *maḳālah* of which is contained in the preceding copy.

This fragmentary biography, which has the same introduction as the *first maḳālah*, beginning: نظام ملك سخنورى وانتظام قلمرو معنى گستري وقف سالارى حمد شاهنشاهى كه دبیر حكمت كامله اش انج is no doubt a part of the first original sketch, out of which the *second maḳālah* of the work has been expanded; comp. the contents of the same in Rieu i. pp. 324 and 325. The date of this copy, which was transcribed in January, 1785 (A. H. 1199, Rabī' I), at Haidarābād, is a clear evidence of it. The following headings appear in the text:

1. تذهیب سرلوحه عنوان و تهذیب دیباچه صحیفه بیان
بذکر نسب همایون آصف سلیمان نشان, on fol. 13^b.
2. ضیا اندوزی مشرق سخن رانی و شعله افروزی صبح
روشن بیانی بپرتو ذکر طلوع آفتاب بیت الشرف دولت
و جهانبانی یعنی ولادت باسعادت جناب ثانی آصف و
آصف ثانی, on fol. 17^a.
3. بیان آغاز طلوع انوار این دولت ابد بنیان و شروع
شیوع میامن عدل و احسان داور جهان و ذکر توجّه موکب
اقبال آن خدیو کامگار بجانب مملکت برار, on fol. 23^a.
4. نهضت موکب اقبال خدیو بیهمال از مملکت برار
بجانب خجسته بنیاد و دیگر سوانح آن ایام سعادت
فرجام بتقدیر خالق عباد, on fol. 30^b.
5. ذکر کفران نعمت ورزیدن و فتنه اندیشیدن حیدر
جنگ و کشته شدن او به تیغ سیاست جهان داور معدلت
آهنگ و انتهاض موکب منصور از سواد اورنگ آباد بجانب
برهانپور, on fol. 32^b.

The death of Nizām-almulk Āṣafjāh, the father of Āṣafjāh II, is recorded on fol. 23^b, lin. penult. On fol. 40^a this copy breaks off suddenly.

No. 859, ff. 40, ll. 14; clear and distinct Nasta'liq; size, 9½ in. by 5½ in.

467

Tadhkira-i-Āṣafi (تذکره آصفی).

A history of the Āṣafis or Nizāms of Haidarābād, from their origin to Shawwāl, A. H. 1206 (A. D. 1792, May, June; see the last date 1206 on fol. 310^a, last line), somewhat of the same character as the second part of the *ḥadiqat al-'alām* (see the preceding copy), but

dealing in detail only with the reign of Āṣafjāh II (A. H. 1175-1217 = A. D. 1762-1802), by Tajalli 'Alī, called Tajalli Shāh. It is the same work which is noticed under the title of *توزک آصفی* in Rieu i. p. 327^b, and iii. p. 1037^a, where it is stated that the author's death in A. H. 1206 prevented the completion of the history.

Beginning: اشعه ستایش بی آرایش مر احدیرا سزد که از خلوتخانه غیب هویّت خود را انج

Previous history of the Amīrs of Haidarābād, on fol. 5^a.

Reign of Nizām-almulk Āṣafjāh I (born A. H. 1082 = A. D. 1671, 1672, died A. H. 1161 = A. D. 1748), on fol. 14^b sq.

Reign of Nawwāb Nizām-aldaulah Nāṣirjang (died A. H. 1164 = A. D. 1750), on fol. 19^a.

Reign of Ṣalābatjang (deposed A. H. 1175 = A. D. 1762), on fol. 26^a.

Reign of Nizām 'Alikhān Āṣafjāh II, on fol. 85^b.

Copied A. H. 1226 (A. D. 1811).

No. 2928, ff. 342, ll. 15; Nasta'liq; size, 10½ in. by 6½ in.

468

Maāthir-i-Āṣafi (مآثر آصفی).

A history of the Āṣafis or Nizāms of Haidarābād, compiled between A. H. 1207 and 1208 (A. D. 1792, 1793), by Lachmi Narāyan, with the takhalluṣ Shafīk of Aurangābād, who was born as son of Rāe Mansārām, the diwān of Nawwāb Āṣafjāh, A. H. 1158 (A. D. 1745), see Rieu i. pp. 238, 327, and 328; and iii. pp. 1039^a and 1083^a; Mackenzie Collection, vol. ii. p. 132.

The author wrote besides:

1. Tanmīk-i-Shigarf, a history of the Dakhan, A. H. 1200 (A. D. 1786); comp. Nos. 447 and 448 in this Catalogue.

2. Ḥaḳīkathāi-Hindūstān, a topographical account of the Ṣūbahs of Hindūstān and the Dakhan, A. H. 1204 (A. D. 1790); comp. No. 426 in this Catalogue.

3. Description of Haidarābād, A. H. 1214 (A. D. 1799, 1800).

4. Bisāṭ-alghanā'im, a history of the Marattahs, likewise A. H. 1214. In this book the author refers to his *Maāthir* for further details about the Marattahs.

5 and 6. Two tadhkiras, viz. Gul-i-Ra'nā and Shām-i-Gharibān; comp. about the former, A. Sprenger, Catal., p. 145, No. 5.

Beginning: جواهر محمد نذر مالک الملکی که شاهان ذوی الاقتدار را انج

The book begins with the grandfather of Nizām-almulk Āṣafjāh I, Khwājah 'Abid, on fol. 2^a (see A. Sprenger, Catal., p. 193).

History of Āṣafjāh I, on fol. 10^a; he was born A. H. 1082 (ta'rikh: نیکیخت), and died A. H. 1161.

History of Nāṣirjang, on fol. 82^b, lin. penult.

History of Ṣalābatjang, on fol. 85^b.

History of the Marattahs and their invasions of Hindūstān, on fol. 123^a, first line.

History of Nizām 'Alikhān Bahādur Āṣafjāh II

(A. H. 1175), on fol. 186^a, together with accounts of contemporary Amirs and Rājahs down to the beginning of A. H. 1208. The book was finished the first of Rabi'-alākhar of that year (A. D. 1793, Nov. 6).

No. 2411, ff. 363, ll. 16; written by various hands in large Nasta'lik and Naskhi; size, 12½ in. by 9¼ in.

469

Tadhkira-i-Nirmal (تذکرة نرمل).

History of the fortress of Nirmal (in the district of Haidarābād) from its foundation to A. H. 1231 (Faṣlī year 1225)=A. D. 1816, see fol. 96^a, last line, the end of the governorship of Nawwāb Ashraf-aldaulah Bahādūr (who was governor since the Faṣlī year 1220, see fol. 93^b), compiled by 'Abd-alrazzāk ibn 'Abd-alnabi, an inhabitant of Nāndar (in the Ṣūbah of Muḥammadābād, see fol. 6^a, l. 5), and munshī to General Sir John Malcolm (جنرل سر جان ملکم), A. H. 1232 (A. D. 1817, see fol. 5^b, l. 4), at his master's request, who had reached Nirmal on his campaign against the Pindaris in September of that year.

Our copy is apparently fuller than that in Rieu i. p. 327, which only goes down to A. H. 1198, Muḥarram (A. D. 1783, Dec.).

Beginning (the same as in Rieu), on fol. 5^b: الحمد لله وحده وصلوا على النبي بعده برضيمير صدر نشينان چارالش الخ.

This history ends on fol. 96^b, and is dated, by Mir Ghulām Husain, the 16th of June, A. D. 1851 (A. H. 1267, 15th of Sha'bān). The remaining portion of the MS. contains:

Extracts from the *Hadīkat-al'ālam* (منتخب کتاب حدیقة العالم), the history of the Nizāms of Haidarābād, see Nos. 465 and 466 in this Cat., on ff. 97-198. They are taken exclusively from the *first makdhalah* of that work, the history of the Kuṭbshāhs, viz.

The *third* faṣl of the *sixth* bāb (reign of 'Abdallāh Kuṭbshāh, who died A. H. 1083=A. D. 1672), on fol. 97^b.

The *seventh* bāb, complete (reign of Abū-alḥasan Kuṭbshāh, known as Tānāshāh, who was deposed A. H. 1098=A. D. 1687, and died as 'Ālamgīr's prisoner, A. H. 1113=A. D. 1701), on fol. 106^a, lin. penult.

Parts of the *first*, *third*, and *fourth* bābs promiscuously, on fol. 141^b sq. Events of the reign of Kūlī Kuṭbshāh (who died A. H. 950=A. D. 1543, 1544), on fol. 141^b; of that of Ibrāhīm Kuṭbshāh (who died A. H. 988=A. D. 1580), on fol. 145^b, etc.

The most prominent dates which appear are A. H. 979 (A. D. 1571, 1572), on fol. 148^b; 1019 (A. D. 1610, 1611), on fol. 170^b; 972 (A. D. 1564, 1565), on fol. 188^b; and 980 (A. D. 1572, 1573), on fol. 194^b.

Ff. 1^b-3^a contain an index both of the Tadhkira-i-Nirmal and the extracts from the *Hadīkat-al'ālam* (the latter begins on fol. 2^a, second column, l. 3 ab infra); fol. 4 is left blank.

No. 3180, ff. 198, ll. 11; clear Nasta'lik; size, 8½ in. by 7½ in.

f. Statistical Accounts.

470

The revenues of the Dakhan, according to the rent-roll (احوال صوبجات دکن بقید جمعیندی), containing full statistical tables of the assessment of all the various provinces, beginning with Khândish, on fol. 1^b: خاندیش بتوجه عرش آستانی یعنی اکبر پادشاه چون قلعة آسیر مفتوح گشت الخ.

The two latest dates which occur in these statistics are A. H. 1144 (A. D. 1731, 1732), on fol. 31^a, and 1163 (A. D. 1750), on fol. 128^a.

On ff. 156^b-176^a a short account of the kings of Dihli is given, beginning with Sulṭān Shihāb-al-din Ghūri (A. H. 587=A. D. 1191), down to the sixth year of Akbar's reign (A. H. 968=A. D. 1561), comp. No. 412, fol. 63^a sq. above; the account of Bābar begins on fol. 167^a, of Humāyūn on fol. 168^b, of Akbar on fol. 173^a. On ff. 177^b-189^b follow the same chronological tables of the Moghul emperors from Timūr to the accession of Shāh 'Ālam, A. H. 1173 (A. D. 1759), entitled *مجموعه مرزا مهدبخان*, which have been noticed above in Nos. 412-414, compiled by Nizām-al-din Muḥammad Hādī alḥusainī alṣafawī, with the epithet Shāh Mirzā, usually called Mirzā Mahdikhān, beginning: سپاس بیقیاس سزاوار مالک الملکیست: که انتظام جهان بوجود الخ.

No. 926, ff. 189, ll. 13; partly Nasta'lik, partly Shikasta; size, 9½ in. by 5½ in.

471

The same.

Another copy of the same statistical tables, but with a much larger historical survey, beginning on fol. 84^b with Shihāb-al-din Ghūri, and going down to A. H. 1119 (A. D. 1707), Bahādūrshāh's accession to the throne. Beginning the same as in the preceding copy. Ff. 73-77 are left blank.

No. 1374, ff. 142; Shikasta; size, 8 in. by 4½ in.

472

Statistical tables of all the places and villages in the provinces of the Dakhan (تفصیل دیه بدیهی صوبجات دکن). Incomplete at the end.

No. 1608, ff. 120; Shikasta; size, 8½ in. by 4½ in.

473

Statistical tables of all the villages, etc., in the province of Khândish (تفصیل دیه بدیهی صوبه خاندیش).

No. 1632, ff. 63; Shikasta; size, 8½ in. by 4½ in.

474

Statistical tables of the revenues of the province of Barār (جمع خرج صوبه برار).

No. 1707, ff. 174; Shikasta; size, 8½ in. by 4½ in.

475

Statistical tables of the province of *Bijāpūr*, written by Amrata Rāi.

No date.

No. 227, ff. 118; Shikasta; size, 8½ in. by 4½ in.

476

Statistical tables of the province of *Muḥammadābād Bidar*, written quite in the same way, and, as it seems, by the same hand, as the preceding ones.

No date.

No. 89, ff. 65; Shikasta; size, 8½ in. by 4½ in.

477

1. Statistical tables of *Ḥaidarābād* down to the 7th of Shawwāl, A.H. 1197 (A.D. 1783, Sept. 5), styled: جمع کامل محالات صوبه فرخنده بنياد حيدرآباد بغایت آخر سال سنه 1197 فصلی مطابق هفتم شوال المكرم سنه 1197 هجری, beginning on fol. 1^b.

2. Statistical tables of the influential landowners in the Dakhan down to the last of Rabi'-alawwal, A.H. 1198 (A.D. 1784, Feb. 22), styled: جاگیر داران و انعامداران صوبجات دکن بغایت آخر شهر ربیع الاول سنه 1198 فصلی مطابق سنه 1198 هجری, beginning on fol. 49^b with Asad-almulk 'Alijāh Bahādur.

No. 1015, ff. 130; Shikasta; size, 9½ in. by 6½ in.

Bangālāh.

478

Tawārikh-i-Bangālāh (تواریخ بنگالا).

The same history of the Nāzims of Bangālāh and the transactions in that province during the governorship of Ibrāhīmkhān, Ja'farkhān, Sarfirāzkhān, Shujā'-aldaulah, and 'Alī Wirdikhān, from the rebellion of Sūbhā Singh, A.H. 1107 (see fol. 4^b)=A.D. 1695, 1696, to 'Alī Wirdikhān's death in A.H. 1169 (A.D. 1756), which is noticed by Rieu i. p. 312. It was written by order of Mr. Henry Vansittart, Governor of Fort William (1760-1764), and begins: حمد نامعدود واجب الوجود بحرست بی ساحل و ثنای بی منتهای خالق کن فیکون الخ. The author's name, not given in the history itself, is Munshī Salim-allāh; see Rieu iii. p. 1085^a. The last date that appears in this copy is A.H. 1162 (probably a mistake for 1169, the year of 'Alī Wirdikhān's death). The work has been translated into English by Francis Gladwin: 'Narrative of the transactions in Bengal,' Calcutta, 1788.

No date. Former owner of this MS. was Chas. Boddam, May 1st, 1787.

No. 2995, ff. 1-131, ll. 12; Nasta'lik; size, 9½ in. by 6½ in.

479

Muzaffarnāma (مظفرنامه).

A very explicit and detailed history of the Nāzims

of Bangālāh, from the rise of Nawwāb 'Alī Wirdikhān Mahābatjang to A.H. 1186, when Nawwāb Sayyid Muḥammad Ridākhān, commonly called Muẓaffarjang, fell a prisoner into the hands of the English, by Karam 'Alī (see fol. 1^b, last line), who was personally attached to the service of Muẓaffarjang and wrote this history in the same year 1186 (A.D. 1772, 1773), see fol. 2^a, ll. 1 and 2. The title appears on fol. 3^a, l. 3 ab infra. Another copy of the same work is described in Rieu i. p. 313.

Beginning: حمد نا محدود وشکر نا معدود سزاوار صانعیت که بیک امرکن نسخه دوکون پرداخت الخ.

Contents:

1. History of Nawwāb 'Alī Wirdikhān Mahābatjang, on fol. 3^b, from his early life to his death, the 9th of Rajab, A.H. 1169 (A.D. 1756, April 9), see fol. 133^a, ll. 4 and 5.

2. Rule of Nawwāb Sirāj-aldaulah, on fol. 140^a, who was killed after a reign of fifteen months and two days, in Shawwāl, A.H. 1170 (A.D. 1757, June, July).

3. First rule of Mir Muḥammad Ja'farkhān, on fol. 181^a, from the 14th of Shawwāl, A.H. 1170 (A.D. 1757, July 2), to his deposition in A.H. 1174, Rabi'-alawwal, after a reign of three years, four months, and some days.

4. Rule of Mir Muḥammad Kāsimkhān, on fol. 217^b, from the 10th of Rabi'-alawwal, A.H. 1174 (A.D. 1760, Oct. 20), see fol. 218^a, l. 8, to A.H. 1177, exactly three years.

5. Second rule of Mir Muḥammad Ja'farkhān, on fol. 275^a, from the 10th of Rabi'-alawwal, A.H. 1177 (A.D. 1763, Sept. 18), to his death, the 14th of Sha'bān, A.H. 1178 (A.D. 1765, Feb. 6), see fol. 286^a, ll. 1 and 2, altogether one year, seven months (so here, instead of the correct five months, هفت being a clerical error for پنج), and four days.

6. Rule of Nawwāb Najm-aldaulah and the beginning of the deputy-governorship of Muẓaffarjang, on fol. 286^a, to Najm-aldaulah's death, A.H. 1179, last of Dhū-alka'dah (A.D. 1766, May 10), after a reign of one year and three months.

7. Rule of Nawwāb Saif-aldaulah, on fol. 298^a, from the 9th of Dhū-alhijjah, A.H. 1179 (A.D. 1766, May 19), to his death, in A.H. 1183 (A.D. 1770), after a reign of three years, ten months, and some days.

8. Rule of Nawwāb Mubārak-aldaulah, on fol. 341^b, from A.H. 1183, Dhū-alka'dah (A.D. 1770, Feb., March), to A.H. 1185, Dhū-alka'dah (A.D. 1772, Feb.), when the Nizāmat was abolished.

Khātimah, on fol. 353^b: Muẓaffarjang's arrest, A.H. 1186, 23rd of Muḥarram (not 29th, as here is stated on fol. 354^b, l. 2, بیست ونهم having been written by mistake for بیست و سیم, since immediately afterwards the 24th is mentioned)=A.D. 1772, April 26th, and the events of the following months, to the appointment of Mani Begam as caretaker of the Nizāmat, 1st of Jumādā-althāni in the same year (A.D. 1772, Aug. 30).

No date.

No. 201, ff. 358, ll. 11; clear Nasta'lik; size, 8½ in. by 4½ in.

480

Statistical accounts of the *Ṣūbahs* or provinces of Bangālāh, mainly in the years 1172 and 1173 of the Bangālī era (= A.H. 1179 and 1180, A.D. 1765-1766). No. 1482 comprises the year 1172, without any subdivisions, No. 1483 the year 1173, distinctly arranged according to the twelve months, in the following order:

March-April (چیت), on fol. 16^a.

February-March (بهانگن), on fol. 28^a.

January-February (ماگه), on fol. 46^a.

December-January (بوس), on fol. 64^a.

November-December (آگهن), on fol. 80^a.

October-November (کاتک), on fol. 92^a.

September-October (آسن), on fol. 106^a.

August-September (بهادون), on fol. 119^a.

July-August (سراون), on fol. 134^a.

June-July (آساره), on fol. 149^a.

May-June (جیتھ), on fol. 161^a.

April-May (بیساکه), on fol. 179^a.

Ff. 1-15 and 200-204 do not strictly belong to No. 1483; they deal with accounts of various years, viz. 1172-1177 of the Bangālī era.

No. 1482, ff. 334, No. 1483, ff. 204; Shikasta; size, 5 $\frac{1}{4}$ -6 in. by 3 $\frac{3}{4}$ -4 in.

481

Important collection of official letters.

Copies of letters, chiefly relating to the affairs of Bangālāh, ranging from A.H. 1162 to A.H. 1187. The oldest date, 1162, 2nd of Rajab (A.D. 1749, June 18), appears in a letter of Hidāyat Muḥyi-aldīnkān to Nawwāb Sirāj-aldaulah, on fol. 26^a; some of the latest, viz. 1st of Shawwāl, 1187 (A.D. 1773, Dec. 16), and A.D. 1774, 29th of March, on fol. 49^b. The great bulk of letters, parwānas, and akhbār belongs to the first years of Shāh 'Ālam's reign, A.H. 1174-1177 (A.D. 1760-1763), especially to the fifth year of his reign = A.H. 1177, and contains the correspondence between the Nāzīm Nawwāb Kāsim 'Alīkhān (see above in No. 479) and the Governor, Mr. Vansittart, as well as other officials of the East India Company; between the same Nāzīm and Nawwāb Shams-aldaulah; between the Nāzīm Mir Muḥammad Ja'far 'Alīkhān (see above, No. 479) and Shams-aldaulah, the emperor Shāh 'Ālam and the Governor; between the same emperor and Shams-aldaulah, the king of England and others; between the Governor and Maharājah Shitāb Rāe, Muḥammad Īrīkhān and the Wazīr Shujā'-aldaulah, etc.

There is also one letter, previous to the period mentioned above, viz. by Nawwāb Āṣafjāh (who died A.H. 1161 = A.D. 1748) to the emperor Muḥammadshāh, on fol. 41^a.

Similar collections of letters, some of which are probably identical with ours, are noticed in Rieu i. p. 407 sq. Former owner: Sir Charles Wilkins.

No. 2371, ff. 50, ll. 16; Nasta'lik; worm-eaten; size, 9 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

482

Dastūr-al'amal (دستور العمل).

Statistical record of Bangālāh and adjoining parts of India, from the beginning of A.D. 1775. It is styled, on fol. 1^a: دستور العمل صوبه بنکاله وغيره بموجب اظهار: یتاریخ، and begins, on fol. 1^b: بیست و چهارم ماه جامبر (انگریزی صاحب کلان و صاحبان دیگر الخ) سنه ۱۷۷۵.

It was finished the 5th of April, A.D. 1775 (1776?) = 29th of the month Cīt (see No. 480 above) of the year 1182 of the Bangālī era = 15th of Šafar in the 17th year of Shāh 'Ālam's reign (which is A.H. 1190, as the emperor did not ascend the throne before the 4th of Jumādā I, A.H. 1173; but this date corresponds exactly to the 5th of April, 1776, and not 1775!). The copy is interleaved. Another copy of the same is noticed in Rieu i. p. 408^a.

No. 1566, ff. 1-22, ll. 15; Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

Banāras.

483

Tuhfa-i-tāza (تحفه تازه).

Tuhfa-i-tāza, also called Balwandnāma, a history of the Zamīndārs of Banāras, from Rājah Mansārām and his relatives to the deposition of Rājah Cait Singh in A.H. 1195 (A.D. 1781), by Khair-aldīnkān Muḥammad (see fol. 1^b, l. 6), who died about A.H. 1242 (A.D. 1827, comp. Rieu iii. p. 946). He wrote besides the Gwālī-yārnāma (A.H. 1206 = A.D. 1792, see Rieu iii. p. 1028), a history of Jaunpūr (A.H. 1211 = A.D. 1796, 1797, see Rieu i. p. 311), and the 'Ibratnāma or history of Shāh 'Ālam (A.H. 1221 = A.D. 1806, see Rieu iii. p. 946). The present work is described in Rieu iii. p. 964. It was originally divided into five bābs, but our copy, like those in the British Museum, only contains the first three, viz.: 1. History of Rājah Mansārām and his relatives, on fol. 2^a. 2. History of Rājah Balwand Singh, A.H. 1162-1184 (A.D. 1749-1771), on fol. 17^a. 3. History of Rājah Cait Singh, A.H. 1185-1195 (A.D. 1771-1781), on fol. 48^a. The other two bābs, the histories of Rājah Mahīpat Narā'in and Rājah Ūdit Narā'in, which are enumerated in the index on fol. 2^a, were to form a second volume, beginning with A.H. 1196 = A.D. 1782 (see fol. 137^b, ll. 13-15). But that second volume seems to have remained unwritten.

Beginning: سپاس خداوندی که دیوان ذاتش دربان (بزبان) دانش بسراج فکرت نتواند رسید الخ.

Copied from a MS., dated A.H. 1253 (A.D. 1837), by Muḥammad Amjad, for the late Principal and Professor of the Calcutta Madrasah and Secretary of the Asiatic Society of Bengal, H. Blochmann (died 1879). Received Nov. 6, 1877.

No. 3205, ff. 138, ll. 21; very clear and distinct Nasta'lik; size, 12 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

Bundelkhand.

484

Farahbakhsh-i-Jân (فرخ بخش جان).

An encomiastic account of the life and deeds of Rājah Barsingh (or as he is called in other histories, Narsingh) Deo of Oorcha in Bundelkhand, the murderer of Akbar's prime minister Abū-alfadl, from his birth to Samvat 1664 (= A. D. 1607, A. H. 1015-1016), translated from the Hindūstāni work, برسنکھ چتر, compiled by a follower of the Rājah, Gīsūdās, at the request of Mr. Turner Macan (see fol. 6^a, lin. penult.), by Rāe Shīw Parshād (see fol. 6^b, l. 6), in the years 1828 and 1829 (see fol. 5^b, l. 3 ab infra, and fol. 79^b, l. 7), and finished the 15th of Shawwāl, A. H. 1244 (= 20th of April, 1829, Samvat 1886). The original work contained thirty-three ذکر, to which the translator has added (on ff. 76-80) two ذکر more, on the family of the Rājah and the date of this compilation.

Beginning, on fol. 4^b: هزاران ممت ایزد را که از خاک. هویدا ساخت صورتها الخ. A complete index on ff. 1^a-3^a. The title is a chronogram for A. H. 1244. Dated, by Narāyan Dās of Shāhjahānābad, in the same year 1244, 4th of Dhū-alka'dah (A. D. 1829, May 8).

Presented to the library, October 17, 1842.

No. 2933, ff. 80, ll. 13; large Nasta'lik; size, 9½ in. by 6 in.

Marattahs.

485

The same history of the rise and progress of the Marattah state, from the origin of the Bhoslah family down to the death of Siwāji and the accession of Sanbhāji in A. H. 1091 (A. D. 1680), which is described in Rieu i. p. 327 as the work of an anonymous Hindū writer, based on Marattah traditions. At the end the same enumeration of Sanbhāji's successors down to the accession of Raghoji in Nāgpur, 1773, and of Rām Rājah in Satārah, 1750; as Rieu remarks, it must have been compiled before A. D. 1777 (A. H. 1191).

Beginning: هزاران شکر خدای بیچون را که بیک نقطه کن این همه چهارده طبقه الخ.

The full title احوال عروج و خروج راجه‌های هند is found here on fol. 1^a, ll. 4 and 5.

No date. From fol. 9^b onward English references to the contents of the text are made in pencil on the margin.

No. 1957, ff. 45, ll. 12-16; Shikasta; size, 10½ in. by 6½ in.

486

Another, but incomplete chronicle of the Bhoslah family of the Marattahs, from its origin, that is, Siwāji and his ancestors, to the operations against Rājah Rām after the capture of his capital (Raighar) in A. H. 1101 or 1102 (A. D. 1690). The first mention of the year 1102 appears on fol. 39^b: در سنه سی و چهار جلوس (34th year of 'Ālam-gir's reign). The author's name does not appear, but

he shows everywhere a most hostile tendency against the Marattahs, as the very beginning of this abrupt chronicle proves: ذکر احوال و ابتدای بنای فساد سیوایی (سیواجی) بدنهاده در جنگ دکهن آنچه از مردم معتبر دکهن و قوم مرتبه آن ملک در باب اصل و نسل سیوایی بد اصل الخ. The ta'rikh-i-Khwāfikhān, i. c. منتخب لباب (see above, Nos. 396-407), is quoted several times, see, for instance, fol. 39^b, ll. 3 and 4. On the outside of the binding this MS. is styled: کتاب ذکر اصل و نسل راجه سیواجی بهوسله.

No. 2990, ff. 54, ll. 12-14; very legible Shikasta; size, 10 in. by 6½ in.

487

An incomplete history of the rising of the Bhoslah family of the Marattahs, from Mālūji, whose son Sāhji, or Sāhūji I, married afterwards the daughter of the Rājput chieftain Jādū Rāo, and begat the great Siwāji (born in May, 1627=A. H. 1036), the real founder of the Marattah empire; comp. Elphinstone, History of India, 5th ed., p. 617 sq.

Beginning: ذکرست در بیان آنکه اما (!) این کتاب بزوع (!) خاندان ترقی راجه بهوسله الخ.

On the fly-leaf this chronicle is ascribed to Daulat Singh. It is most incorrectly written, and abounds in numberless un-Persian words and phrases, looking like a bad translation from some Marattah work.

Statistical tables of the various dominions of the Marattah state, on ff. 58^b-65^a.

A second part, incomplete at the end, begins on fol. 69^b with the transactions between Sedāsheo Rāo Bhāo, Holkar, and Shujā-aldaulah, leading up to the famous battle of Pānīpat in A. H. 1174 (A. D. 1761). This part breaks off on fol. 83^b. The proper order of ff. 1-23 seems to be this (most of the catch-words being wanting): 1, 2, 11, 3-8, 22, 9, 10, 13, 12, 14-21, 23, etc. The copy belonged formerly to D. Ruddell.

No. 3075, ff. 83, ll. 15-17; written in a curious style of Naskhī; size, 8½ in. by 5½ in.

488

Another short history of the Marattahs, especially of the Bhoslah or Bhonslah family, from the reign of Muḥammadshāh (who ascended the throne of Dihli in A. H. 1131=A. D. 1719) to the end of Shāh 'Ālam's reign (A. H. 1221=A. D. 1806), similar in its chief contents to an account described in Rieu ii. p. 801^b. It begins with Sāhū Bhoslah II, who had been crowned as chief of the Marattahs in the fortress of Satārah in the beginning of A. H. 1120 (A. D. 1708, March). At the end there are inserted some of Shāh 'Ālam's elegies. As title is given here in the beginning: احوال حسب و نسب جنوبیان و کیفیت اوج و حشمت آنها آنچه عند التحقيق دریافت شد، نوشته میشود که راجه کده ستاره الخ.

No author's name. No date.

No. 3322, ff. 142-159, ll. 12-16; careless Nasta'lik; size, 9½ in. by 6½ in.

489

Tawârikh-i-Râjahâi-Nâgpûr (تواریخ راجہای ناگپور).

Annals of the Marattah Râjahs of Nâgpûr (Nagpore), of the Bhoslah (or as it is always spelt here, Bhonslah) family, compiled, and respectively translated from seven Persian and twenty-five Marattah sources, for Mr. Richard Jenkins (the former British Resident in Nagpore), December, 1823.

Beginning of the preface, on fol. 1^b: **بندہ پرور** صاحب خداوند عالیشان رچارد جنکنس صاحب بہادر دام اقبالہ الخ.

The seven Persian authorities are:

خافرخان (that is, the Muntakhab-i-Lubâb, completed about A.H. 1143 or 1144=A.D. 1731, comp. above, Nos. 396-407).

تواریخ آصفجاہ (a history of the Nizâms down to A.H. 1218=A.D. 1803, 1804, by Kâdirkhân Munshi, see Rieu iii. p. 1037^b).

سوانح دکن (account of the Sûbahs of the Dakhan and the Nizâms down to A.H. 1197=A.D. 1783, by Mun'imkhân, see Rieu i. p. 322).

خزانۂ عامرہ (the well-known tadhkirah of 'Alî Âzâd).

کتاب سوہامل در ذکر بنگلا (not known).

کتاب راحت افزا (not known).

مآثر الامرا (wrongly spelt for مآثر الامرا, the second edition of which was completed A.H. 1194=A.D. 1780), see Rieu i. p. 339 sq.

It gives in a short and concise form the events of every year (except in the first portion), partly in narration, partly in letters, statistical tables, etc., from 1659 (Faşli year 1069¹) to 1818 (Faşli year 1228).

منتخب تواریخ خاندان بہونسلا راجہای ناگپور از روی مرثیہ از بزرگان خاندان بہونسلا الخ.

No. 3062, ff. 236, ll. 8-10; Nasta'liq and Shikasta; size, 8½ in. by 6 in.

490

Historical documents, chiefly relating to the history of the Marattah power in India.

1. Extracts from the account of the Marattahs in Ghulâm 'Alî Âzâd's famous tadhkirah, the *Khazâna-i-'Amirah* (compiled in A.H. 1176 and 1177=A.D. 1763), see further below under 'Biography.'

(a) Fol. 1^a sq., corresponding to No. 2954, fol. 41^b, l. 8 sq. (beginning with A.H. 1076).

(b) Fol. 8^a sq., corresponding to No. 2954, fol. 63^a, l. 8 sq. (A.H. 1164, امیر الممالک, third son of Nawwâb Âsafjâh).

(c) Fol. 15^a sq., corresponding to No. 2954, fol. 99^a, l. 7 sq. (A.H. 1173, آمدن احمدشاہ در ہند بار ششم).

¹ This statement is wrong; it ought to be either A.H. 1069 or Faşli 1063.

(d) Fol. 22^a sq., corresponding to No. 2954, fol. 87^b, last line, last word sq. (A.H. 1171, وزیر الممالک شجاع الدولہ بہادر).

(e) Fol. 23^b, corresponding to No. 2954, fol. 84^a, l. 3 ab infra (A.H. 1164, نواب وزیر الممالک ابو المنصور خان صفدرچنگ).

(f) Fol. 25^a sq., corresponding to No. 2954, fol. 53^b, lin. penult. (عماد الملک, ending with A.H. 1173).

2. Extracts from the 'Âlamgirnâma (by Munshi Muhammad Kâzim), or the history of the first ten years of 'Âlamgir's reign (see above, Nos. 347-357), beginning on fol. 28^b, last line, with the following chapter: فتح قلعة چاکنہ از ولایت کوکن بسعی امیر الامراء صوبدار دکن, corresponding in contents to the short sketch given in fol. 1^a sq. of the previous extracts.

3. Extracts from the Ta'rikh-i-Rohillah, probably the *Târikh-i-Fayz* by Shîw Parshâd (see Rieu i. p. 306), beginning on fol. 52^a, and dealing chiefly with Alîmadshâh Durrâni and his affairs with the Marattahs, shortly before and after the battle of Pânîpat (A.H. 1174=A.D. 1761).

4. The same history of the Marattahs, from Râjah Bhîm and the origin of the Bhoslah family to the death of Siwâji and the accession of his son Sanbhâji, A.H. 1091 (A.D. 1680), which is described in No. 485 above. Beginning, on fol. 68^b: هزاران شکر خدای بیچون را کہ بیک نقطہ کن این همه چہارہ طبقہ الخ.

At the end the same short enumeration of Sanbhâji's successors as in No. 485 above.

No date. Quite modern handwriting.

No. 2895, ff. 112, ll. 17; large and distinct Nasta'liq; size, 12½ in. by 9½ in.

491

A large fragment of the history of the Marattah wars in India, from A.H. 1171 to 1199, A.D. 1757-1785, compiled by 'Alî Ibrâhîmkhân, who died as chief magistrate of Banâras, A.H. 1208 (A.D. 1793, 1794). This account was written under the administration of the Governor-General, Charles Earl Cornwallis, see fol. 1^b, ll. 4 and 3 ab infra, and comp. Rieu i. p. 328. The book has been translated by Major Fuller; see his printed version in Elliot's History of India, viii. pp. 257-297. Beginning, as in Rieu: الحمد لله علی نعمائہ والصلوة علی نبیہ واولیہٗ واطحابہٗ بدائع آثار عبرت نامۂ اولو الابصار است کہ در عہد حکومت امیر والاجاء الخ. The last two sections of this fragment, on ff. 62^b and 63^b, deal with the Peshwâ Sâhib (i.e. Siwâi or Siwâji Mâdhô Râo, son and successor of Narâyan Râo) and the advance of the English generals to Poona. This copy was presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., 9th Aug., 1819.

No. 3390, olim 14. J. 18, ff. 64, ll. 11; clear and distinct Nasta'liq; greatly injured by worms; size, 8½ in. by 5 in.

492

A *first* collection of *Akhbâr*, or news-letters, chiefly relating to the Marattah affairs in 1810, beginning with the 8th of February, and ending with the 8th of December. They contain news of Jaswant Râo Holkar, Daulat Râo Sindhiyah (the Mahârâjah of Gwâlî-yâr), Ranjit Singh (the Sikh ruler of the Panjâb), Rânâ Zâlim Singh, Mr. Archibald Seton (the Resident at the court of Dihli), of Akbarâbâd, Dihli, Ujain, etc. On ff. 1^a and 20^a the collection is styled: **منتخب اخبار** (selected news); on fol. 60^a, **اخبار منتخب هندوستان** (selected news of Hindustan); and on the back of the binding, with reference to the chiefly Marattah news, **اخبار ناگپور** (news of Nagpur).

No. 2945, ff. 276, ll. 10; Shikasta; size, 10½ in. by 6¼ in.

493

A *second* collection of *Akhbâr*, or news-letters, relating to Marattah affairs, from the end of 1811 to the autumn of 1812, beginning with the 27th of December, 1811, and ending with the 6th of September, 1812. They contain news of various agents and comptrollers (**متمدى و هرکار**), chiefly of **کوت کشت**, that is (according to No. 2946 (496 below), fol. 49^b, l. 2: **کوت کشت ناگپور**), the city of Nâgpûr, the seat of the Bhoslah family (the agent's name there was Izhâr (اظہار); besides of Hûshangâbâd (agent: Mahâdû), Bitûl (agent: Bâpû), Malkâpûr (comptroller: Waukat Râo), Patna (comptroller: Narâyan Râo), Poona, etc. A certain number of *Akhbâr* is written by the same Pândûrang Râm, who is mentioned in Rieu i. p. 330^b, as translator of Marattî news-letters during the years 1809 and 1810.

No. 2949, ff. 303, ll. 10-14; Nasta'lik, mixed with Shikasta; size, 10½ in. by 6½ in.

494

A *third* collection of *Akhbâr*, or news-letters, relating to Marattah affairs in 1812 and 1813, beginning with the 3rd of December, 1812 (but we find news as far back as November, 1812, see fol. 1^b sq.), and ending with the 17th of December, 1813. They contain news of Mr. (afterwards Sir) C. T. Metcalfe (Resident at the court of Dihli, from 1811 to 1819, and from 1825 to 1827), Mahârâjah Malhâr Râo Holkar II (the illegitimate son and successor of Jaswant Râo Holkar), Ranjit Singh, Rânâ Zâlim Singh, Nawwâb Mir Khân (the Afghan general of Holkar), Daulat Râo Sindhiyah, of Burhânpûr, Dihli, Aurangâbâd, Ujain, etc. This collection is styled on the back of the binding, like No. 2945 (492 above): **اخبار ناگپور**.

No. 2947, ff. 192, ll. 10-12; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 10½ in. by 6½ in.

495

A *fourth* collection of *Akhbâr*, relating to Marattah affairs in the second half of 1814, beginning with the

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24th of June, and ending with the last of December, similar in its contents to the second collection. They contain chiefly news of Nâgpûr, by the same agent Izhâr, besides letters of Mahâdû, Bâpû, etc., see No. 2949 (493 above), news of Bitûl, etc. Many of these are translations from Marattî, as the prefixed **ترجمہ** shows. As title appears again on the back of the binding, as well as three times in the collection itself (viz. between ff. 129 and 130, 239 and 240, and 304 and 305): **اخبار ناگپور**.

No. 2948, ff. 358, ll. 8-11; Nasta'lik, mixed with Shikasta; size, 10½ in. by 6¼ in.

496

A *fifth* collection of *Akhbâr*, relating to Marattah affairs, from the end of 1815 to the autumn of 1816, similar in its contents to the third collection. The dates given in this MS. are frequently wrong, and different months have been jumbled together in the same way as in Rieu i. p. 286. According to a note on the back of the binding, the news-letters refer to 1816, and that is confirmed by the last section (fol. 102 sq.), where the 29th of February is mentioned several times, a fact that points undoubtedly to 1816, as being a leap-year, in spite of the year 1817 having been written almost continually instead of 1816. A similar confusion prevails as to the Muhammadan year, sometimes 1232, sometimes 1231. This copy contains various sections, 1. ff. 1-13, divided into 13 *kitâs*; 2. ff. 14-84, in several unnumbered portions; 3. ff. 85-101, in 15 *kitâs*; and 4. ff. 102-127, in 23 *kitâs*. The last sections deal with January and February, 1816, the middle part goes as far as September, 1816 (or 1817, as written here), the first section comprises November and December, 1815 (or 1816?). The news-letters refer to the same personages as in No. 2947 (494 above), to the agents of Nâgpûr, Burhânpûr, Ujain, etc.

No. 2946, ff. 127, ll. 10-11; Nasta'lik, mixed with Shikasta; size, 9½ in. by 6¼ in.

497

A *sixth* collection of *Akhbâr*, relating to Marattah affairs in 1817, beginning with the 2nd of January, and ending with the 28th of September. The majority of news-letters, particularly in the second half of the copy, are those of Daulat Râo Sindhiyah; besides Ranjit Singh, Holkar Jaswant Râo Bhâo and various wakils and other officials have contributed letters. The collection is styled on ff. 78^a, 80^a top, and 136^a first line, **اخبار سندھیه**.

No. 2991, ff. 167, ll. 9-11; Nasta'lik, mixed with Shikasta; size, 9½ in. by 6¼ in.

498

A *seventh* collection of *Akhbâr*, referring to Marattah affairs in 1818, beginning with the first of January, and ending with the last of December, quite similar in its contents to the fourth and second collections. The majority of *Akhbâr* are by Izhâr, agent of Nâgpûr. The

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502

Sawānīhāt-i-Mumtāz (سوانحات ممتاز).

A detailed history of the reign of the Nawwāb 'Umdat-alumarā, who ruled the Carnatic from the beginning of Rabī' al-thānī, A.H. 1210 (A.D. 1795, Oct.), to the month Rabī' al-awwal, A.H. 1216 (A.D. 1801, July), with an account of the last year of the reign of his father, Muḥammad 'Alīkhān, the son of Anwar-al-dīn or Anwarkhān, a summary of the events under 'Umdat-alumarā's successors, his nephew 'Azīm-al-aulah, and 'Azīm's son 'Azīm-jāh (who succeeded his father in A.H. 1235, A.D. 1820), and a full genealogy. The author is Khair-al-dīn Ḥasan Ghulām-i-Dāmin bin Iftikhār-al-aulah Ḥāfiẓ Muḥammad Nāsirkhān Bahādūr Ṣamsāmjang, who was born A.H. 1194 = A.D. 1780 (see fol. 160^b sq.), received the title of Ṣāhib-al-aulah Jalādatjang in A.H. 1210 (A.D. 1795, 1796), that of Khwushid-almulk in A.H. 1231 (A.D. 1816), and at his father's death in A.H. 1236 (A.D. 1820, 1821) that of Iftikhār-al-aulah Muḥammad Nāsirkhān Bahādūr Ṣamsāmjang. In A.H. 1249, beginning of Rajab (A.D. 1833, Nov.), when living in Madras, he paid homage to 'Azīm-jāh, and was requested by him to draw up a history of his great ancestor and grandfather, 'Umdat-alumarā, as the poet Abjadī had done for Anwarkhān in his famous Anwarkhānā. Khair-al-dīn set to work and finished this history (see the title on fol. 162^b, l. 13) A.H. 1252, the 27th of Dhū-al-ḥijjah (see fol. 288^a, last two lines) = A.D. 1837, April 4. It is divided into four گلزار (each of which contains four گلدستہ), the *first*, comprising the years A.H. 1209 and 1210, on fol. 164^b, that is, the last year of Muḥammad 'Alīkhān's reign, his death the 29th of Rabī' al-awwal, A.H. 1210 (A.D. 1795, Oct. 13), and 'Umdat-alumarā's accession; the *second*, A.H. 1211 and 1212, on fol. 188^b; the *third*, A.H. 1213 and 1214, on fol. 205^b; the *fourth*, A.H. 1215 and 1216, with a short summary of later events, and a detailed genealogy of the family and descendants of Anwarkhān, on fol. 221^a. *Khātimah*, on fol. 285^b, giving an account of the circumstances which led to the composition of this work.

Beginning: حمداً متواضعاً و شکرًا متکاثراً بحمدای عز و جل: که هر نوع نکات جهانرا از کسوت رنگارنگ عمده گوناگون الخ. No other copy of this rare work is known. Copied A.H. 1266 (A.D. 1850).

No. 3176, ff. 159-288, ll. 17; very distinct Nasta'liq; size, 10 $\frac{3}{8}$ in. by 8 in.

Panjāb.

503

Ta'rikh-i-Panjāb (تاریخ پنجاب).

History of the Panjāb, from the earliest times to A.D. 1840, completed A.H. 1264 (A.D. 1848), by Ghulām Muḥyi-al-dīn, known as Bātī or Būtā (بوتی in the text, بوتا in the colophon) Shāh Lūdiyāni 'alawī ḳādiri, see fol. 2^a, ll. 2 and 3. The title is a chronogram for A.H. 1264, by elimination of the units, except the پ and ب

in the word پنجاب; comp. Rieu iii. p. 953, where a full description of this work is given. Beginning: حمد بیحد و ثنای بی منتهای مرادحیدر سزا است که کریم رحمتی الخ.

It contains a muḳaddimah, five daftars, and a khātimah, viz.

Muḳaddimah, on fol. 2^b: Geography of the Panjāb, در بیان احوال حدود ملک پنجاب و وجه تسمیه آن و بیان ابهار و انهار مشهوره این ملک و اجناس و اثمار و دیگر (اشیای مشهوره آنها).

Daftar I, on fol. 43^b: Hindū Rājahs, from Sadūman to Pithaurā (در بیان احوال راجهای هندو از ابتدای راجه) سدومن که بقول شاستر هندو اولین راجهای روی زمین او بوده بغایت آخر رای پتهورا که آخرین فرمان فرمایان این (ملک یعنی هندوستان او گذشته).

Daftar II, on fol. 61^b: Muslim Sultāns, from Maḥmūd of Ghazna to A.H. 1183 (A.D. 1769, 1770), the date of Shāh Aḥmad Abdālī's death, see fol. 180^a, ll. 4 and 3 ab infra (در بیان احوال پادشاهان اهل اسلام من) سلطان محمود غزنوی غازی و اولاد امجدش و بیان سلطنت (پادشاهان غوریان و خلجیان و لودیان و چغتایان درین ملک).

Daftar III, on fol. 180^b: Gurus of the Sikhs, from Nānak to Gowind Singh (در بیان احوال گوروهای فرقه) سکهان من ابتدای بابا نانک بغایت آخر گورو گویند سنگه (واحوال بیدیان و سودهیان که اولاد گوروان اند).

Daftar IV, on fol. 224^a: Sikh Sardārs and Rājahs in the last period of the Moghul empire of Dihlī (در بیان احوال سرداران و راجهای سکهان و غیره سرداران ملک پنجاب و احوال ملک گیری آنها از کنار دریای جمن تا پشاور و کشمیر و بیان کیفیت مثلهای و پتهای سکهان و دیگر رسوم آنها که بعد از اضمحلال سلطنت دهلی قابض و (متمصرف ملک پنجاب شدند).

Daftar V, on fol. 308^a: Ranjit Singh, the great Sikh Mahārājah's life and reign, to the 27th of June, 1839 (not 1838, as by mistake is written here on fol. 419^b, l. 2), the date of his death (در احوال ملک گیری) مهاراجه رنجیت سنگه بهادر که بر همگی ملک پنجاب و سواى آن بر ملکهای دیگر به نیروی اقبال قابض و متسلط گردید من ابتدای کیفیت آبادی و اجدادش (بغایت روز وفات او).

Khātimah, on fol. 420^a: History of the British conquests in India (در ذکر ملک گیری سرکار انگریزی بهادر در) (ملک هند); the account of the Rājahs of Kangrah, Jamūn, etc., mentioned by Rieu, loc. cit., as probably forming a part of the khātimah, is not found in this copy. Ff. 175 and 176 are badly injured in the middle. This MS. was received from Dr. Royle, July, 1856.

No. 3244, ff. 427, ll. 21-22; careless and coarse Nasta'liq; size, 14 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

504

'Ibratnâma (عبرتنامه).

Geography, statistics, and history of the Panjâb, especially of the Sikhs, from their first appearance in history down to A. D. 1849, by Mufti 'Ali-aldin, son of Mufti Khair-aldin of Lâhûr (see fol. 1^b, ll. 5 and 6), an official of the East India Company, who was still alive in 1856, when this MS. was received from Dr. Royle. The author left his native town, Lâhûr, in 1823 (=A. H. 1239, Samvat 1881), on account of the oppression of the Sikhs, and settled in Lâdhâna (لودھانہ) Loodiana). In 1854, when he was in the service of Mr. Charles Raikes, the Commissioner and Superintendent of Lâhûr, he compiled this work (=A. H. 1270, Samvat 1911), see fol. 2^a, l. 4 sq., and fol. 2^b, l. 4 ab infra. This MS. is the author's autograph, completed, according to the colophon, in the same year, 1854, 13th of September (=20th of Dhû-al-hijjah, A. H. 1270), and styled, with its full title, عبرت نامه و عمدة التواريخ; according to a note prefixed to the MS. by the before-mentioned Mr. Raikes it was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.'

Beginning:

الحمد لله الذى جعل سيرة (سير instead of سيرة) الاولين عبرة (عبرة instead of عبرة) للآخرين والصلوة والسلام على رسوله وحبيمه محمد واصحابه اجمعين، اما بعد ميگويد الخ

The subdivisions are rather in a confused state, a (so pointed instead of سيرة) سيرة, but the meaning is clear—the author divided his work into three great portions, viz.:

1. Geography of the Panjâb, its flora, fauna, natural productions, etc., on fol. 4^a (باب اول).
2. History and topography of Lâhûr, from its foundation to the present day, on fol. 30^b (دفتر دوم).
3. History of the Sikhs in the Panjâb, from the birth of Bâbâ Nânak to the final victory of the English in 1846, and a few subsequent events, till 1849, on fol. 81^a (again styled دفتر دوم).

To these three bâbs or daftars there is added, on ff. 326^a–376^b, a kind of *khâtimah* (without a general heading), dealing in detail with the customs and usages, as well as the prevalent philosophic and religious ideas of the people of the Panjâb, beginning with a sketch of the sect of the Kâdiris; among the numerous short chapters of this part are the most prominent ones: the great days of the Muḥammadan year (در تشریح روزهای بزرگ), on fol. 331^b, last line; the Fakirs of the three principal creeds, the Muḥammadans, Hindûs, and Sikhs, on fol. 333^a; manners and customs of the Muḥammadans, from the cradle to the grave, on fol. 334^b; of the Hindûs, on fol. 342^b; of the Sikhs, on fol. 352^a; scientific attainments (علم) of the same three creeds, on fol. 353^a; usages in eating, on fol. 356^b, last line; in dress, etc., on fol. 360^a; the court-officials under the Mahârâjah Ranjit Singh (مصابان و حکیمان و منشیان), on fol. 364^b, etc. etc.

No. 3241, ff. 376, ll. 18; large Nasta'liq; the first two pages luxuriously illuminated; smaller gold ornaments on ff. 2^b and 3^a; size, 12½ in. by 8½ in.

505

Shir Singh nâma (شیر سنگه نامه).

History of the Panjâb and the special events which took place in Lâhûr from A. H. 1255 to 1259 (A. D. 1839–1843), by an eye-witness, Muḥammad Nakî of Pashâwar, son of Mullâ Khwâjah Bakhsh, who wrote it at the request of Bakhshî Bhagatrâm (see ff. 4^b, ll. 5 and 6, and 6^a, l. 6). The above title of this work, which is described by Rieu iii. p. 952^b, is not found in the text itself, but assigned to it in an English note, prefixed to the fly-leaf, by the Commissioner and Superintendent, Mr. Raikes, who states that this MS. was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle in July, 1856.

The history begins with the death of Ranjit Singh in A. H. 1255, see fol. 7^a sq., and closes with the assassination of Shir Singh and the proclamation of Dalip Singh in A. H. 1259, see fol. 65^b sq.

Beginning: برهوشمندان خبر و آگاه دلان روشن ضمیر : که الخ

Comp. 'History of the Panjab,' London, 1846, vol. ii. pp. 200–235; 'History of the Sikhs,' by J. D. Cunningham, pp. 237–271; 'Calcutta Review,' i. pp. 476–507; and 'Panjab Chiefs,' by Griffin, pp. 24–26.

No. 3231, ff. 70, ll. 9; large Nasta'liq; illuminated frontispiece; miniature paintings, illustrating especially murderous scenes, on ff. 7^a, 8^b, 10^b, 24^a, 25^a, 34^b, 38^b, 42^b, 43^b, 53^b, 59^b, and 65^b; size, 10½ in. by 5½ in.

506

Tawârikh-i-Mulk-i-Hazâra (تواریخ ملک هزاره).

History of the state of Hazâra and the neighbouring states and districts in the Panjâb, especially during the thirty years from about A. H. 1819 to 1849 (Samvat 1876 to Samvat 1906, see fol. 119^b, last lines, and fol. 120^a, ll. 4 and 3 ab infra), by an eye-witness of all the events recorded, Mahtâb Singh of the Kâyath tribe (fol. 3^b, l. 1), who was five years recorder of the Pargana of سامیوال بلوچان, and occupied since Samvat 1881 the same office in the state of Hazâra (or هزاره as it is called on fol. 4^a), which borders to the west on the state of سریکوت (which itself extends as far as the سند ساگر), and to the south on Khânpur of the Gâkhars.

Beginning: قربان آن قادر بیچون که کرباس معلق افلاک : با اینهمه نقوش رنگارنگ الخ

Geography and topography of Hazâra and the surrounding states, as خانپور, کمرال, جدون, بهکلی, تنول, etc., on fol. 4^a. Beginning of the real history with the Ghakkars (گھکرن) of Khânpur (also called Gâkhars or Gukhurs, see on these, L. H. Griffin, 'Panjab Chiefs,' p. 574 sq.), on fol. 34^a. The style of the narrative is often very un-Persian, see, for instance, fol. 21^b, etc. Dated the 11th of August, A. D. 1854, by Pîrbakhsh, the Kânûngo of Râwal Pindi, who copied this work at the request of the Assistant Commissioner

of Hazâra. In a notice glued on the first page the work is rather incorrectly designated as 'Tawareekh-i-Jummoo, a history of the principality of Jummoo and the neighbouring hill-states, from the earliest times to the accession of Maharajah Goolab Singh, by an unknown author (!).' It was sent, according to the same notice (signed by C. Raikes, Commissioner and Superintendent), 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle, July, 1856.

No. 3229, ff. 120, ll. 10-15; Nasta'liq; size, 10 in. by 6½ in.

Jamûn.

507

Tawârikh-i-Râjagân-i-Jamûn (تواریخ راجگان جمون).

A portion of the rare chronicle of the Râjahs of Jamûn (or Jamu, according to Thornton), which is described in Rieu iii. p. 955 under the title of راج درشنی, composed by Ganeshdâs Badhrah, and completed A. H. 1263 (A. D. 1847, Samvat 1904). Our copy, being only a fragment of the whole, does not exhibit author's name or title; the name given above is the one found in the colophon. It is moreover very incorrectly written, and especially the respective Muhammadan and Hindû dates, wherever they appear together, are invariably greatly at variance with one another (take, for example, fol. 31^b, where A. H. 391, the correct date of Sultân Mahmûd's accession, is represented as Samvat 1031, whereas it ought to be 1057 or 1058, and so in many other places). It begins abruptly in the history of the early Râjahs with بوده بهشت آنجاست (آنجا read) که آزاری: ارجن, نباشد - کسی را با کسی کاری نباشد' عاقبت الامر راجه بوده ارجن مدت هشتاد سن صاحب انجمن بوده الخ.

Chapter-headings are very few and far between; the time of Muhammad begins on fol. 26^b; that of Sultân Mahmûd of Ghazna, on fol. 31^b; Akbar's reign, on fol. 78^a; the end of Râjah Kayâ Singh's reign and beginning of that of Dharb Dew (which coincides with 'Ālamgir's death, A. H. 1118), on fol. 83^a; Gulâb Singh's obtaining possession of Kashmir in Samvat 1902 (A. D. 1846), on fol. 142^a.

Copied by Muhammad 'Alî.

No. 3181, ff. 144, ll. 15; Nasta'liq; illuminated frontispiece on fol. 1^a; size, 9½ in. by 6½ in.

Kashmir.

508

Râjatarangi (راج ترنگی).

An incomplete copy of the oldest *Persian* translation of Kalhana's Râjataranginî or history of Kashmir, originally written in Sanskrit, A. D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); comp. Rieu i. p. 296, and Asiatic Researches, xv. pp. 1-92. The translator's name is not mentioned in this fragment, but he is undoubtedly

the same Mullâ Shâh Muhammad who translated the work from the Sanskrit original by order of Akbar, A. H. 998 (A. D. 1590), and whose version was revised by Badâ'ûnî in A. H. 999 (A. D. 1591); comp. also Elliot, History of India, v. p. 478.

Beginning: کلہن پندت مؤلف کتاب اصل کہ حسب الحکم الاشرف ترجمہ آن نمودہ میشود الخ.

Last words: تمسک ظاہر ساخت کہ تفصیل خرج سوداگر در آن مرقوم بودہ برین وجہ کہ

Bibliotheca Leydeniana.

No. 2442, ff. 49^b-192^b, ll. 17; distinct Nasta'liq; size, 12½ in. by 8 in.

509

Bahâristân-i-Shâhî (بہارستان شاہی).

Another history of Kashmir, based on the same Sanskrit work and other sources, by an anonymous author, brought down to A. H. 1023, the eighth year of Jahângir's reign (see the chronogram at the end: نامہ: مؤرخان اخبار سلاطین ممالک کشمیر کہ = A. D. 1614, and beginning, without introduction: جملہ حالات و واقعات ملوک و احکام و احوال اشراف انام را بقلم کشمیری نوشتند در دفاتر اخبار و صحائف آثار چنین ثبت نمودند کہ در کشمیر در زمان قدیم الخ).

It ends on fol. 213^a; comp. Rieu i. p. 297. On ff. 214^b-221^a a poetical fragment is added, a peculiar kind of didactic poem, consisting of a series of *kit'as*, usually two, sometimes three, and even four baits long, mixed with fards and put together in form of a mathnawî, being all of the same metre; it begins thus:

خواہی ایمان مرد بشناسی
رو نظر کن بسوی ایمانش
کہ بود گر بقول خود ثابت
بس بود این دلیل ایمانش
آن برادر مدان کہ در راحت
روی خود سودہ پیش تو بزمین
ہر کہ در وقت سختیت یارست
آن برادر ترا بود بیقین

No date. The right order of ff. 160-166 is: 160, 162-165, 161, 166.

No. 943, ff. 221, ll. 16; Nasta'liq; size, 8½ in. by 5 in.

510

Ta'rikh-i-Kashmir (تاریخ کشمیر).

A third history of Kashmir, from the earliest ages down to the twelfth year of the emperor Jahângir's reign, commenced on the base of the old Sanskrit work Râjataranginî and other authentic documents, by Haidar Malik bin Hasan Malik bin Kamâl-aldin Muhammad Nâji bin Malik Nuṣrat of Cārwarah, commonly called *Ra'is almulkî* (see fol. 4^a), A. H. 1027 (A. D. 1618), see fol. 3^b, l. 11, and completed about A. H. 1030 (A. D. 1621), see Bodleian Cat., Nos. 316 and 317; Rieu i.

p. 297 sq.; J. Aumer, p. 98; H. N. Wilson, an Essay on the Hindû History of Cashmir, Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; and D. J. F. Newall, a Sketch of the Mahomedan History of Cashmere, Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854, pp. 409-460. This copy begins in the usual way:

ای آنکه جهان بوحثت تست گواہ
کس را نبود در حرم کنه توراہ

but it is almost twice as large as the copies described in the above-mentioned catalogues, and the reason is obvious. Our copy consists of *two portions*, the first of which contains, like all the other copies, the *history of Kashmîr*, on ff. 1^b-237^a, and concludes with these significant words: تا اینجا حقیقت پادشاهان کشمیر. باتمام رسید، حالا حقیقت پادشاهان ولایات ابتداست. Consequently the *second portion*, on ff. 238^a-387^b, contains a general history of all the *contemporary* dynasties in the different parts of Irân, Tûrân, Transoxania, etc., in six bâbs; the beginning is unfortunately missing, it opens abruptly: لشکر شد بعد از پسرش یعقوب الی.

Bâb I comprises the history of the Tâhirides, Sâmanides, Ghaznawides, Ghûrides, Bûyides, the Saljûks, the Khwârizmshâhs, the Atâbegs, the Ismâîlis, and the Karâkhitâ'i Sultâns, on fol. 238^a.

Bâb II: The Moghul emperors, on fol. 281^b.

Bâb III: The kings who ruled after Sultân Abû Sa'id in Irân, from the Cûpânians to the Sarbadârs, on fol. 295^b.

Bâb IV (here wrongly styled فصل چهارم): Timûr and his successors, on fol. 322^b.

Bâb V: The Karâ-koynulû and Âk-koynulû Sultâns, on fol. 345^b.

Bâb VI: The Sultâns who ruled over Transoxania and Khurâsân after A. H. 906 (A. D. 1501), on fol. 363^a.

At the end of this *second portion* is written: تمام شد تاریخ کشمیری, consequently there is no doubt that this second portion really forms a part of that work. It is probably based on the لبّ التواریخ, Kism III, see above, Nos. 101-103.

No date. This copy belonged formerly to Mr. W. Chambers.

No. 1100, ff. 387, ll. 13; clear and distinct Nasta'liq; size, 13½ in. by 8½ in.

511

Ta'rikh-i-Kashmîr (تاریخ کشمیر).

A fourth history of Kashmîr, based on the same original Sanskrit work of Râjataranginî, by Narâyan Kûl, with the takhalluṣ 'Ājiz, a Hindû Brahman of Kashmîr, composed A. H. 1122 (A. D. 1710); comp. ff. 3^b, ll. 4 and 5, and 4^a, l. 7.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الی.

A full description of this work is given in Rieu i. p. 298; other copies in G. Flügel ii. p. 191, and the Bodleian Catalogue, No. 318; compare also Wilson's

Essay on the Hindû History of Cashmir, in Asiatic Researches, vol. xv. p. 5 sq., Serampore, 1825.

Dated the 29th of Rabi'-althânî (ربیع الثانی, sic!), A. H. 1215 (A. D. 1800, Sept. 19), at Banglûr (بنگلور). Purchased at Seringapatam, 1802, by J. H. Feile, and presented by him to the library, Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

14. J. 23, ff. 123, ll. 15; Nasta'liq; size, 8½ in. by 6 in.

512

Another copy of the same.

Beginning as in the preceding copy. Author's name and date appear on ff. 5^a, l. 3, and 6^a, l. 3. Dated, by Makhdûm Sharif, the 27th of Rabi'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 27), at Seringapatam.

No. 2491, ff. 255, ll. 11; large Nasta'liq; size, 8½ in. by 6 in.

513

Wâkî'ât-i-Kashmîr (واقعات کشمیر).

A fifth history of Kashmîr, from the oldest times down to A. H. 1160 (A. D. 1747), by Muhammad A'zam, son of Khair-i-Zamân Khân (see fol. 4^a, l. 12), who commenced this work A. H. 1148 = A. D. 1735 (fol. 4^a, last line), and dedicated it to the emperor Muhammadshâh (fol. 4^b, l. 6). The title of the book is a chronogram for the year in which it was commenced, but the author did not finish it before A. H. 1160, see Bodl. Catalogue, No. 319, and Rieu i. p. 300 (the versified chronogram, however, quoted there is not found in this copy). The chief aim of the compiler was to supply especially biographical notices and extracts from the writings of the principal shaikhs, 'Ulamâs, and poets of Kashmîr, which were entirely wanting in works previously written on Kashmîr, and being more or less mere translations from the old Hindû work Râjataranginî.

Beginning, on fol. 3^a: زینت صفحات دفتر ابداع و ایجاد و نزہت طبقات منظر عالم کون فساد الی.

The book is divided into a mukaddimah, three kisms, and a khâtimah, viz.:

Mukaddimah: Description of Kashmîr, on fol. 4^b (در بیان احوال و صفات این شهر).

Kism I: Hindû Râjahs, on fol. 8^a (در حالات ارباب). حکومت که پیش از دور ظهور اسلام درین ملک حکمرانی کردند).

Kism II: Muslim rulers, on fol. 22^a (در حالات). سلاطین که بعد سطوع فروغ اسلام بسلطنت رسیده اند (و از کشمیر برخاستند).

Kism III: Moghul emperors, from Akbar to Muhammadshâh, on fol. 75^a (در ذکر سلاطین دودمان علیّه). چغتائیّه که متصرف این شهر شدند تا زمان اختتام این (رساله).

The heading in the text runs here thus (the number of the kism being omitted): بیان آغاز تصرف سلاطین سلسله علیّه تیموریّه در صوبه کشمیر.

Khâtimah: Curiosities of Kashmir, on fol. 192^b (در بیان بعض عجائب و غرائب که خاصه این شهر است).

Dated the 12th of Šafar, A.H. 1217 (A.D. 1802, June 14). On ff. 1^b and 2^a a short enumeration of the reigns of the Šarkī Sultāns of Jaunpūr. A. Welland, Feb. 4, 1810.

No. 1429, ff. 195, ll. 12-17; very unequally written, both in Nasta'liq and Shikasta; size, 10½ in. by 8 in.

Maisûr.

514

(نسب‌نامه راجهای میسور) Nasabnâma-i-Râjahâi-Maisûr. This is the same short account of the Râjahs of Mysore and Nagar, the dates of their birth, wives and children, which is noticed by W. Morley, Cat., pp. 86 and 87, and is entitled there: احوال راجهای میسور و نگر; it is styled here, in the short preface on fol. 1^b: حقیقت راجهای میسور و نگر.

The little work was originally written in the Carnata language, and by order of Tipû Sultân two Persian translations were made of it, by Asad Anwar and Ghulâm Husain (see fol. 2^a, l. 2). One of these is represented here; as date appears, on fol. 1^b, ll. 2-4, A.H. 1212, 20th of Dhû-al-ḥijjah (A.D. 1798, June 5). It begins with Timmarâj and goes down to Ḥaidar 'Alī (about 266 years). Beginning of the preface: از حضور لامع النور حضرت ظل الله الملك المتان تیبوالخ.

Bibliotheca Leydeniana.

No. 2452, ff. 1-31, ll. 13; Nasta'liq; size, 8½ in. by 6¼ in.

515

Another copy of the same.

Beginning the same as in the preceding copy. It is styled here: فهرست راجهای میسور و نگر. No date.

No. 1241, ff. 43, ll. 10; Shikasta; size, 7½ in. by 4¼ in.

516

(قصه حیدر علیخان) Kiṣṣa-i-Ḥaidar 'Alikhân.

A biography of Nawwâb Ḥaidar 'Alikhân of Mysore, from his rise to his death in the beginning of Muḥarram, A.H. 1197 (A.D. 1782, December; see fol. 43^a, ll. 4 and 5), by an anonymous author (according to a notice on the fly-leaf his name was Munshi Amir), who during the last two years of Ḥaidar 'Alī's reign was in the service of Captain John Kennaway (see fol. 42^b, ll. 1 and 2: (کپتن جان کنوی), and returned to his native town of Ḥaidarâbâd the last of Dhû-al-ḥajjah, A.H. 1196 (A.D. 1782, Nov. 6). He was an eye-witness of the last deeds of the hero of this book.

Beginning: ستایش ناصری که بعددگاری فوج لطفش کشور کشایان را الخ.

No date. Another copy of the same history in Rieu iii. p. 1033.

No. 3079, ff. 44, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

517

(احوال حیدر علی خان) Aḥwâl-i-Ḥaidar 'Alikhân.

Another biography of Nawwâb Ḥaidar 'Alikhân of Mysore, from his birth to his death in A.H. 1197, by an anonymous author, who compiled this work at the request of Mr. Richard Johnson; see fol. 3^a, l. 8. It is divided into nine bâbs:

1. در حسب و نسب او, on fol. 4^a.
2. در چگونگی روزگار او, on fol. 6^b.
3. در ترقی دولت او و متصرف گشتن در اکثر امکنه, on fol. 8^b.
4. در سلوک او با رفقای خود در بنم و رزم دائم الاوقات, on fol. 45^b.
5. در جمع کردن او زنه‌ای بسیار و سلوک او با ازواج خود, on fol. 50^b, first line.
6. در رویه او با تعلقه‌داران و سوداگران, on fol. 52^a.
7. در اوقات خست و سخاوت و قوت حافظه او, on fol. 53^b.
8. در تقید و احتیاط او در ملک خود از مردم و طریقه, on fol. 56^b.
9. در گذشتن او از دنیا, on fol. 58^b.

Beginning: بر صورت نویسان معانی دقائق و معنی شناسان صور حقائق روشن و بر کاشفان امور غامضه ماضی و حال الخ.

Comp. Col. W. Miles' 'History of Hydur-Naik,' London, 1842, the translation of Mir Husain 'Alī's Nishân-i-Ḥaidarī (see below, No. 522).

This biography was compiled A.H. 1199, and this copy is the author's autograph, finished the 5th of Rajab in the same year (A.D. 1785, May 14).

No. 1978, ff. 1-60, ll. 10; Shikasta; size, 9¼ in. by 5 in.

518

(تواریخ حیدری) Tawârikh-i-Ḥaidarī.

A third, much more detailed history of Ḥaidar 'Alikhân, from his birth in A.H. 1125 (A.D. 1713; according to another biography, described in Rieu ii. p. 802^a, he was born A.H. 1131 = A.D. 1719) to his death and the accession of his son Tipû Sultân in A.H. 1197, by Lâla Bud Singh, with the takhalluṣ Munshi (see fol. 14^a, l. 2), who spent three years in the compilation of this work (see fol. 19^a, l. 5). A date of composition is not given, but it appears to have been written very soon after Ḥaidar 'Alī's death. The author is no doubt identical with Budh Singh of the Khatri caste, who wrote, by desire of Major James Mordaunt, a short account of the Sikhs, styled رساله نانک شاء, about A.H. 1197; see Rieu ii. p. 860. The history begins with an account of Ḥaidar 'Alī's ancestors, on fol. 21^a; the story of Ḥaidar 'Alī's birth is found on fol. 29^a.

Beginning: بدائع نگار صور بیچونی و صنائع طراز: اشباه بی نمونی الخ.

Dated at Patna the first of Rabīʿ-alākhar, A. H. 1217 (A. D. 1802, Aug. 1). The full title on the fly-leaf is:
تواریخ نواب حیدر علیخان بہادر.

Bibliotheca Leydeniana.

No. 2636, ff. 220, ll. 9; large Nastaʿlīk; size, 8 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

519

Another copy of the same.

This copy is complete, but very badly written, and without any date. Beginning the same as in the preceding copy. Account of the ancestors of Ḥaidar ʿAlī, on fol. 10^a; of his birth, on fol. 13^a. Author's name on fol. 7^a, l. 7.

Bibliotheca Leydeniana.

No. 2494, ff. 95, ll. 13; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

520

A fragment of the same.

This fragmentary copy agrees with No. 2636 (518 above) as far as fol. 48^a, where the advance to the fortress of Karnūl (Kannūl or Kurnool, کرنول, in the Presidency of Madras, see Rieu i. p. 332) is described, corresponding to fol. 102^a in No. 2636. The remaining portion we have not been able to trace in that copy; for instance, on ff. 48^b-50^a a mathnawī in praise of the capture of the hill-fort of Gūti (Gutti or Gooty, گوتی, in the district of Bellary) appears, which is not found in No. 2636. That capture took place in A. H. 1187 (A. D. 1773, 1774).

Bibliotheca Leydeniana.

No. 2622, ff. 55, ll. 13-15; Shikasta; size, 8 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in.

521

Sultān-altawārikh (سلطان التواریخ).

A history of the Sultāns of Mysore, viz. Fath Nāik, Ḥaidar ʿAlī, and Tipū Sultān, by an anonymous author, dedicated to Tipū (see fol. 10^a, l. 5, and fol. 12^b, last line). It is divided into two daftars, the first dealing with the history of Tipū's father and grandfather, who are respectively called فردوس آشیانی and جنت مکانی; the second relating the events in the reign of Tipū himself, who is called ظلّ الہی (the shadow of God), down to the march on کلیانور (see fol. 154^b sq.). The first daftar begins on fol. 13^a, the second (without this heading) in eighteen guftārs on fol. 16^a. The third and fourth years of Tipū's reign (A. H. 1199-1200 = A. D. 1785 and 1786) commence on fol. 93^a, the narrative of his march on Calicut on the Malabar coast (fifteenth guftār) on fol. 140^a. The eighteenth and last guftār, beginning on fol. 160^b, contains a detailed genealogy of Tipū, but is apparently imperfect.

Beginning: سلطان نشاتین صوری ومعنوی الفاظ ومعانی ستایش و نیایش پادشاه علی الاطلاق است جل جلالہ و عَمَّ نوالہ الخ.

On fol. 1^a this book is styled خداداد کتاب تواریخ.

Bibliotheca Leydeniana.

No. 2748, ff. 166, ll. 11; large Nastaʿlīk; size, 8 $\frac{1}{4}$ in. by 5 $\frac{5}{8}$ in.

522

Nishān-i-Ḥaidari (نشان حیدری).

Special history of the reigns of Ḥaidar ʿAlī and his son Tipū Sultān of Mysore, completed A. H. 1217 (A. D. 1802), see fol. 250^b, last line (in Rieu i. p. 331^b it is stated that the work was written at the close of A. H. 1213, which probably only means, that the last events, related in it, refer to that year), by an eye-witness of the events related, and a servant of both Sultāns, from A. H. 1167 to 1213 = A. D. 1754-1799 (see fol. 2^a, ll. 7-9), Mīr Ḥusain ʿAlīkhān Kirmānī, and entitled نشان حیدری, see fol. 3^a, l. 2, comp. W. Morley, p. 87, where a fuller title is given, viz. نشان حیدری و خروج و نزول دولت تیپو سلطان.

The same author wrote in A. H. 1215 (A. D. 1800; 1801) the تذکرۃ البلاد والحکم, or history of some principalities of the Bālāghāt country (see Rieu i. p. 331 sq.). The present work begins, after the introduction, on fol. 3^b, with an account of Ḥaidar ʿAlī's ancestors (ذکر جدّ و آبای حیدر علیخان بہادر در طریق اجمال; from A. H. 1163 = A. D. 1749, the year of Tipū's birth and the rise and progress of Ḥaidar ʿAlī's power (on fol. 13^a, first line), the history becomes more detailed, and every subsequent year is marked by a special heading.

Ḥaidar ʿAlī's death and Tipū Sultān's accession (A. H. 1197) are related on fol. 157^b sq.

Tipū's death in A. H. 1213 (A. D. 1799), on fol. 241^a sq., followed by a short enumeration of his virtues, manners, etc.

Beginning of the introduction, on fol. 8^b: زبور نام آوری شاهد قلم وزبان وزیب انجمن آریان حقیقہ شرح و بیان حمد قادریست الخ.

The first nine leaves are misplaced; their proper order is: ff. 8, 2-7, 1, 9. This work has been translated for the Oriental Translation Fund by Col. William Miles: 'The History of Hydr Naik,' London, 1842, and as sequel to it, 'The History of the Reign of Tipū Sultān,' London, 1844. Copied by Sayyid Ibrāhīm.

No. 2580, ff. 251, ll. 15; large and clear Nastaʿlīk; size, 10 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

523

Another copy of the same.

This excellent copy begins in a different way, viz.: شیرازہ دفتر متفرق اخبار عالم و جامع مجموعہ افراد اوضاع متباین کا قہ امم حمد مالک ملکیت کہ الخ, but in every other respect it agrees completely with the previous copy. The author's name, Mīr Ḥusain ʿAlī, son of Sayyid ʿAlī alkādir alkirmānī, appears on fol. 2^b, l. 4; the title on fol. 2^b, l. 10. The chapter on Ḥaidar ʿAlī's ancestors begins on fol. 3^a; that of Tipū's birth, in A. H. 1163, on fol. 10^b; that of the events of A. H. 1213, and of Tipū's death, on fol. 209^b. The date of completion is given in full as 9th of Rajab, A. H. 1217 (A. D. 1802, Nov. 5), on fol. 220^a, l. 6.

No. 3179, ff. 220, ll. 17; Nastaʿlīk; size, 10 $\frac{1}{4}$ in. by 8 $\frac{3}{4}$ in.

524

A fragment of the same.

A small portion of the *Nishân-i-Haidarî*, from the beginning to the reduction of the fort of Bâlapûr (commonly called Ballapoor, in Mysore), by Haidar 'Alikhân, in A.H. 1172 = A.D. 1758, 1759 (see the last chapter-heading on fol. 13^a, corresponding to No. 2580 (522 above), fol. 41^a). The last words of this fragment, *نواب ظفرمند گذاشته خود به پناه دامن* (No. 2580, fol. 45^a, l. 1). Beginning of the preface on fol. 10^b: *زبور: نام آوری شاهد قلم و زبان و زیب انجمن آریان الخ*. The leaves of this fragment are curiously misplaced by the binder; their proper order is: ff. 10, 2-9, 1, 17-36, 11-16.

No. 3081, ff. 36, ll. 15; careless Nasta'lik; size, 8 in. by 5½ in.

525

Letters of Tipû Sultân.

The first volume of a large collection of letters and notes, by the famous Sultân Tipû of Mysore, presented to the library by Lieut.-Col. W. Kirkpatrick, 13th April, 1811, and annotated throughout by him. It contains, according to a note prefixed to the volume (besides more than 600 others), all the letters which appeared in the 'Selected Letters of Tippoo Sultan,' published by Black, Parry, and Co. (see preface to that work for an explanation of the confusion which prevails in the arrangement of these letters), and covers the years A.H. 1198-1201 (A.D. 1784-86, 87). This volume brings the correspondence down to the end of the 12th month of the year *دلو* = A.D. 1786-87, and consists of five parts, viz.: I. ff. 1-90, copied April 5th, 1800; II. ff. 91-152; III. ff. 153-241, copied 17th May, 1800; IV. ff. 242-293; V. ff. 294-356.

Address of the first letter, on fol. 1^a: *هشتم ماه جعفری سال جلو بنام راجه رام چندر*.

No. 2100, ff. 356, ll. 15; Nasta'lik; size, 7½ in. by 4¾ in.

526

Copies of orders by Tipû Sultân.

No. 2102, ff. 6; Shikasta; size, 7½ in. by 4¾ in.

527

Historical miscellanies.

Chiefly relating to the Nizâms of Haidarâbâd, the rulers of Bijâpûr, Haidar 'Ali of Mysore, and the Marattah and Afghân invasions of India.

1. *احوال نامه حيدر نائک*, on ff. 1-8^b. A short biographical sketch of Haidar 'Ali; comp. No. 517 above.

2. *احوال نامه نظام الملك بهادر آصف جاه*, on ff. 9^a-22^b. Account of Nizâm-almulk Âsafjâh I, who died A.H. 1161 (A.D. 1748); see above, Nos. 467 sq.

3. *احوال نامه کرنول که جد همت خان بهادر افغان*, on ff. 23^a-38^a; comp. about Karnûl (or Kurnool), No. 520 above.

4. *احوال رگهنا ته راو*, in A.H. 1187 (A.D. 1773), after Narâyan Râo's assassination by Raghunâth Râo, on ff. IND. OFF.

39^a-41^b, and *کیفیت راکهو، این است که بعد مردن بالاجی راو، پسران که مادھو راو باشد بجای پدر نشست الخ*, on ff. 42 and 43. (The accession of the Marattah chief Bâlâji Râo took place in A.H. 1153 (A.D. 1740), that of Râgho or Raghoji in Nâgpûr, in A.H. 1187; comp. Rieu i. pp. 323, 326, 327, and 329.)

5. *کیفیت بیجاپور*, on ff. 44^a-45^a.

6. *کیفیت دانستن احوال پونه*, on ff. 46^a-47^b (Poona under the Marattahs).

7. *کیفیت احوال تیغ جنگ بهادر*, on ff. 48^a-53^a.

8. *احوال نامه پسران نظام الملك بهادر آصف جاه*, on ff. 54^a-64^b.

9. On ff. 65^a-72^a, without any heading: Generations of old Persian Pahlawâns and Indian Râjahs.

10. *کیفیت احوال ضابط جنگ مبارز الملك*, on ff. 73^a-90^a (*Dâbitjang*, Amir under Nizâm 'Alikhân of Haidarâbâd, died A.H. 1195 (A.D. 1781); see Rieu i. p. 323).

11. *کیفیت موسی بهوشی*, on ff. 91^a-94^b.

12 and 13. Two copies of the same treatise: *احوال بهاو مرهتہ و سبب آمدن او بهندوستان و کشته شدن او با تمام همراهیان در محاربه احمد شاه ابدالی به حدود پانی پت* (Bhâo is Sedâsheo Râo Bhâo, and the battle of Pânipat took place in A.H. 1174 (A.D. 1761), see above, No. 487). The first copy on ff. 95^b-109^b, the second on ff. 110^b-123^a, both written by the same Baksh-allâh; the first is dated the 19th of Sha'bân, without any year; the second, the 24th of Jumâdâ-alawwal, A.H. 1197 (A.D. 1783, April 27), at Calcutta.

14. *احوال نواب برهان الملك وغيره*, on ff. 124^b-135^a (Burhân-almulk Sa'âdatkhân, originally called Mir Muḥammad Amin, the founder of the Oude dynasty, died shortly after the battle of Karnâl, A.H. 1151 (A.D. 1738), see Rieu i. p. 308^b).

15. *کیفیت نواب حیدر جنگ بهادر مرحوم*, on ff. 136^a-149^b.

16. *احوال پادشاهان بیجاپور که از اولاد یوسف عادل شاه*, on ff. 150^a-155^b.

17. *احوال سلاطین بیجاپور که مشهور بعادل شاه است*, on ff. 156^a-172^a; see for both items above, Nos. 454 and 455.

18. *احوال راجه سولاپور و راجه سرپرنگ پتن* (Solapore in Bijâpûr and Seringapatam in Mysore), on ff. 173^a-184^a.

Those portions which are written in Shikasta are transcribed by Muḥammad 'Abdallâh; on fol. 38^a appears the date 1808. This copy formerly belonged to Mr. Richard Johnson.

No. 1543, ff. 184, written partly in Shikasta (viz. ff. 1-38, 44-94, and 136-184), ll. 13, partly in Nasta'lik (viz. ff. 39-43 and 95-135), ll. 15-17; size, 10½ in. by 6¾ in.

528

Historical miscellanies.

Historical and other pieces, written by various hands, and containing, among altogether worthless fragments:

1. Account of the events of A.H. 1197 (A.D. 1783), the first year of Tipû Sultân's reign, on fol. 1^b.

2. Account of the events of A.H. 1198 (A.D. 1784),

Tipû's second year, on fol. 20^a (ff. 21^b and 22^a left blank, as well as the larger portion of fol. 21^a).

3. Account of the events of A.H. 1199-1200 (A.D. 1785 and 1786), etc., on fol. 24^b (a lacuna between ff. 37 and 38, another between ff. 39 and 40).

4. Statistical accounts of the Dârûghas, or police inspectors, the Sirdârs, the British power in India, Indian Râgs and Râginis, and an endless number of other small items, ghazals and rubâ'is, by Hasan 'Ali 'Izzat, Zain-al-'âbidin (the former author of the Mufarrih-al-kulûb, a work on the music of Mysore, the latter of the Fath-almujâhidin), and others, on fol. 46^a sq. As dates for some of the statistical items appear the years of Muḥammad's birth (مولود محمد), 1224 and 1226, comp. ff. 47^a and 52^a.

Bibliotheca Leydeniana.

No. 2548, ff. 69, ll. 15 and less; Shikasta, by different hands; size, 11½ in. by 8 in.

Seringapatan.

529

A short historical account of Seringapatan (سری رنگ) and its Rājahs, their contests with Haidar 'Ali and Tipû Sultân of Mysore, and the final annexation of the district to the English territory, from A.H. 1144 to 1214 (A.D. 1731-1800). Beginning: کیفیت راجه سری رنگ پتھن و خانمان ولوایان راجه مذکور و تاراجی ریاست آنها بممر دغای حیدر علی خان بهادر وغیره الخ.

Bibliotheca Leydeniana.

No. 2682, ff. 16, ll. 13; Nasta'lik; size, 9½ in. by 7½ in.

530

A similar account of Seringapatan, and the contest with Haidar 'Ali, beginning: کیفیت ریاست سری رنگ پتن و دغای حیدر علی خان بهادر الخ.

No date. Bibliotheca Leydeniana.

No. 2598, ff. 22, ll. 11-12; Shikasta; size, 9½ in. by 7 in.

531

Another more detailed account of Seringapatan, and the contest of its rājahs, with Haidar 'Alikhân and Tipû Sultân, down to the latter Sultân's death, A.H. 1213 (A.D. 1799), and the annexation of the territory by the English.

Beginning: پس از حمد کردگار کارساز روزگار که خالق جملة مخلوقات جهانست الخ.

The full title (as given on ff. 57^b, last line, and 58^a, ll. 1 and 2) is: در ذکر ریاست راجه های سیرنگ پتن و نواب حیدر علیخان بهادر جت مکان و حضرت تپو سلطان شهید پادشاه غازی ملک کرناتک.

No date.

No. 3057, ff. 57-112, ll. 12; Nasta'lik; size, 8½ in. by 5½ in.

Kurg.

532

Alḥwâl-i-Mulk-i-Kurg (احوال ملک گرج).

A short history of the conquest of the realm of Kurg (Coorg), nine manzils from Seringapatan, in A.H. 1187

(A.D. 1773, 1774), during Haidar 'Ali's reign in Mysore. The date is expressed in the following funny way (see fol. 62^a, ll. 3 and 4): از قصائد اثنا عشره هجرت در قصیده: دوازدهم بیت هشتاد و هفتم. The author's name is not mentioned. A short additional piece is found on fol. 75^a. Beginning: قلم رقم سنج اخبار فتوحات ابواب اظهار حقائق ملک گرج الخ.

No date.

No. 1978, ff. 61-75^a, ll. 10; Nasta'lik, mixed with Shikasta; size, 9½ in. by 5 in.

533

A comprehensive history of the Rājahs of Kurg, from A.H. 1047 (year of the Kali Yug 4734) to A.H. 1222 (A.D. 1637-1807), compiled by order of the late Rājah Wirājandar (or Wir Rājandar) Wadiyar, the son of Lan-krājandar Wadiyar, the son of Apājirājandar. This work was translated from Canarese sources (as Rieu states, by Husainkhân Lûhâni, whose name we cannot detect in this copy), and commenced A.H. 1211 (year of the Kali Yug 4898)=A.D. 1796, 1797, see here fol. 1^a, last line, comp. Rieu i. p. 333. The story of the Rājah's ancestors begins on fol. 1^b, first line.

Beginning: بعد از حمد و ستایش ایزد متعال ذو الجلال و تحیات و اقیات الخ.

This copy is dated the 4th of Jumâdâ-alawwal, A.H. 1240 (A.D. 1824, Dec. 25), by Munshi Fakhr-al-din.

No. 2848, ff. 109, ll. 19; Shikasta; size, 12 in. by 8½ in.

V. HISTORY OF PERSIA.

534

Kitâb-almu'jam fi âthâr-i-mulûk al'ajam (کتاب المعجم فی آثار ملوک العجم).

History of the kings of Persia, from Gayûmarth to Anûshirwân, by Faḍl-allâh al-Husaini, who dedicated this work to Nuṣrat-al-din Aḥmad, the ruler of Lûristân (died A.H. 733=A.D. 1332, 1333), comp. Bodleian Cat., No. 285; Rieu ii. p. 811^b; H. Khalfa v. p. 629; W. Morley, p. 132; J. Aumer, p. 78; W. Pertsch, Berlin Cat., pp. 420 and 421. Edited at Taharân, 1843. It was translated into Turkish under the title of بلاغت نامه or ترجمان بلاغت, see Pertsch, loc. cit.

Contents: Introduction, on fol. 1^b. Beginning: بسم الله... تیمتاً بذکره الاعلی ان اول ما یفتح به الخ. Reign of Gayûmarth on fol. 11^b, of Hûshang on fol. 23^a, of Tahmûrath on fol. 34^a, of Jamshid on fol. 45^b, of Dah-hâk on fol. 52^b, of Faridûn on fol. 58^b, of Minûcihr on fol. 68^b, of Afrâsiyâb on fol. 78^b, of Kaiḡubâd on fol. 82^b, of Kaiḡâ'ûs on fol. 86^a, of Kaiḡhusrau on fol. 88^b, of Luhrâsp on fol. 93^a, of Gushtâsp on fol. 95^a, of Bahman bin Isfandi'yâr on fol. 98^a, of Dârâ-i-Akbar on fol. 100^a, of Iskandar on fol. 102^a, of Ardashir bin Bâbak on fol. 110^a, of Shâpûr on fol. 113^a, of Hurmuz on fol. 116^a, of Narsi bin Bahrâm on fol. 117^a, of Hurmuz bin Narsi on fol. 117^b, of Shâpûr bin Shâpûr on fol. 121^a, of Yazdajird on fol. 121^b, of Bahrâm on fol. 122^b, of Yazdajird bin Bahrâm on fol. 130^a, of Anûshirwân on fol. 132^a.

Dated the 21st of Jumâdâ-althânî, A.H. 1021 (A.D.

1612, August 19), by Shâh 'Abd-alghafûr, who copied it at the request of Mirzâ Mir Kalân at Kâbul. On the last two pages there is added a short glossary of foreign words, occurring in this work, explained in Persian.

No. 69, ff. 136, ll. 19; Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

535

Another copy of the same.

Beginning as in the preceding copy. Gayûmarth on fol. 13^b, Hûshang on fol. 28^a, Tahmûrath on fol. 40^b, Jamshid on fol. 54^b, Dabḥāk on fol. 63^a, Faridûn on fol. 70^a, Minûcihr on fol. 82^a, Afrâsiyâb on fol. 94^b, Kaikubâd on fol. 98^b, Kaikâ'ûs on fol. 103^a, Kaikhusrau on fol. 106^a, Lulrâsp on fol. 111^b, Gushtâsp on fol. 114^a, Bahman bin Isfandiyâr on fol. 117^b, Dârâ-i-Akbar on fol. 119^b, Iskandar on fol. 121^b, Ardashîr bin Bâbak on fol. 131^a, Shâpûr on fol. 134^b, Hurmuz on fol. 137^b, Narsi on fol. 138^b, Hurmuz bin Narsi on fol. 139^b, Shâpûr bin Shâpûr on fol. 143^a, Yazdajird on fol. 144^a, Bahrâm on fol. 145^b, Yazdajird bin Bahrâm on fol. 154^a, Kûbâd on fol. 155^a, Anûshirwân on fol. 156^a.

Dated 23rd of Šafar, A. H. 1028 (A. D. 1619, Feb. 9), by 'Abd-al'aziz bin 'Abd-alkubâd. Index on ff. 161 and 162. Bibliotheca Leydeniana.

No. 2780, ff. 162, ll. 17; Nasta'liq; worm-eaten, but carefully mended; size, 9½ in. by 4½ in.

536

A very detailed history of the rise of the Šafawî dynasty, the origin of the priestly state in Ardabil and the ancestors of Shâh Isma'il, as well as the reign of that first king of the Šafawî dynasty (A. H. 909-930 = A. D. 1503-1524), which fills the main portion of this work. Unfortunately the MS. is defective at the beginning, and neither title nor author's name can be ascertained. There are, moreover, no distinct subdivisions, and dates are scarcely ever given. On a piece of paper, pasted on one of the fly-leaves, it is styled:

تاریخ اسمعیل. Whether any other copy of this highly valuable history is extant in a European library we are unable to find out; all that can safely be stated is that it is neither identical with the *أحسن التواریخ* (see Bodleian Cat., No. 287), nor with the fourth chapter of the third volume of the *حبيب السیر* (see No. 88 sq. in this Cat.). It ends on fol. 305^b with the accession of Shâh Tahmâsp, A. H. 930; last words: *و حضرت شاه طهماسب ... بهادر خان خلد الله ملكه را آوردند در دار السلطنة تبریز بر تخت نشاندند*.

Ff. 306^a-312^b are filled with a kind of genealogical and chronological table of the Šafawî dynasty, incomplete at the end (the last leaves being partly torn away), beginning with A. H. 892 (see fol. 306^b, l. 4) = A. D. 1487, the year of Shâh Isma'il's birth; the last date that can be found in the text itself is A. H. 1015 (A. D. 1606), on fol. 311^b, lin. penult., but according to the preliminary index on fol. 306^a, these lists were to go down to the reigns of Shâh Šafi II, i. e. Shâh Sulaimân (who succeeded his father, 'Abbâs II, A. H. 1077 = A. D. 1666).

No. 1877, ff. 312, ll. 14; Nasta'liq, by many different hands; size, 8½ in. by 5½ in.

537

Futûḥât-i-Humâyûn (فتوح همایون).

A defective history of the first twelve years of the reign of Shâh 'Abbâs the Great, from his accession, A. H. 996 (A. D. 1588), to A. H. 1007 (A. D. 1598, 1599), the year of the conquest of Khurâsân, and the date of the composition of this work (the title is a chronogram, see fol. 111^b, l. 2), compiled by Siyâkî Nizâm (سیاکی نظام), see fol. 8^b, l. 6, and dedicated to Shâh 'Abbâs. He gave to the book this peculiar title, because, as he says, the first twelve years of 'Abbâs' reign witnessed twelve different conquests, and the name of the Shâh شاه عباس حیدری consists itself of twelve letters. It is divided into a preface, styled *کرامت*, with seven *اشاره*, see fol. 13^b, and twelve *فتوح*, but unfortunately this copy contains only the *کرامت* and the twelfth or last *فتح* (فتح دوازدهم در) *ذکر توجه آیات نصرت آیات بصوب خراسان*, which begins in the middle of Shâhân, A. H. 1006 (A. D. 1598, March), on fol. 16^b. Between ff. 15^b and 16^b all the other eleven *فتوح* are missing (fol. 16^a is left blank).

Beginning: لطیفترین گوهری که مؤرخان بلاغت نظام و منشیان فصاحت هر قسام در رشته عبارت انتظام دهند حمد و ثنای قادر لایزالست الخ.

Copied in Ramaḍân, A. H. 1059 (A. D. 1649, Sept.).

No. 955, ff. 114, ll. 11; Nasta'liq; size, 7½ in. by 4½ in.

538

Ta'rikh-i-'âlamârâi-'abbâsi (تاریخ عالم آرای عباسی).

A complete copy of Iskandar Munshi's history of Shâh 'Abbâs the Great and his predecessors in the Šafawî line, originally completed A. H. 1025 (A. D. 1616), but afterwards continued to 'Abbâs' death, and the accession of Shâh Šafi in A. H. 1038 (A. D. 1629), comp. Bodleian Cat., Nos. 289-299; Rien i. p. 185 sq.; W. Morley, p. 133 sq.; W. Pertsch, Berlin Cat., pp. 433-436; Erdmann in Zeitschrift der D. M. G. xv. p. 457 sq.; G. Flügel ii. p. 174 sq.; J. Aumer, p. 80; Journal Asiatique, v. (1824), p. 86 sq.; H. Khalfa vi. p. 564, etc. According to the preface, Iskandar Munshi divided his work originally into a *mukaddimah*, on the forefathers and predecessors of Shâh 'Abbâs and the virtues and eminent qualities of the Shâh himself, and two *ṣaḥîfah*, the first containing 'Abbâs' life from his birth to his accession (A. H. 978-996 = A. D. 1571-1588), the second the first thirty years of his reign (A. H. 996-1025 = A. D. 1588-1616). He afterwards added the history of the last thirteen years of his reign (A. H. 1025-1038 = A. D. 1616-1629), and subdivided the second *ṣaḥîfah* into two *maḥṣûls*, the first to contain the first *ḡarn* or generation, i. e. the first thirty years, to A. H. 1025, the second the remaining years to 1038. The latter is also styled in some Bodleian copies the third *ṣaḥîfah*. A *khâtimah*, which the author had intended to comprise wonderful stories and strange incidents of the time, was never completed.

Beginning of the whole work: چون نشر محمد کبریای الهی که بیرون از دائرة عقول و افهام است الخ.

Mukaddimah and *first saḥīfah*, on fol. 1^b.

Second saḥīfah, *first maḥṣad*, on fol. 157^b; *second maḥṣad*, on fol. 425^b.

Dated the 19th of Muḥarram, A. H. 1050 (A. D. 1640, May 11), by Dā'ūd Kātib, at Lāhūr.

No. 126, ff. 507, ll. 25; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each of the three parts; size, 13½ in. by 7½ in.

539

Another complete copy of the same.

Mukaddimah and *first saḥīfah*, on fol. 1^b.

Second saḥīfah, *first maḥṣad*, on fol. 300^b; *second maḥṣad*, on fol. 663^b. The first maḥṣad is dated the first of Jumādā-alākhar, A. H. 1052 (A. D. 1642, Aug. 27), the second maḥṣad the 27th of Rajab in the same year (A. D. 1642, Oct. 21), by 'Abd-alrashid bin 'Abd-allatīf Khushnawis.

No. 1915, ff. 776, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each of the three parts; size, 11½ in. by 6½ in.

540

The same.

Another most excellent copy of the whole work, to which only the first leaf, or rather the first page, is wanting. It opens abruptly thus: جلال حضرت مقدس نبوی و مناقب و مفاخر مرتضوی الخ preceding copy, fol. 1^b, last line.

Mukaddimah, on fol. 3^b.

Saḥīfah I, beginning with 'Abbās' birth, on fol. 52^a; Amirs and Khāns previous to his reign, on fol. 60^a; 'Ulamās and Shaikhs, on fol. 64^b; Ḥakims, on fol. 70^a; Calligraphers, on fol. 72^a; Painters, etc., on fol. 74^b; Poets, on fol. 77^a; Singers and Musicians, on fol. 80^a. The history continues on fol. 81^a.

Saḥīfah II, *first maḥṣad*, on fol. 236^b; *second maḥṣad*, on fol. 629^b.

Beginning of the year 1037, on fol. 740^b. Death of 'Abbās, on fol. 744^a. Amirs of his time, on fol. 749^b; Wazirs, on fol. 752^a. Epilogue, on fol. 755^b.

Dated the 22nd of Ramadān, A. H. 1099 (A. D. 1688, July 21), by Maḥmūd bin Muḥammad Ḥusain of Shūlistān. The first leaves are a little worm-eaten; on ff. 556^b-597^a all the headings are left blank.

No. 2890, ff. 757, ll. 19; Naskhi; size, 12½ in. by 8 in.

541

The same.

This, otherwise very good and correct copy, is severely injured at the bottom of the last four pages, and has besides a lacuna on ff. 726^a middle to 726^b end (the whole space being left blank), corresponding to No. 1915 (539 above), fol. 751^b, l. 18 middle to fol. 754^a, l. 2. Some leaves besides are worm-eaten.

Mukaddimah and *first saḥīfah*, on fol. 1^b.

Second saḥīfah, *first maḥṣad*, on fol. 237^b; *second maḥṣad*, on fol. 618^b.

Not dated. Presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3435, olim 16. J. 17, ff. 753, ll. 19; clear and distinct Nasta'lik; size, 11 in. by 6½ in.

542

Another copy of the *mukaddimah* and the *first saḥīfah* of the same work.

Beginning here: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، پرده کشای چگونگی نشر محمد کبریای الهی الخ.

Dated the 23rd of Muḥarram, A. H. 1076 (1076) = A. D. 1665, Aug. 5; collated A. H. 1147 (A. D. 1734, 1735).

No. 395, ff. 283, ll. 21; Nasta'lik; size, 10½ in. by 6 in.

543

The same *mukaddimah* and *first saḥīfah*.

Beginning as usual: چون نشر محمد الخ.

Copied A. H. 1091 (A. D. 1680), at Gwāliyār, by Ṣafi Kuli bin Naurūz-almur Turkmān.

No. 855, ff. 1-353, ll. 17; large and distinct Nasta'lik; size, 10½ in. by 6 in.

544

The same.

Dated the 22nd of Dhū-alḥijjah, A. H. 1092 (A. D. 1682, Jan. 2). All the headings are omitted.

No. 300, ff. 208, ll. 19; clear and distinct Nasta'lik; size, 14 in. by 8½ in.

545

The same.

The original portion of this copy, written in Naskhi, is a very correct one, but not dated. Beginning as usual. *Mukaddimah*, on fol. 4^b; *Saḥīfah I*, on fol. 41^a; Amirs and Khāns, on fol. 49^a; 'Ulamās and Shaikhs, on fol. 53^a; Ḥakims, on fol. 58^b; Calligraphers, on fol. 60^a; Painters, etc., on fol. 62^b; Poets, on fol. 65^a; Singers and Musicians, on fol. 68^a. Continuation of the history, on fol. 69^a.

Bibliotheca Leydeniana.

No. 2676, ff. 222, ll. 21, Naskhi in the older part; ff. 1-36, 84, 85, 157, and 158 are added by a later hand in Shikasta, ll. 25; size, 11½ in. by 7 in.

546

Another copy of the *second saḥīfah* of the same work.

First maḥṣad, on fol. 1^b, beginning: عنوان صحیفه.

سلطنت و عالم آرای پادشاهان کامگار الخ.
Second maḥṣad, on fol. 320^b, beginning: بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش دادار جهان آفرین الخ.

The first maḥṣad was copied in the month Ramadān, A. H. 1063 (A. D. 1653, July, August), the second in the month Dhū-alka'dah of the same year (A. D. 1653, Sept., October), by Muḥammad Amīn لواسانی.

No. 298, ff. 427, ll. 23; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each maḥṣad; size, 14½ in. by 9 in.

547

The same *second saḥīfah*.

First maḥṣad, on fol. 1^b; *second*, on fol. 351^b. The first is dated the twelfth of Sha'bān, A. H. 1070 (A. D. 1660, April 23), the second the same year by the same hand.

Fol. 2 must be inserted between ff. 8 and 9; ff. 252-257 very severely injured.

No. 1441, ff. 462, ll. 23; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

548

The same.

First *maḡṣad*, on fol. 1^b; second, on fol. 437^b. Good and correct copy, but not dated.

No. 1665, ff. 585, ll. 19; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each *maḡṣad*; size, 11½ in. by 6½ in.

549

Another copy of the first *maḡṣad* of the second *ṣaḡīfah*. Beginning as in the preceding copies. Dated the 25th of Rabī'-alawwal, A. H. 1058 (A. D. 1648, April 19).

No. 303, ff. 437, ll. 19; Nasta'lik; annotations and additions on the margin; illuminated frontispiece; size, 12½ in. by 7½ in.

550

The same first *maḡṣad*.

Beginning: *صیفة دوم از تاریخ عالم آرای عباسی*؛ عنوان صیفة سلطنت الخ

No date; but on the first leaf there is an entry of a former owner from A. H. 1096 (A. D. 1685).

No. 1677, ff. 427, ll. 19; Nasta'lik; the last three leaves supplied by a more modern hand; worm-eaten throughout; size, 10½ in. by 6½ in.

551

The same.

This copy, beginning in the usual way, may be older than the preceding one, since it is dated the 25th of Rajab, A. H. 1072 (A. D. 1662, March 16), by Ḥāji Darwish 'Alī, but it is somewhat defective in consequence of a lacuna after fol. 7.

No. 299, ff. 242, ll. 27; clear and distinct Nasta'lik; size, 14½ in. by 9½ in.

552

The same.

This copy has a different beginning, viz.: *حمد و مدح*؛ پروردگار حمدی سپاس و ستایش؛ the first year of 'Abbās' reign on fol. 3^a, the thirtieth on fol. 306^b.

No date. Eleventh century of the Hijrah. It is somewhat incorrectly styled on fol. 1^b: *تاریخ عالم آرا جلد اول*.

No. 2927, ff. 319, ll. 21; clear Nasta'lik; the first page supplied by a modern hand; size, 11½ in. by 7½ in.

553

The same.

Beginning as usual. No date. This copy is badly injured in many places; more than a third of each of the first five pages is entirely torn away; large water-spots.

No. 1493, ff. 199, ll. 27; Nasta'lik; size, 15½ in. by 8½ in.

554

Another copy of the second *maḡṣad*.

Beginning as usual. Dated by Muḥammad Akram

Karam-allāh Shāmlū, the 9th of Dhū-alhijjah, A. H. 1093, that is, the twenty-sixth year of 'Ālamgir's reign (A. D. 1682, December 9).

No. 855, ff. 354-563, ll. 17; large and distinct Nasta'lik; size, 10½ in. by 6 in.

555

Ta'rikh-i-Shāh 'Abbās-i-thāni (تاریخ شاه عباس ثانی).

A history of Shāh 'Abbās II, who ruled over Persia A. H. 1052-1077 (A. D. 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the poet 'Imād-aldaulah Mirzā Muḥammad Ṭāhir Waḡid of Kazwin, who was the historiographer of that king, and died nearly a hundred years old, A. H. 1110 (A. D. 1698, 1699); comp. A. Sprenger, Catal., p. 137, and the MSS. of the late Sir H. Elliot, Journal of the Asiatic Society of Bengal, vol. 23, p. 251. A fuller account of this work is found in Rieu i. p. 189, and in the Bodleian Catal., No. 301. Comp. also Catal. des MSS. et Xylogr., p. 292, and Mackenzie Coll. ii. p. 123. Shāh 'Abbās II's birth in A. H. 1041 (A. D. 1631, 1632) is related here on fol. 76^a, l. 7.

Beginning: *نیایش خالقی را سزاست که زبان محمدت*؛ *سگال را از کلمات رنگین کسوت بال طاوسی الخ*.

No date.

No. 1538, ff. 65^b-277, ll. 9; large Nasta'lik; size, 10½ in. by 7½ in.

556

The same.

Another copy without date. Occasionally marginal glosses, explaining uncommon Arabic and old Persian words.

Beginning as in the preceding copy.

No. 3031, ff. 177, ll. 15; Shikasta; size, 9½ in. by 4½ in.

557

Another slightly defective copy of the same.

Ff. 1-5^a contain a complete index of the history of Shāh 'Abbās II; on fol. 6^a the work begins abruptly thus: *والتوکل . . . درین کارخانه سبب سازی بمقتضی الخ*, corresponding to No. 1538 (555 above), fol. 75^b, l. 1.

Dated the 12th of Jumādā-alūlā, A. H. 1155 (A. D. 1742, July 15), the twenty-fourth year of Muḥammad-shāh's reign, by Khākpāi Khushḡalrāi Kāyath; the index was written two days later, the 14th of the same month.

Bibliotheca Leydeniana.

No. 2566, ff. 175, ll. 11-12; Shikasta; many headings left blank; size, 8½ in. by 6 in.

558

Ta'rikh-i-Jahānkushāi (تاریخ جهانکشی).

The well-known history of Nādirshāh, who ruled over Persia A. H. 1148-1160 (A. D. 1736-1747), together with a summary account of the events immediately preceding and following his reign, composed by Mirzā Muḥammad Mahdikhān Astarābādi, A. H. 1171 (A. D. 1757,

1758), and entitled *تاریخ جهانکشی*, or simply *تاریخ نادری*; comp. Bodleian Catal., Nos. 302-306; Rien i. p. 192 sq.; W. Pertsch, Berlin Catal., pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Catal. des MSS. et Xylogr., p. 293; A. F. Mehren, p. 23; Rosen, MSS. Persans, pp. 140 and 141, etc. Translated into French by William Jones, Paris, 1770; into English by the same, London, 1773; into German by M. Gadelbusch, Greifswalde, 1773. Lithographed at Taharân, A. H. 1260, and also at Bombay and Tabriz; published at Calcutta, 1845, for the Bengal Asiatic Society.

Beginning: *بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است که در هر عهد و اوان که اوضاع جهان منقلب و پریشان الخ*

This copy was finished at Calcutta the 23rd of Rajab, A. H. 1188 (A. D. 1744, September 29).

No. 17, ff. 306, ll. 13; large and distinct Nasta'liq; size, 12 in. by 7½ in.

559

Another copy of the same.

Good copy, finished in the month Rajab, A. H. 1192 (A. D. 1778, July, August), at Lakhnau, by Ghulâm Imâm. Beginning as in the preceding copy.

No. 157, ff. 203, ll. 15; distinct Nasta'liq; size, 12 in. by 6½ in.

560

The same.

Dated the 2nd of Šafar, A. H. 1197 (A. D. 1783, Jan. 7), by Muḥammad Ḥasan bin Muḥammad Bâkir.

No. 372, ff. 238, ll. 14; large Nasta'liq; illuminated frontispiece; size, 10½ in. by 5½ in.

561

The same.

Dated the 18th of Rajab, A. H. 1197 (A. D. 1783, June 19).

No. 3156, ff. 335, ll. 13; Nasta'liq; illuminated frontispiece; splendid binding in red and gold; size, 8½ in. by 5 in.

562

The same.

Dated the 27th of Shawwâl, A. H. 1200 (A. D. 1786, August 23).

No. 144, ff. 206, ll. 17; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

563

The same.

No date. Modern copy.

No. 2651, ff. 137, ll. 23; Nasta'liq; size, 12½ in. by 8½ in.

564

The same.

No date. Quite modern copy, collated throughout.

No. 2912, ff. 224, ll. 15; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

565

The same.

No date.

Presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818; transferred to Civil Coll. (i. e. Haileybury), August 9, 1819.

No. 3261, ff. 126, ll. 23; written by three hands, in clear Nasta'liq on ff. 2-20, 85-92, and 123-126, in careless Nasta'liq mixed with Shikasta (with some resemblance to the first hand) on ff. 69-84, and in pure Shikasta on ff. 1^b, 21-68, 93-122; size, 12½ in. by 8½ in.

566

Bayân-i-Wâqî' (بیان واقع).

A history of Nâdirshâh, from his invasion of India to his death in A. H. 1160 (A. D. 1747), and of subsequent events during the reigns of Muḥammadshâh and Aḥmadshâh, together with a narrative of the author's own travels to Persia and Arabia, by Khwâjah 'Abd-alkarim bin Khwâjah 'Akibat Mahmûd bin Khwâjah Muḥammad, originally of Kashmîr, who came to Shâh-jahânâbâd and was an eye-witness of all the principal affairs which went on during Nâdirshâh's invasion; comp. on this interesting work Rieu i. p. 381 sq., and F. Gladwin's incomplete translation, styled 'Memoirs of Khojeh Abdulkurreem,' Calcutta, 1788. According to the index, on fol. 3^a, it was originally divided into *four bâbs* and a *khâtimah*, but in the progress of his work the author must have changed his mind, for our copy contains, like those in the British Museum, *five bâbs*, the last of which brings the history down from the time of Nâdirshâh's death to A. H. 1199 (A. D. 1785), the year in which he completed this work; see the last page, l. 12: *الی الآن که سنه یکهزار و یکصد و نود و نه هجریست*. In the British Museum copies A. H. 1198 (A. H. 1784) seems to be the last date. The intended *khâtimah* is found neither here nor in any other known copy.

The title appears twice, on fol. 2^b, last line but one, and fol. 3^a, l. 12. The author's name is mentioned on fol. 1^b, last line but one, and last line.

باب اول در ذکر عروج و خروج نادر السلطان و آمدن *او به سمت هندستان* (Nâdirshâh's march to India), on fol. 4^a.

باب دوم در بیان معاودت نادر السلطان بسوی ایران و رفتن بتوران و خوارزم درین میان (Nâdirshâh's return to Îrân and march to Tûrân, Khwârizm, etc.), on fol. 27^b.

باب سیوم متضمن بعضی وقائع که از دار السلطنت قزوین تا بندر هوگلی که از بنادر متعلقه سلطنت (Events that occurred to the author in his travels from Kazwîn through Persia and Arabia back to the port of Hûgli), on fol. 68^a.

باب چهارم در ذکر بعضی از وقائع که از ابتدای ورود به بندر هوگلی تا وقت وصل وانتقال اعلیحضرت کثیر المروت پادشاه درویش صفت محمد شاه فردوس آرامگاه بظهور پیوسته (Events that took place from the

author's return to Hūglī to the death of Muḥammad-shāh), on fol. 94^a.

باب پنجم در ذکر بعضی امور که در ایام سلطنت
احمد شاه بهادر بهست آمد (Events in the reign of
Alḥmadshāh), on fol. 138^b.

الهی محفل آرد گر بذكر خود الحمد
لله الذی علم الانسان ما لم يعلم والصلوة والسلام الخ.

No. 115, ff. 156, ll. 15; Shikasta; size, 8 in. by 4½ in.

567

Fawā'id-i-Ṣafawīyyah (فوائد صفویة).

A history of the Ṣafawī dynasty from Shāh Isma'il (died A. H. 930 = A. D. 1524) to Sulṭān Abū-alfatḥ Muḥammad Mirzā Bahādurkhān alṣafawī almuṣawī alḥusainī, who lived in exile in Lucknow as pensioner of the East India Company. The work is dedicated to him by the author, Abū-alḥasan bin Ibrāhīm of Kāzwin, A. H. 1211 = A. D. 1796, 1797 (the word تاریخ forms the chronogram), see fol. 2^a, l. 1, fol. 3^a, ll. 1-5; a more detailed account of this history is given in Rieu i. p. 133 sq. and Morley, p. 137; comp. also W. Pertsch, Berlin Cat., p. 515 sq. The book is divided into two *muḥaddimas* and a *khūtimah*.

مقدمه اولی در ذکر احوال خجسته مآل سلاطین جنت
ممکن سلسله علیّه صفویّه انار الله برهانهم
history of the Ṣafawīs from Shāh Isma'il to Muḥammad Mirzā, A. H. 1211. On fol. 84^a an additional chapter begins, on subsequent events from A. H. 1212 to 1220 (A. D. 1797-1805), see the latter date on fol. 110^a; our copy contains therefore more than those in Rieu and Morley, which only go down to A. H. 1216.

مقدمه ثانیة در ذکر طوائف الملوك
dealing with the rulers who were in rebellion against the Ṣafawīs, viz. the Afghāns of Ghilza, the Afshārs, the Abdālīs, the Zandīs, and the Kājārs, down to Fath 'Alī Shāh's accession, A. H. 1212 (the history of the Kacālātīs forms no separate makālah or section here, as in Rieu's and Morley's copies).

مقاله اول در ذکر طبقه افغانه غلزه

مقاله دوم در ذکر طبقه افشاریه

مقاله سیوم در ذکر طبقه افغانه ابدالیّه درانیّه
153^b.

مقاله چهارم در ذکر طبقه زندیه

مقاله پنجم در ذکر طبقه قاجاریّه قزلباشیه

خاتمه کتاب در ذکر اختتام و انجام این مختصر وشمه از
حالات مؤرخین, on fol. 200^a.

جهان پادشاه خدائی تراست - ازل تا ابد
پادشاهی تراست - نکرانده آفرینش توئی - کشاینده چشم
بینش توئی الخ.

No date. College of Fort William, 1825.

No. 2191, ff. 302, ll. 15-17; Nasta'liq, by different hands; size, 8½ in. by 5½ in.

VI. SPECIAL HISTORY OF TABARISTĀN, THE BARMAKIS, HARĀT, TURKEY, THE KARĀ-KOYUNLŪS, THE SHĀIBĀNĪS AND ASTARKHĀNĪS OF TRANSOXANIA, AND THE AFGHĀNS.

a. *Tabaristān*.

568

Ta'rikh-i-Ṭabarī (تاریخ طبری).

Chronicle of Ṭabaristān, composed by Muḥammad bin al-Ḥasan bin Isfandiyyār in and after A. H. 613 (A. D. 1216, see fol. 39^b, ll. 11 and 12), comp. Bodleian Cat., No. 307; Rieu i. p. 202 sq.; F. Spiegel in Zeitschrift der D. M. G. iv. pp. 62-71; Sir W. Onseley, Travels, iii. p. 554, and B. Dorn, Sehir-eddins Geschichte von Tabaristan, etc. (preface, pp. 3-6). As his sources the author enumerates particularly the following three works: (1) عقود سحر و قلائد درر, by Abū-alḥasan Muḥammad alyazdādī, fol. 3^b, l. 6 (comp. Dorn, p. 4); (2) a risālah, translated for Dā'ūd Yazdī, A. H. 197 (A. D. 812, 813), by a man of Sind, 'Alā bin Sa'id, from Hindū into Arabic; and (3) another risālah, translated by Ibn al-Mukaffā' from Pahlawi into Arabic (styled جواب نامہ, according to the Bodleian copy), see fol. 5^a, ll. 4-7. Apparently, Muḥammad bin al-Ḥasan did not complete his work, since in the last portion many events are related which occurred a long time after his death (the last date mentioned here at the very end of the book is the death of Fakhr-aldaulah Ḥasan, A. H. 750 = A. D. 1349), and we must therefore assume that this chronicle was continued by another hand, more than a hundred years after the original author's lifetime. In the Bodleian copy there is a still later appendix (missing here), with short chronological notes, the last of which gives the date A. H. 842 (A. D. 1438, 1439).

حمد و ثنا و مدح بی منتها آفریدگاری را
سزاست که واهب ارواح وخالق اشباح است الخ.

The work is divided into four parts (قسم).

Kism I: در ابتدای بنیاد طبرستان, subdivided into four chapters (باب), viz. 1. ترجمه سخن ابن المقفع (The translation of Ibn al-Mukaffā'). 2. در ابتدای بنیاد طبرستان (First cultivation of Ṭabaristān and building of its cities, etc.). 3. در خصوصیات و عجائب طبرستان (Peculiarities and wonders of Ṭabaristān). 4. در ذکر ملوک و اکابر و علما و زهاد و کتاب (The kings, great and rich men, 'Ulamās, ascetics, scribes, physicians, astronomers, philosophers, poets, etc. of Ṭabaristān).

Kism II: در ابتدای دولت آل وشمگیر و آل بویه (Beginning of the dynasties of Washmgir and Buwaih in Ṭabaristān).

Kism III: در نقل ملک طبرستان از آل وشمگیر که
آخرایشان نوشیروان بن منوچهر بن قابوس بود با سلاطین
محمودیان و سلجوقیان (Kings of Ṭabaristān to Nūshirwān bin Minūcihr bin Kābūs, etc.).

از ابتدای دولت آل باوند دوم نوبت تا آخر : Kism IV (Rule of the Bāwand dynasty).

For a more detailed description of this work, we refer to Rieu and the Bodleian Cat., loc. cit. This copy was made A.H. 1032 (A.D. 1623) by Himmat ibn Rustamūāk almāzandarānī.

No. 1134, ff. 184, ll. 21; clear and distinct Nasta'liq; size, 9½ in. by 5¾ in.

b. *The Barmakis.*

569

Akhbār-i-Barmakiyān (اخبار برمکیان).

Kitāb-i-akhbār-i-Barmakiyān, styled on the fly-leaf and on fol. 1^a, تاریخ برمک and تاریخ برمک, a special history of the Barmakis or family of Barmak, the well-known ministers of the 'Abbāsides (the last of which was executed by order of Hārūn-al-rashid), translated from the Arabic original of Abū Muḥammad 'Abd-allāh bin Lābarī,—see, for instance, fol. 55, l. 3 (چنین گويد ابو محمد عبد الله بن لابرى مؤلف اول اين كتاب در جمله مؤلف عربى ابو محمد عبد) 9. l. 102, and fol. 102, l. 9 (چنين گويد ابو القاسم طابقي (طائفى) كه مؤلف اصلست) ff. 11^b, l. 7, and 31^a, l. 13 (ابو القاسم طابقي كه مؤلف) 13. l. 31^a, into Persian, by Dīyāi Baranī (ضياء), the author of the تاریخ فیروز شاهى see above, No. 211, and dedicated to Sulṭān Firūzshāh (A.H. 752–790, A.D. 1351–1388).

Beginning: كتاب اخبار برمکیان که بنده ضياء برنی از : عبارات عربی بهاری ترجمه کرده است و دیباجه را بخطاب همایون سلطان فیروزشاه مد الله ظلال جلاله زینت داد حمد و ثنا مر خدا را که بفضل خویش کرم و خلق و سخاوت را قبله بر اهل کرم و مقاصد بندگان ساخت الخ

Other copies of this work are described in the Bodleian Cat., No. 308, and Rieu i. p. 333; comp. also Elliot, History of India, iii. p. 93, and vi. p. 484; and Schefer, Chrestomathie Persane, ii. p. 6 sq., where all the histories dealing with the Barmakis are enumerated.

In the preface the author mentions an old history from the time of Sulṭān Maḥmūd of Ghazna, مائثر محمودی, composed by a certain Imām Kaḥfāl (so to be read here instead of فعال!).

This history concludes on fol. 102^a, and ff. 102^b–108^a are filled up with some other short stories on the same subject, the first is called the twenty-second story of the eighth book, and the second (on fol. 104^b) the thirty-sixth story of the seventh book. The first begins: آورده اند که فضل بن یحیی بن خالد البرمکی با : سرور سري (?) گوید : آنکه در مودت رفتوت الخ مأمون خلیفه یکروز مرا بخواند و گفت الخ

Dated the 7th of Rabī'-alawwal, A.H. 1097 (A.D. 1686, Feb. 1). The same hand, who wrote this date, added: مالک و صاحبه احقر الانام و اضعف الاسلام محمد (the first owner of this book was Muḥammad 'Aziz-allāh, son of 'Ubaid-allāh Naqshbandi).

No. 1961, ff. 108, ll. 18 on the first forty-eight leaves, ll. 15–17 on the rest; Nasta'liq, by two different hands; size, 9½ in. by 5½ in.

c. *Harāt.*

570

Raudāt-aljannāt (روضات الجنات).

A valuable special history and topography of the province and city of Harāt, with its dependencies and neighbouring towns, composed A.H. 897 (A.D. 1492), by Mu'in alzamajī alasfizārī (comp. ff. 10^a, l. 10, and 11^a, l. 20), and dedicated to Shāh Sulṭān Husain Mirzā. Its full title is: روضات الجنات فی اوصاف الہرآة, and it consists of twenty-six Raudas, comp. Bodleian Cat., No. 310, and Rieu i. p. 206; see also Barbier de Meynard, in the Journal Asiatique, 5^e série, vols. xvi. p. 461 sq.; xvii. pp. 439 sq. and 473 sq.; and xx. p. 268 sq.

Preface and introductory chapters, for which we refer to the Bodleian Cat., loc. cit., on ff. 1^b–14^b, beginning:

بسم الله الكريم المجيب، عليه توكلت واليه انيب سپاس و ستايش مالک الملکی را سزاست که الخ

Raudah I (The building of Harāt, without a heading, which may be supplied from the Bodleian copy: در (کیفیت بنای بلد هراة), in seven وجه, on ff. 15^b, 19^a, 19^b (two), and 20^b (three).

Raudah II (Topography of Harāt), in two چمن: 1. در ذکر ارتفاع (کیفیت این بلد فلك ارتفاع, on fol. 21^a. 2. در ذکر بعضی مضافات, on fol. 21^b.

Raudah III (General excellence of Khurāsān and special pre-eminence of Harāt, together with traditions, etc.), in two چمن: 1. در شرف خراسان عموماً و احادیثی, on fol. 23^b. 2. در فضیلت هراة, on fol. 25^b. 3. در خصوص روایات که در باره او منقولست

Raudah IV (Suburbs of Harāt and neighbouring places, beginning with Harātrūd): در ذکر قصبات و ولایات و توابع و مضافات این مدینة الاسلام: 1. اسفزار, on fol. 28^a. 2. هراترود و شافلان, on fol. 29^b. 3. کوسویه, شکمیدان, فوشنج, etc., on fol. 33^a. 4. کرخ, قلعة برتو, لنکر امیر غیاث, بادغیس, etc., on fol. 36^b.

Raudah V (Places, more distant from Harāt, beginning with Balkh): در ذکر بعضی ولایات که از مدینة : الاسلام هراة دورتر ازین ولایات است که مذکور شد از اقالیم اندخود, بلخ, 1. چمن: خراسان و توابع هراة, on fol. 42^a. 2. نسأ, ابیورد, مرو شاهجان, شبرغان, سبزوار, نیشاپور, جام, باخزر, خواف, مشهد, etc., on fol.

50b. 3. دامغان، استرآباد، اسفراین، بحرآباد، جوبین، ترشیز. 4. غور، سبستان، قهستان، etc., on fol. 70b. 5. غور، سبستان، قهستان، etc., on fol. 76a.

Raudah VI (rulers of Harât since the beginning of Islâm): در ذکر سلاطین ایام و ولایه و حکام که از زمان اشاعت دین اسلام الی هذا الايام امر و عامل و والی و حاکم هراة بوده اند، on ff. 94b and 96a.

Raudah VII (the Ghûrides and Kurts): در ذکر سلاطین غور و ملوک کرت، on ff. 99a and 101a.

Raudah VIII (death of Malik Ghiyâth-al-din and history of his descendants): در ذکر وفات ملک غیاث و اولاد و احفاد او، on fol. 132b, in seven 7. 135a, 136b, 138a, 139b, 140b, 142a, and 143a.

Raudah IX (Timûr's conquest of Khurâsân): در توجّه حضرت صاحب قران بعزم تسخیر ممالک خراسان، on fol. 143b.

Raudah X (Shâhrukh's appointment as governor of Khurâsân): در تفویض نمودن حضرت صاحب قرانی را بشاهزاده شاهرخ سلطان ممالک خراسان، on fol. 148a.

Raudah XI (ancient and modern events and occurrences in Harât): در بیان بعضی وقائع و حوادث که در هراة واقع شد از قدیم و حادث، on fol. 149a, in five 5. 152b, 154a, 156a, and 158a.

Raudah XII (Bûijâi's attack upon Harât): در حادثه بوی جای بن دانشمند و ذکر خرابی او درین مدینه جنت، on fol. 159a.

Raudah XIII (events under Shâhrukh's reign): در ذکر حوادث حضرت خاقان مغفور شاهرخ سلطان، on fol. 165b, in three 3. 166b, 168a, and 169a.

Raudah XIV (renewed prosperity of Harât and Khurâsân after the devastation by Tûlîkhân bin C'ingîz-khân): در بیان آبادانی بلد هراة و خراسان بعد از ویرانی لشکر تولى خان بن چنگیزخان، on fol. 171b, in three 3. 176a, 177b, and 178b.

Raudah XV (events in Harât after Shâhrukh's death): در وقایعی که بعد از وفات شاهرخ سلطان در مدینه: در هراة حادث شد، on fol. 180b, in three 3. 182b, 185b, and 186b.

Raudah XVI (Abû-alkâsim Bâbarkhân's accession to the throne of Khurâsân): در جلوس پادشاه عالی مکان، ابو القاسم بابرخان بر سریر سلطنت ممالک خراسان، on fol. 191b, in two 2. 194b and 196a.

Raudah XVII (second accession of Bâbar Mirzâ): در جلوس بابر مرزا کرت ثانی بر سریر سلطنت و جهانبانی، on fol. 197b, in five 5. 200b, 204b, 206b, and 209b.

Raudah XVIII (Sultân Sa'id's or Abû Sa'id's usur-

pation of the throne): در توجّه سلطان سعید سلطان ابو سعید و تملک یافتن بر سریر ملک مملکت خراسان، on fol. 211a, in one 1. 213b.

Raudah XIX (accession of the Turkman Sultân, i. e. Jahânshâh Mirzâ, son of Karâ Yûsuf, to the throne of Khurâsân): در جلوس پادشاه ترکمان بر سریر سلطنت مملکت خراسان، on fol. 214b.

Raudah XX (second accession of Sultân Sa'id): در جلوس سلطان سعید کرت ثانی بر سریر مملکت خراسان، on fol. 217b, in three 3. 219a, 222a, and 225a.

Raudah XXI (Sultân Sa'id's march against 'Irâk): در توجّه سلطان سعید بجانب عراق و رحلت نمودن در همین سفر بجوار رحمت حضرت خلاق، on fol. 235a.

Raudah XXII (Sultân Sa'id's capture by the Turk-mans and his death): در گرفتار شدن سلطان سعید بدست لشکر ترکمان و بوسیله یافتن شهادت رسیدن بمسند دار الجنان، on fol. 239a, in one 1. 241a.

Raudah XXIII (Abû-aghâzî Sultân Husain's accession): در جلوس همایون حضرت غازى معز السلطنة و الدنيا و الدين ابو الغازی سلطان حسین بهادر بر سریر سلطنت و سرافرازی، on fol. 243a, in three 3. 245b, 246b, and 248a.

Raudah XXIV (events at the beginning of Sultân Husain's reign): در بیان بعضی وقائع که در مبادی جلوس همایون واقع شد، on fol. 249a, in two 2. 250a and 251a.

Raudah XXV (accession of Yâdgâr Muhammad Mirzâ, number wanting): در جلوس یادگار محمد مرزا بر سریر مسند سلطنت، on fol. 254b, in one 1. 256a.

Raudah XXVI (second accession of Sultân Husain, number also wanting and the whole heading injured): در ارتفاع آفتاب دولت حضرت سلطانی رافو بتاییدات رثانی، on fol. 259b.

Dated in the month Rabi'-alawwal, A. H. 920 (A. D. 1514, April-May).

No. 195, ff. 261, ll. 23, written by many different hands, partly in Naskhi, partly in Nasta'liq; many pages badly injured, especially by worms; size, 9½ in. by 6½ in.

d. Turkey.

571

Ta'rikh-i-Hasht Bibisht (تاریخ هشت بهشت).

The seventh book or section (کتابه) of the very rare history of the first eight Turkish Sultâns from 'Uthmân-beg Ghâzi (died A. H. 726 = A. D. 1326) to Bâyezid II (who reigned A. H. 886-918 = A. D. 1481-1512), composed A. H. 912 (A. D. 1506, 1507) by Idris bin Husâm-al-din Albidlîsî, who died A. H. 926 (A. D. 1520); see Bodleian Cat., No. 311; Rieu i. p. 216 sq., and the date of the

author's death, ib. p. 219^a, last line; W. Morley, p. 142; W. Pertsch, Berlin Cat., p. 440; Tornberg, p. 191; H. Khalfa ii. p. 110 and vi. p. 500, etc. A Turkish translation of the same is noticed in G. Flügel ii. p. 216 sq.

This seventh portion contains the history of the seventh Turkish Sultān Muḥammad II (reigned A. H. 855-886=A. D. 1451-1481), and begins after a long-winded heading with the following نظم:

برای فتح دین هر داستانی - کنم نقل از چنان کشورستانی

داستان اول Then follows immediately the

It breaks off in the *khâtimah* (which begins on fol. 214^b); but only one leaf seems to be missing.

Several of the first and also a few of the last leaves are extremely damaged.

No. 91, ff. 220, ll. 19; Nasta'lik; size, 8½ in. by 5½ in.

572

Fathnāma-i-Khūnkār-i-Rūm (فتح نامه خونکار روم).

The campaign of Sultān Muḥammad III (who ascended the throne of Turkey A. H. 1003, and died A. H. 1012=A. D. 1595-1604) against Hungary in A. H. 1005 (A. D. 1596, 1597), see fol. 1^b, l. 3, translated according to the last words of this little tract from Turkish into Persian. No author's or translator's name appears anywhere. On fol. 1^a the tract is styled نسخه فتح نامه

المحمد لمن لانصر الا من عنده والصلوة و: روم. Beginning. السلام على حبيبہ الخ

Quite modern handwriting, from A. H. 1217 (A. D. 1802, 1803), probably copied at Seringapatam, like the second and larger half of this MS., which is apparently written by the same transcriber.

Bibliotheca Leydeniana.

No. 2469, ff. 1-15, ll. 11; large Nasta'lik; size, 8½ in. by 6 in.

e. *Karā-ḳoyunlūs*.

573

Ta'rikh-i-Turkmāniyyah (تاریخ ترکمانیه).

A history of the Turkmān dynasty, that is to say of the Karā-ḳoyunlū branch, with a detailed account of the reigns and warlike deeds of Karā Muḥammad, the founder of the dynasty, and his son, Karā Yūsuf (who died, according to the Cat. Codd. Or. Lugd. Bat. iii. p. 11, A. H. 823=A. D. 1420). This work, composed by Ibn 'Abd-allāh Maḥmūd of Nishāpūr (see fol. 6^a, last line) after A. H. 950 (A. D. 1543), is so much the more precious, as we have no other special history of this powerful Turkmān tribe, and this MS. seems besides to be almost unique in European collections, having been copied, according to a note on fol. 1^a and on the first fly-leaf, from a scarce MS. in the possession of Captain Roebuck. But unfortunately the value of our copy is somewhat diminished by the absence of all dates (the only date in the whole book is A. H. 599=A. D. 1202, 1203, in the short chapter on Karā Muḥammad's ancestors, on fol. 21^b, l. 2), and the apparent omission of a very

considerable portion of the history of Karā Yūsuf and his successors on fol. 161^a; the last chapter, on fol. 160^b, relates prince Rustam, 'Umar Shaikh Mirzā's son and Timūr's grandson's flight before his brother, prince Sikandar, and his taking refuge in the fortress of Nishāpūr, where he was besieged by his brother and escaped at last to Karā Yūsuf at Tabriz. The immediately following chapter on fol. 161^a transfers the scene of action, without the slightest transition, into the kingdom of Tiling or Tilingāna in India, and deals after a preliminary account of the Rājahs of Tiling with the Kuṭbshāhs of Gulkundah, who conquered Tiling, especially with Sultān Kulī Kuṭb-almulk, the founder of the Kuṭbshāhi dynasty, whose reign as independent king of Tilingāna lasted thirty-two years, from A. H. 918-950 (A. D. 1512-1543). His death is mentioned on fol. 228^b in the *khâtimah*. Now, Kulī Kuṭb-almulk was, according to the تاریخ سلطان محمد

قطبشاه (see above, Nos. 456-462, and also Cat. Codd. Or. Lugd. Bat. loc. cit.), the great-grandson of Karā Yūsuf, whose descendants had thrown themselves with the remnants of their defeated armies into India and waged war against the infidels, that is, the Hindū Rājahs of the Dakhan, Tiling, Gulkundah, etc. The logical connection between these two separate portions of our MS. is thus cleared up, but the fact remains, nevertheless, that the whole history of the last years of Karā Yūsuf, and of the reigns of his son Sikandar Turkmān (who was slain by his own son Kubād, A. H. 841=A. D. 1437), and Sikandar's brother, Jahānshāh (who was extirpated by Ḥasanbeg, the founder of the Āḳ-ḳoyunlū dynasty, in A. H. 872=A. D. 1467), are missing.

There is another drawback in this otherwise so extremely valuable work, that is, the flowery style which often conceals under a mass of poetical phrases the real substance of the story; this is especially regrettable in the dedication on ff. 9^b-10^b, where the name of the sovereign, at whose request the work was written, is so cleverly surrounded with flattering epithets, that it is almost impossible to find it out. It seems to be Muḥammad, and as he is called further on خدايگان

مالک ممالك عرب و عجم, we suppose the Ṣafawī ruler Muḥammad Khudābanda, surnamed Sultān Sikandar Shāh, the eldest son of Shāh Tahmāsp, is meant, especially as there are several puns with the word Sikandar in the dedication, for instance, on fol. 10^a, ll. 3 and 2 ab infra (— سکندر شکوهی که دین پرور است — صف لشکرش سد اسکندر است).

At what time the book was completed it is impossible to state; Muḥammad Khudābanda ascended the throne in A. H. 985 (A. D. 1577), and reigned till A. H. 995 (A. D. 1587), that seems rather late for the composition of this work, as some of the last facts mentioned in it are Humāyūn's defeat by Shirshāh, A. H. 947 (A. D. 1540), and Kulī Kuṭbshāh's death in A. H. 950 (A. D. 1543); perhaps Muḥammad Khudābanda was still prince when the book was written. That a history of the Karā-ḳoyunlū and their descendants, the Kuṭbshāhs of Gulkundah, should have been dedicated to a

Šafawī prince, is not surprising, since the author lays everywhere a particular stress on the fact, that his heroes were partisans of the Shī'ah, and one of the introductory chapters contains an eulogium of 'Alī and the twelve Imāms (see fol. 5^a sq.).

Beginning: خداوند بیچون خدائی تراست - بر اقلیم جان پادشاهی تراست.

The history of Karā Muḥammad begins on fol. 10^b.

This copy was written in fifteen days by Munshī Mirzā'ibeg for Colonel Mackenzie at Calcutta, and completed the 19th of January, 1815.

No. 3022, ff. 231, ll. 9-13; Shikasta; size, 9½ in. by 7¼ in.

f. *Shaibānīs and Astarkhānīs of Transoxania.*

574

'Abdallāhnāma (عبد الله نامه).

A copy of the extremely rare history of the Shaibānī Khāns of Transoxania, and especially of 'Abdallāhkhān, who was born A.H. 940 (A.D. 1533), became absolute ruler of Transoxania in A.H. 986 (A.D. 1578, 1579), succeeded his father Iskandarshāh in Samarkand A.H. 990 (A.D. 1582), and died A.H. 1006 (A.D. 1597, 1598)¹; comp. on this most exquisite work of unequalled value Véliaminov-Zernov in the Bulletin historico-philol. de l'Académie de St. Pétersbourg, xv. pp. 172-175, and Mélanges Asiatiques, iii. pp. 258-263. It was composed by Tanish bin Mir Muḥammad al-Bukhārī, see fol. 3^a, l. 3 ab infra, and contains an *introduction* (partly after Rashīd-al-dīn, see No. 17 in this Catal.) on the genealogy of 'Abdallāh and details on the Islām in Central Asia, *two parts* (مقاله), the life of 'Abdallāhkhān, and a *khātimah* (praise of 'Abdallāh and his wazirs). The *muḥaddimah* begins here on fol. 10^a; the beginning of the *first part* is not marked; the *second* begins on fol. 399^a. Between ff. 398 and 399 is a lacuna comprising the end of the first makālah, the last chapter of which ('Abdallāh's accession) begins on fol. 392^a. The *khātimah* is entirely missing.

Beginning of the preface, on fol. 1^b: زواهر جواهر بیغایت نثار کریاس والا اساس مالک الملکی سزاست که صدای ملکوتش الخ.

Beginning of the second makālah, on fol. 399^a: الحمد لله المتوحد بالعظمة والكبرياء والمنزلة الخ.

No date. An entry from A.H. 1119 (A.D. 1707, 1708), on fol. 1^a.

No. 3, ff. 499, ll. 23; Naskhi; illuminated frontispiece on fol. 1^b; size, 14 in. by 8½ in.

575

Baḥr-alsarār fī manāḳib-alakhyār (بحر الاسرار فی مناقب الاخيار).

A very rare and detailed history of the Uzbekkhāns

¹ In Bayle's Oriental Biograph. Dictionary, p. 5^b, a chronogram of his death is quoted: قیامت قائم شد, which clearly gives 1006; by a strange mistake, however, the author of that book makes it out to be 1005.

of Transoxania, especially of the Astarkhānī Sultāns, from the accession of Dīn Muḥammadkhān in A.H. 1006 (A.D. 1597, 1598), after the assassination of 'Abd-almu'minkhān, to A.H. 1050 (A.D. 1640, 1641), in the reign of Nadhr Muḥammadkhān (the years A.H. 1047-1050, on ff. 235^a-274^a), with a full account of contemporary events in the neighbouring countries, and a short introduction on the descent of the dynasty from Čingizkhān and the Kipčāk rulers, by Maḥmūd bin Amīr Walī (see the colophon on fol. 409^a). A large portion of the work, viz. ff. 275^a-389^a, is devoted to special events of that time, not narrated in the main story, and a detailed account of all the great men, Amīrs, 'Ulamās, Kādīs, Shaikhs, and poets of Transoxania, and particularly of Balkh. Ff. 389^a-409^a contain in the form of an appendix a relation of the author's extensive travels from A.H. 1034 (A.D. 1624, 1625) onwards.

Beginning: ارتفاع اعلام ظفر فرجام مواكب كواكب احتشام خوانین تقای تیموری در ساحت آسمان ربیت طارم الخ.

Copied from the author's autograph by Shāh Kāsim in Nadhr Muḥammadkhān's library, soon after the composition of the work itself, as the phrase added to the Sultān's name خلد الله ملكه وسلطانه الى يوم الدين shews, that Nadhr Muḥammadkhān (who died A.H. 1059 = A.D. 1649) was still alive when this transcript was made.

No. 1496, ff. 409, ll. 21; distinct Nasta'lik; illuminated frontispiece, the first two pages embellished with gold stripes between the lines; size, 14½ in. by 9½ in.

g. *Afghāns.*

576

Ta'rikh-i-Khānjahānī u Makhzan-alafghānī (تاریخ خانجهانی و مخزن الافغانی).

The fuller redaction of Khwājah Nī'mat-allāh bin Khwājah Ḥabīb-allāh Harawī's history of the Afghāns, which was completed the 10th of Dhū-al-ḥijjah, A.H. 1021 (A.D. 1613, February 1), and dedicated to Khānjahān, in whose service the author was at that time, comp. Bodleian Cat., Nos. 2025 and 2026; Rieu i. p. 210 sq.; W. Morley, p. 74 sq.; Elliot, History of India, v. p. 67 sq.; and Dorn's 'History of the Afghans from the Persian of Neamet Ullah,' London, 1829-1836.

Beginning: حمدی که موزخان وقائع نگار و مستخبران بدائع الخ.

The work is divided into a *muḥaddimah*, seven *bābs*, and a *khātimah*.

Muḥaddimah on Jacob, his offspring, etc. در ذکر بیان احوال مهتر یعقوب اسرائیل الله و تعداد فرزندان و سلسله انساب این طائفه که بان پیغمبر عالی مقام منتهی (میشود), on fol. 3^a.

Bāb I: History of king Saul (Tālūt), the Ark, etc., and the migration of the Afghāns to Ghūr, Kūh-i-Sulaimān, and Rūh (در بیان احوال ملک طالوت و تابوت و کینه و در رسیدن او بامارت و ایالت بنی اسرائیل).

و قتل نمودن مهتر داؤد جالوت الخ و بشهادت رسیدن ملک (طالوت و تعداد فرزندان او الخ on fol. 19^a.

Bâb II: History of Khâlid bin Walid, his conversion to Islâm and his campaigns, to the end of the Khilâfat of 'Umar Fârûk (بیان و ولید و بیان) اسلام و سپه سالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امیر المؤمنین عمر (فاروق الخ on fol. 48^b.

Bâb III: History of Sulţân Bahlûl Lûdî and his successors down to the end of Sulţân Ibrâhîm bin Sikandar bin Bahlûl's reign, A.H. 932=A.D. 1526 (در بیان سلطان بهلول لودی الخ تا آخر عهد سلطان ابراهیم (بن) سلطان سکندر بن سلطان بهلول الخ on fol. 75^a.

Bâb IV: History of Shîr Shâh Sûr and his successors down to A.H. 1021=A.D. 1612 (در ذکر پادشاهی شیرشاهی سور الخ تا در آمدن حضرت جنت آسیانی محمد همایون پادشاه مرتبه دوم در هندوستان و بانجام رسیدن دولت از سلسله سور و منتقل شدن بدودمان عالیشان (چغتیه on fol. 134^a, without a heading.

Bâb V: History of Nawwâb Khânjahân Lûdî and his ancestors (در احوال و کماهی حقائق آباء واجداد) seems to begin on fol. 217^a (no heading).

Bâb VI: Genealogy of the Afghâns (در بیان تعداد) on fol. 318^b.

Bâb VII: History of Jahângîr's reign (در ذکر خلافت خدیو زمان و خاقان دوران بندگان حضرت ابو (المظفر نور الدین محمد جهانگیر پادشاه on fol. 261^b.

Khâtimah: Lives of Afghân Shaikhs (در بیان احوال (بعضی مشایخ این طائفه الخ on fol. 297^b.

From the *fifth* bâb onwards the copy is in hopeless confusion; the above headings are taken from the index on ff. 7^b, 8, and 3^a. The proper order of the first seventeen leaves is as follows: 1, 2, 4-8, 9-11, 15, 16, 12-14, 17. One leaf is missing after fol. 144. Copied A.H. 1063 (A.D. 1653).

No. 1705, ff. 355, ll. 15; Nasta'lik; the first pages and some in the middle greatly damaged; waterspots throughout; size, 9 in. by 5½ in.

577

Another copy of the same.

This copy, which is considerably shorter than the preceding one, agrees entirely with the *second* copy of this work in Rieu i. p. 211^b (Add. 26,283) in so far as (1) the preface is wanting, and the few introductory lines are followed immediately by the index on fol. 2^a. (2) Bâb V, containing the history of Khânjahân, is altogether omitted.

Contents:

Mukaddimah (called here کتاب), on fol. 3^a; Bâb I, on fol. 8^b; Bâb II, on fol. 25^a; Bâb III, on fol. 42^a; Bâb IV, on fol. 74^a; Bâb VI, on fol. 119^a; Bâb VII, on fol. 150^a; Khâtimah, on fol. 171^a. The work ends on

fol. 220^a, dated the 26th of Jumâdâ-alawwal, A.H. 1090 (A.D. 1679, July 5), and is followed by two appendices, viz. 1. the same genealogy of Haibatkhân bin Salimkhân, written by himself, which is noticed in the *second* copy of Rieu, on ff. 220^a-223^a (see Dorn's History of the Afghans, vol. ii. pp. iv-viii), and in the Bodleian Cat., No. 2026. 2. A collection of traditions (نقل) of Khwâjah Yahyâ Kabîr and Hadrat Makhdûm-i-Jahâniyân (that is, Jalâl-aldîn Bukhârî, who died, according to Rieu i. p. 354^b, A.H. 785=A.D. 1383, 1384), on ff. 223^a-226^b; comp. Bodleian Cat., loc. cit.

The first appendix is styled at the end کنز الافغانی.

Beginning of the whole work, on fol. 1^b: حمدی که مورشان وقائع نگار و مستخبران بدائع افکار بلسان گوهریار الخ.

No. 2649, ff. 226, ll. 17; Nasta'lik; size, 12½ in. by 8½ in.

578

Makhzan-i-Afghânî (مخزن افغانی).

The shorter redaction of the same history, in which both the fifth and the seventh bâbs are missing, completely agreeing with the copy in W. Morley and Add. 21,911 in Rieu i. p. 212.

It is divided into three bâbs, three daftar, and a khâtimah.

Bâb I, on fol. 4^a, history of Jacob, etc.

Bâb II, on fol. 9^b, history of king Saul, the Ark, etc.

Bâb III, on fol. 24^a, history of Khâlid bin Walid, etc.

Daftar I, on fol. 40^b, history of Sulţâns Bahlûl, Sikandar, and Ibrâhîm Lûdî.

Daftar II, on fol. 75^b, history of Shîrshâh, Islâmshâh, and some Afghân chiefs.

Daftar III, on fol. 171^a, history of the Afghân dervishes.

Khâtimah, on fol. 210^a, genealogy of the Afghâns.

At the end of Daftar II appear the same lines by Ibrâhîm Batnî, which are noticed by Morley and Rieu.

Dated the 8th of Rajab, A.H. 1180 (1180? = A.D. 1766, Dec. 10). As title appears in the colophon: مجلس آرای توارین مجلس آرای.

Bibliotheca Leydeniana.

No. 2706, ff. 230, ll. 17, except ff. 193-230, which contain only fifteen lines in a page, and bear a slightly different handwriting; Nasta'lik; size, 10½ in. by 5½ in.

579

Risâla-i-Afghânân (رساله افغانان).

A short treatise on the origin and pedigree of the Afghâns, traced back, as usually, to king Saul (طالوت). It is similar in its contents to the رساله انساب افغانه, noticed by W. Morley, p. 77, but of a much earlier date. The anonymous author refers in his statements to Abû 'Alî ibn Aḥmad Mustaufi (i.e. Muḥammad bin Aḥmad al-Mustaufi, we suppose, the translator of the کتاب فتح, see above, Nos. 131-133), Junaid ibn Ḥamid, and Khwâjah Ja'far.

Beginning: رساله افغانان در کیفیت نسل افغانان.

بدانکه از پشت ملک طالوت اند و ملک طالوت از پشت یهودا که پسرکران مهتریعقوب بود الخ

Dated the 3rd of Muḥarram, A. H. 1172 (A. D. 1758, September 6). College of Fort William, 1825.

No. 2124, ff. 274-277, ll. 15; large Nasta'liq; size, 12½ in. by 8½ in.

580

Two other short tracts on the origin of the Afghāns (در بیان تحقیق اصل و نسل مردم افغان), both anonymous, the second being an extract from the تاریخ تأریخ by 'Abbās Sarwānī (that is no doubt the شیرشاهی; see above, Nos. 219 and 220).

Beginning of the first tract, on fol. 18b: ... الحمد لله بدانکه این رساله ایست در بیان تحقیق اصل و نسل مردم افغان که پیش ازین در هندوستان الخ

Beginning of the second tract, on fol. 25b, last line: رساله تحقیق اصل و نسل افغانان تأریخ افغانی عباس سروانی مینماید که چون آواز طلوع آفتاب جمال محمدی الخ

The second tract is incomplete at the end, breaking off in the middle of a phrase.

No. 1214, ff. 18b-27b, ll. 15; large and clear Nasta'liq; size, 7½ in. by 4½ in.

581

Tawārikh-i-Raḥmatkhānī (تواریخ رحمتخانی).

A history of the Khabanī and Ghūrī tribes of the Afghāns, and especially of Yūsuf Zi (i. e. Bāyazīd Anṣārī ibn 'Abdallāh, the founder of the Rūshānīan sect; comp. Ākhund Darwīza's مخزن الاسلام in Nos. 2393, 2456, 2467, 2476 and 2599 in this collection, and the Asiatic Researches, vol. xi. pp. 363-428) and his people, by Pīr Mu'azzamshāh, son of Pīr Muḥammad Fāḍil, who was in the service of the famous Rohillāh chief Hāfīz Raḥmatkhān (who died A. H. 1188=A. D. 1774; see No. 583), and got from him the order to condense and rewrite, in an easy and readable style, an old Pushtū history (written about A. H. 1031=A. D. 1622) with the title of تواریخ افغانه (see fol. 2b, l. 7 sq.), dealing in particular with Yūsuf Zi's life and adventures; comp. W. Pertsch, Berlin Cat., p. 460, where the present work is styled تاریخ حافظ رحمتخانی. As the other work of the same title (see the immediately following copy) is written three years later than this, our present book cannot have been based on that, as Pertsch assumes. This work is written in Pushtū also, with a Persian preface, and divided into the following seven makāmāt (completed, according to the colophon, A. H. 1181=A. D. 1767, 1768):

1. در ذکر اوطان اصلی اقوام خبنی و غوری خصوصاً قوم یوسف زی وغیرهم من توابع ایشان و سبب ارتحال ایشان از آنجا و آمدن بمضافات دار السلطنت کابل

و مخالفت مرزا الغ بیگ شاهزاده با قوم یوسف زی و کشته شدن سرداران یوسف زی از دست او و آمدن ایشان از آنجا بمضافات شهر پشاور وغیره که بالفعل در آن متوطن اند، on fol. 3b.

2. در ذکر رسیدن یوسف زی به پشاور و یافتن ملک دوابه، on fol. 15b.

3. در بیان متوجه شدن یوسف زی بملک سوات و آمدن ظهیر الدین محمد بابر پادشاه بتسخیر مردم یوسف زی، on fol. 33a, last line.

4. در بیان آمدن ککیانی بملک دوابه و آمدن محمد بابر پادشاه از کابل به پشاور و تاخت نمودن وی بر مردم دلازک الخ، on fol. 58a.

5. در بیان جنگ مردم ککیانی و مردم دلازک پشاور در ملک دوابه، on fol. 66b.

6. در بیان قسمت کردن شیخ ملّی ممالک مأخوذه و بلاد مغنومه در میان اقوام شخیّه و وفات شیخ ملّی و ملک احمد الخ، on fol. 77b.

7. در بیان عبور شدن یوسف زی از دریاء لنکی و جنگ کردن ایشان با غوریه خیل و غیر آن، on fol. 91b.

Copied by Ghulām Muslim Ṣadiqī. Bibliotheca Leydeniana.

No. 2479, ff. 100, ll. 19; Naskhi; size, 10 in. by 6½ in.

582

Tawārikh-i-Raḥmatkhānī (تواریخ رحمتخانی).

Another work of the same title and the same contents, compiled for the same Hāfīz Raḥmatkhān, by Hāfīz Muḥammad Ṣadiq, in seven majlis, A. H. 1184 (A. D. 1770, 1771); comp. on this Dorn, Bulletin scientifique de l'Académie de St. Pétersbourg, iv. p. 5 sq., where an abridged translation of the work is given; also Dorn's History of the Afghans, i. p. xi, No. 10, and W. Pertsch, Berlin Cat., p. 461.

Beginning: بعد از حمد صلوة بر بصائر صافیة الو الالباب واضح و لائح باد که چون تمامی همت ظاهری الخ

No date. Ff. 20b (partly), 21, 22a, 51a (partly), 51b, and 52a are left blank.

No. 1350, ff. 109, ll. 15; clear and distinct Nasta'liq; size, 8½ in. by 5 in.

583

Khulāṣat-alansāb (خلاصة الانساب).

A genealogy of the Afghāns, by Hāfīz Raḥmat bin Shāh 'Ālam of the Kūta-khail tribe (see fol. 6b, ll. 7 and 8), who was the ruler of Rohilkand since A. H. 1161 (A. D. 1748), and was killed in battle A. H. 1188, the 11th of Ṣafar (A. D. 1774, April 23), against the combined forces of the East India Company and the Wazīr of Oudh, Shujā'-alḍaulah; see Bodleian Cat., Nos. 321 and 322; Rieu i. p. 212 sq.; B. Dorn, History of the Afghans, i. p. xii, No. 13; K. F. Neumann, Geschichte

des englischen Reiches in Asien, Leipzig, 1857, vol. i. p. 493, etc.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمين حمد بيمحمد مرخالقى راكه جميع مكنونات را جهت اظهار ربوبيت الخ.

The work itself begins, on fol. 9^a, with the chapter در بيان احوال شيخ كوته عليه الرحمة.

The last chapter is devoted to a refutation of the doctrines of the Rāfidis: بيان تفصيل شيخين ورد روافض, beginning on fol. 39^b.

The work ends on fol. 59^b, and the last three lines give the date of the composition, viz. A.H. 1184 (in Rajab = A.D. 1770, October, Nov.). On ff. 60^a-62^b the Arabic hymn with Pushtū translation is added, which Dr. Dorn mentions in his 'History of the Afghans,' l. c. It is styled لك الحمد يا ذا الجود and begins مناجات حضرت علي و المجد و العلي الخ.

No. 1577, ff. 62, ll. 15; large Nasta'liq; size, 10 in. by 6 in.

584

Ta'rikh-i-Faizbakhsh (تأريخ فيض بخش).

A history of the Robillah Afghāns, their rise, independence, and dissolution, from the first foundation of their power by 'Alī Muḥammad, the grandson of Shāh 'Ālam the Afghān, who came, A.H. 1084 (A.D. 1673), together with Ḥusainkhān (or Ḥasankhān) to Kather or Rohilkand, down to their defeat and destruction by the East India Company's army, the 23rd of April, A.D. 1774, which put an end to their government and independence. This book was written by Munshi Shih Parshād, the wakil of Nawwāb Faiz-allāhkhān Bahādūr, in the month of Muḥarram, A.H. 1190 (A.D. 1776, Febr., March); see fol. 6^b, ll. 8 and 9; fol. 7^b, ll. 9-11, and the colophon; comp. Bodleian Cat., No. 1972; Rieu i. p. 306, and Elliot, History of India, viii. pp. 175-179. The story opens, after a long-winded introduction, with a retrospect to former Afghān rulers, beginning with Shirshāh.

Beginning: فيض آفريني را هزاران ستايش و نيائش : سزد و سازگار است كه طراوت الخ.

It is translated by Charles Hamilton in the 'Historical relation of the origin, progress, and fatal dissolution of the Government of the Rohilla Afghans in the Northern Provinces of Hindostan,' London, 1787. This copy is not dated.

No. 249, ff. 133, ll. 14-16; Nasta'liq; size, 9 in. by 6½ in.

585

Another copy of the same.

The preface is wanting in this copy, which begins at once with a short account of Shirshāh: در ايام فرمانروائي و حكومت محمد فرید مخاطب بشيرشاه بن حسن افغان سور كه مجمل احوالش اينست الخ, corresponding to the preceding copy, fol. 8^a, l. 2.

The work concludes on fol. 54^b. Ff. 55-75 contain chiefly Rekhta poetry, intermixed with a few Hindūstānī prose-pieces (on ff. 67^a-68^a); the chief headings are: نامه جرات سلمه, on fol. 55^a (in mathnawī-baits), beginning: هجو خارش از دُر يكتاي بحر محبوبى الخ; جرات, on fol. 59^b (also in mathnawī-baits), beginning: جوش خارش هوا هي اس آئين الخ; etc. Ghazals, on fol. 63^b sq. and fol. 68^b; marthiyyas or elegies (all in Rekhta), on ff. 69^a-75^b.

Bibliotheca Leydeniana. R. Chambers.

No. 2585, ff. 75, ll. 15 (on ff. 1-54, the rest in diagonal lines); Nasta'liq; size, 8½ in. by 7 in.

586

A large fragment of the same.

This copy, which contains the greater portion of the foregoing history, comes down to A.H. 1185 (A.D. 1771); Najib-aldaula's death is related on fol. 94^a (A.H. 1184); Shāh 'Ālam's return from Ilāhābād to Dihlī, on fol. 95^a (A.H. 1185). The last chapter, found here on fol. 96^a, relates the death of Mullā Sardārkhān Bakshī.

Beginning as in the preceding copy. Bibliotheca Leydeniana.

No. 2773, ff. 39^b-97^a, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

587

Gulistān-i-Raḥmat (گلستان رحمت).

A special history of the family and the ancestors of the author of this work, the Nawwāb Muḥammad Mustajābkhān, chiefly of his own father, Hāfiz-almulk Hāfiz Raḥmatkhān, after whom the book has been named, together with many details about his great-grandfather, Shaikh Shihāb-al-din, known as Shaikh Kātī Bābā; his grandfather, Shāh 'Ālamkhān bin Maḥmūdkhān, known as Shaikh Mūtī, and the history of Dā'udkhān, 'Alī Muḥammadkhān and other great Afghān noblemen and Amīrs, as well as a general account of the last times of the Moghal empire, from Bahādurshāh's accession, A.H. 1119 (A.D. 1707), down to the twenty-fifth year of the reign of Shāh 'Ālam, A.H. 1197-1198 (A.D. 1783, 1784); comp. on this work Rieu i. p. 307; Elliot, History of India, viii. p. 301 sq.; and Ch. Elliott's abridged English translation: 'Life of Hafiz ool-Moolk,' London, 1831. It was written A.H. 1207 (A.D. 1792, 1793), see Rieu, loc. cit.

It is divided into four چمن, that is, into a mukaddimah, two faṣls, and a khātimah:

مقدمه در بيان حالات شيخ الشيوخ شيخ شهاب الدين شيخ كوئي بابا و اولاد امجاد ايشان, on fol. 4^a.

فصل اول در ولادت آنحضرت و تشریف آوردن از ولايت بهندوستان و معاودت نمودن بوطن و مراجعت فرمودن بار ديگر باستدعاى على محمدخان تا رحلت خان موصوف, on fol. 10^b.

فصل دوم در عروج آنحضرت بر مدارج امارت و سلطنت و حكومت تا حين شهادت, on fol. 32^a.

خاتمه در بیان اولاد قدسی نژاد آنحضرت و واقعاتی که
بعد آن حضرت بوقوع آمده، on fol. 213^a.

Shaikh Shihâb-al-din Kûti Bâbâ is referred to in the book as حضرت جدّ اعلى مرقوم, Shâh 'Âlamkhân as آنحضرت, and Rahmatkhân as خان شهادت نشان.

Beginning: جواهر زواهر حمد بيمدّ و لآلى متلائی
ثنای بيمدّ نثار بارگاه مالک الملکی که مملکتش الخ.

This copy is the fourth made from the author's autograph, and was finished the 14th of Dhû-alka'dah, A. H. 1218 (A. D. 1804, February 25). It was presented by the author himself to A. Willand, A. D. 1804.

No. 1417, ff. 239, ll. 15; Nasta'lik; size, 10 $\frac{1}{2}$ in. by 7 $\frac{1}{4}$ in.

588

Husain Shâhi (حسین شاهی).

A detailed history of the dynasty of the Durrânî Afghâns, comprising the reigns of Ahmad Shâh Durr-i-Durrânî and his successors Timûrshâh and Shâh Zamân, to the fifth or sixth year of the latter Sultân's reign, A. H. 1212 (A. D. 1798), composed by Imâm-al-din Husainî (حسینی), so here and in the following copy, Rieu reads چشتی and dedicated to his spiritual guide Khwâjah Abû Muhsin Husain alḥasanî (Rieu has again alcishti) almaudûdî alkumhârî (see fol. 1^b, l. 4, and fol. 2^a, ll. 5 and 6), A. H. 1213 = A. D. 1798 (سال یک هزار و دو صد و سیزده هجری), so distinctly on fol. 2^a, last line; fol. 32^a, l. 9, and fol. 56^a, ll. 9 and 10; not 1216 as is stated by W. Morley, p. 76; comp. Rieu iii. pp. 904 and 905. It is the same history which Morley describes under the title of تاریخ نسب.

نامۀ احمد شاه درانی; the correct title, as given above, appears here immediately after the date on fol. 2^a, last line.

Beginning: حمد بيمدّ و ثنای بيمدّ پادشاهی را
سزاست که لمن الملك اليوم لله الواحد الخ.

Genealogy of Sultân Ahmadshâh, his rise to power, etc., on fol. 2^b; his death, on fol. 32^b; accession of Timûrshâh, on fol. 34^b; his death in A. H. 1207 (A. D. 1792, 1793), on fol. 56^a; accession of Shâh Zamân in the same year, on fol. 57^b; account of Amirs and great state-officials, on fol. 80^b; geographical appendix, giving the various stages in the Panjâb and the distances from Peshâwur to Kâbul and Kandahâr, etc., on fol. 88^a; genealogy and family of Khwâjah Abû Muhsin, the author's patron and Pir, on fol. 98^b, concluded by various specimens of his letters.

No date. Bibliotheca Leydeniana.

No. 2805, ff. 118, ll. 15; careless Nasta'lik, mixed with Shikasta; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

589

Another copy of the same work.

Author's and patron's names, title, date, and beginning exactly as in the preceding copy; see ff. 1^b, l. 4 sq.; and 2^a, ll. 6 and 16; genealogy, etc. of Ahmadshâh, on

fol. 2^b; his accession, on fol. 6^b; his death, on fol. 31^a; accession of Timûrshâh, on fol. 33^a; his death, on fol. 52^a, last line; accession of Shâh Zamân, on fol. 53^a, last line; account of Amirs, etc., on fol. 74^b; geographical appendix, etc., on fol. 81^b; genealogy, ancestors, family, etc. of Khwâjah Abû Muhsin, on fol. 91^b.

No date. This copy was presented to the library by Prof. Fausboll, September 15, 1888.

No. 3441, ff. 112, ll. 19; Nasta'lik; gilt edges; size, 9 $\frac{1}{4}$ in. by 6 in.

VII. COLLECTIONS OF HISTORICAL CONTENTS.

590

Kiṣaṣ-alanbiyâ (قصص الانبياء).

Undoubtedly the oldest of all the various works with the same or a similar title, identical with that in Cat. Codd. Or. Lugd. Bat. iii. p. 16; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978; G. Flügel ii. p. 370; H. Khalfa iv. p. 518, etc. It is a fabulous history of the prophets from Âdam to Muḥammad, based on the Kurân and the traditions, with an appendix on the early khalifs down to the death of Mu'âwiyah, and an account of Hajjâj bin Yûsuf. The author (distinctly introduced, on fol. 1^b, last line but one) gives his name as Ishâk bin Ibrâhm bin Mansûr bin Khalaf of Nishâpûr, and traces the chain of his traditions through Abû Muḥammad bin alḥasan bin Ahmad alkaṣṣâr almufassir alnishâpûrî—Maimûn bin Bahrâm—Ma'mûn bin Ahmad alsullamî alharawî—'Alî bin Ishâk—Sâlih bin 'Abd-alrahmân—Muḥammad bin Marwân alkûfî, and Muḥammad bin Sâ'il alkalbî (Rieu: Sâ'ib alkalbî, died A. H. 146 = A. D. 763, 764) back to Ibn 'Abbâs. Rieu therefore places the author's lifetime at the end of the fifth century of the Hijrah.

Beginning: الحمد لله الحميد المبداء و صلى الله على
محمد خاتم النبيين و آله الطيبين الطاهرين پس از
ثنای خدای عز و جل الخ.

The last two leaves are greatly damaged, a considerable portion of each being torn away.

Dated the 14th of Şafar, A. H. 1125 (A. D. 1713, March 12), by Muḥammad Mu'azzam bin Muḥammad (the latter is called حاکم کنبو دملی), College of Fort William, 1825. Arabic works of the same title and contents are mentioned in Loth, Arabic MSS. of the India Office, p. 205; J. Aumer, p. 182, etc.

No. 2224, ff. 135, ll. 25; careless Nasta'lik, mixed with Shikasta; size, 11 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.

591

Tâj-alkiṣaṣ (تاج القصص).

A large collection of biographies and legends of the prophets from Âdam to Muḥammad, by an anonymous author (an incomplete note on the first page of Ouseley 193, in the Bodleian Library, calls him . . . Ibn Naṣr albukhârî), beginning with a short Arabic introduction,

الحمد لله الذى توخّد بالملكوت و تعزّز بالجبروت : fol. 4^b : وهو الذى لا يموت و ربّ الازل الخ

Then follows in the middle of the same page a Persian introduction, beginning: سپاس و ستایش بر راستی و آفرین بتمامی مر خداوند جهان آفرین الخ comp. Bodleian Cat., No. 342.

The legends of the ante-muhammadan prophets open with Adam and conclude with Jesus, Mary, the Seven Sleepers, and St. George. On fol. 215^a begins the history of Muḥammad. The work ends with Husain's death and the events which followed it. A complete index of the whole book is found on ff. 1^b-3^b.

Dated the 10th of Ramaḍān, A. H. 1104 (thirty-sixth year of 'Ālamgir's reign)=A. D. 1693, May 15, by Mullā Muḥammad Yūsuf bin Shaikh Bahā-aldīn. On fol. 1^a two other titles are given to this work, viz. تاریخ انبیا and قصص الانبیا, but the latter belongs to a smaller work of the same kind; see the following MSS., and Bodleian Cat., No. 343. On fol. 6^a, l. 1, occurs the genuine title تاج القصص. This copy belonged formerly to Mr. Richard Johnson.

No. 322, ff. 299, ll. 30; clear Nasta'liq; some of the first and the last leaves very severely damaged, the whole half of fol. 297 torn away; size, 14½ in. by 9⅞ in.

592

A fragment of the same.

This incomplete copy of the تاج القصص breaks off in the story of Jacob and Joseph (in the twelfth majlis of that episode, which is divided into forty majlis). Last words: و بیاورند پیرامن خون چکان و گفتند : یوسف ... 84^a, ll. 9 and 10.

No. 992, ff. 160^b-320^b, ll. 19; large and distinct Nasta'liq; size, 10½ in. by 6⅞ in.

593

Majma'-alḥasanât (مجمع الحسنات).

A second work to which the title of قصص الانبیا is assigned, but which, according to W. Pertsch, Berlin Cat., p. 522, should bear the above designation: مجمع, based, as the first words prove, for the greater part on the twenty-seventh book of the Ṣaḥih of Muḥammad bin Isma'il bin Ibrāhīm al-Bukhārī (died A. H. 256=A. D. 870), which contains the legends of the prophets; comp. Krehl in Zeitschrift der D. M. G. iv. p. 5 sq. The real author's or translator's name is not mentioned. It begins, on fol. 3^b, thus: ... الحمد لله اما بعد روایت میکند محمد بن اسمعیل بن ابراهیم البخاری باسنادی که اورا بود از امام المتقین جعفر صادق رضی الله عنه و او از پدر خویش محمد بن علی الخ

An index of all the prophets, etc., whose biographies are found in this work is given on ff. 1^a-2^a. It begins with the fallen angel, عزازیل, on fol. 8^a; then follow آدم, on fol. 10^b; شیث, on fol. 22^b; ادریس, on fol. 23^b; شداد بن عاد, on fol. 29^b; هود, on fol. 25^a; نوح, on fol. 32^b;

لوط, on fol. 34^a; ابراهیم, on fol. 35^b; صالح, on fol. 56^a; یعقوب, on fol. 59^b; شعیب, on fol. 61^b; اصحاب اخدود, on fol. 96^b; یونس, on fol. 97^a; ایوب, on fol. 98^b; ذوالقرنین, on fol. 108^a; اصحاب کهف, on fol. 116^a; عامل (in the following copy, عامیل), on fol. 120^b; موسی, on fol. 135^a; فرعون, عوج بن مقاتل (عامیل), on fol. 153^a; خضر و موسی, on fol. 155^a; بلعم, on fol. 157^b; یوشع ابن نون, on fol. 159^b; حنظله, on fol. 163^b; داؤد, on fol. 166^b; اشموئیل, on fol. 169^b; زکریّا, on fol. 178^a; سلیمان, on fol. 192^a; یحیی, on fol. 193^b; خضر و الیاس, on fol. 194^a; مریم و عیسی, on fol. 207^a; جرجیس, on fol. 208^a; شمعون, on fol. 212^b; محمد, on fol. 214^b. With Muḥammad's life and death this copy concludes; comp. Bodl. Cat., No. 343.

Dated by Ghulām 'Umar bin Ghulām Ḥasan, who lived in Nānūtah in the district of Shāhjahānābād, the 17th of the month Shābān in the twenty-fifth year (of whose reign is not stated).

No. 1017, ff. 257, ll. 19; written for the greater part in Nasta'liq; some portions in Shikasta by another hand; size, 10 in. by 5½ in.

594

Another copy of the Majma'-alḥasanât.

This redaction is substantially the same as in the preceding copy, although the wording is slightly different. It begins with the قصّة عزازیل, on fol. 198^b, after which follow exactly the same kiṣaṣ as in No. 1017, and it also concludes with Muḥammad, whose biography begins on fol. 391^a, after those of شمعون, خضر و الیاس, جرجیس, etc. The initial words of this copy are: اللهم صلّ علی محمد و علی آل محمد و بارک و سلّم و كان ذلك النور بالطوف بالقدرة الخ The words with which the preceding copy opens are found here in l. 11 of the first page, and run thus: ... روایت محمد بن سهیل (!) بن ابراهیم البخاری الفارسیّة روایت کرد محمد بن عبد الله بن ابراهیم البخاری رحمهم الله بسا استادی (!) که اورا بود بالجعفر بن محمد صادق از پدر وی محمد بن علی الخ

Copied by Mullā 'Abd-alkādir ibn Shaikh 'Abdallāh, known as Raji, for Ḥājī Thanā-allāh bin Muḥammad Muḥim Fāḍil bin Muḥammad Ghāzī of Kanānpūr (کنجپور) in Bangālah, and dated the 23rd of Dhū-alḥijjah, A. H. 1203 (A. D. 1789, September 14).

No. 2442, ff. 193^b-432^a, ll. 17; large Nasta'liq; size, 12½ in. by 8 in.

595

A shorter redaction of the same.

This copy, which is rather incorrectly written, but considerably older than the immediately preceding one, contains a sort of abridgment of the Majma'-alḥasanât or Kiṣaṣ-alanbiyā, with some additions however, particularly at the end.

الحمد لله رب العالمين والعاقبة للمتقين و : Beginning: الصلاة والسلام على محمد وآله اجمعين روايت كرد از ابراهيم اسحاق (!) از استاد خود از جعفر صادق النخ.

The following prophets are mentioned: آدم, on fol. 8^b; شيث, on fol. 22^a; ادريس, on fol. 23^a; نوح, on fol. 25^a; صالح, on fol. 29^b; شداد بن عاد, on fol. 32^a; يعقوب, on fol. 33^a; ابراهيم, on fol. 35^a; لوط, on fol. 54^b; يوسف, on fol. 57^b; يونس, on fol. 89^a; اتيوب, on fol. 92^b; ذو القرنين, on fol. 96^b; موسي, on fol. 102^a; قارون, on fol. 132^a; يوشع, on fol. 138^a; اسمويل, on fol. 140^b; سليمان, on fol. 147^a; زكريا, on fol. 155^b; يحيى, on fol. 157^a; شمعون, on fol. 161^b; جرجيس, on fol. 164^a; محمد, on fol. 165^a; دقيانوس, on fol. 188^b; and علي, on fol. 207^b.

Dated the 4th of Jumādā-l-ākhār, A.H. 1076 (A.D. 1665, December 12). This date appears on the margin of the last page, but in spite of that the copy appears to be incomplete; the last words being: برفت تا بدري : سرای.

No. 3489, olim 14. J. 26, ff. 209, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

596

Ta'rikh-i-Anbiyā (تاریخ انبیا).

Another very detailed work on the prophets and holy men before the Islām. The proper title of the book cannot be ascertained, as the first leaf is missing; but its characteristic difference from all the other books of the same (or a similar) title is this, that it only treats of ante-Muhammadan saints, leaving out Muhammad entirely, and that the biographies are much more detailed and diversified. The title as given above, is assigned to this MS. on fol. 1^a.

It is divided into forty-one majālis, viz.:

1. در نقل خلق کردن زمین, on fol. 1^a, in seven bābs.
2. در خلق آسمانها و آنچه متّصل است بآن, on fol. 4^b, in seven bābs.
3. در ذکر خلق آفتاب و ماهتاب و صفت حرکت آنها, on fol. 9^a.
4. در قصّة آدم, on fol. 11^b, in eleven bābs. One leaf is missing after fol. 22.
5. در ذکر ادریس نبی, on fol. 24^a.
6. در قصّة هاروت و ماروت, on fol. 24^b.
7. در قصّة نوح, on fol. 26^a.
8. در قصّة هود, on fol. 29^a.
9. در ذکر عاد, on fol. 31^a.
10. در ذکر صالح, on fol. 33^b.
11. قصّة اصحاب الرسّ (i.e. the Thamûdites), on fol. 35^b.
12. قصّة ابراهيم خليل الرحمن, on fol. 38^a, in eight bābs.

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13. در بعضی اخبار اسمعیل و اسحق, on fol. 50^b.
14. در قصّة لوط, on fol. 51^b.
15. در احوال يوسف, on fol. 53^b.
16. در ذکر موسی بن میثا بن يوسف (the first Moses, grandson of Joseph), on fol. 70^b.
17. در قصّة اتيوب, on fol. 70^b.
18. در قصّة ذا (i.e. Bishr, Job's son), on fol. 75^b.
19. در قصّة شعيب پیغامبر, on fol. 76^b.
20. در قصّة موسی بن عمران (the real Moses), on fol. 77^b, in twenty-seven bābs.
21. اربحا و فتح اربحا (i.e. Jericho), on fol. 121^a.
22. در بیان انبیا و پادشاهان که تدبیر امور بنی اسرائیل بعد از یوشع میکردند, on fol. 122^a.
23. در قصّة حزقیل ابن بوزی, on fol. 122^a.
24. در قصّة الیاس, on fol. 123^a.
25. در احوال الیسع بن اخطوب, on fol. 125^b.
26. در احوال عیلا (علاء) و اشمویل وصفت تالوت (usually), on fol. 127^a, in five bābs.
27. در خلاف (خلافت) داود, on fol. 134^a, in seven bābs.
28. در احوال سلیمان بن داود, on fol. 142^a, in four bābs.

در احوال شعیا (اشعیا) و ارمیا و دانیال, on fol. 159^b, in five bābs.

30. در ذکر لقمان, on fol. 166^a.
31. در احوال بلوقیا, on fol. 167^b.
32. در ذکر ذو القرنین, on fol. 170^a, in five bābs.
33. در قصّة ذکر زکریّا و یحیی و مریم و عیسی, on fol. 176^a, in thirteen bābs.
34. در قصّة رسل ملیّه که عیسی آنها را بانطکیه فرستاده بود, on fol. 193^b.
35. در قصّة یونس, on fol. 195^a.
36. در قصّة اهل کهف, on fol. 197^b.
37. در قصّة جرجیس, on fol. 202^b.
38. در قصّة اصحاب الاخدود, on fol. 206^b.
39. Heading missing. The majlis deals apparently with the monk Baršišā (برصیصا), on fol. 208^b, last line.
40. در قصّة اصحاب فیل, on fol. 211^a.
41. در بیان غروہ (? غروہ), on fol. 230^b.

Dated the 21st of Dhū-l-hijjah in the third year of (probably 'Ālamgir's) reign, A.H. 1070 (A.D. 1660, August 28). College of Fort William, 1825.

No. 2028, ff. 238, ll. 21; very clear and neat Nasta'liq; size, 10½ in. by 6½ in.

597

عجائب القصص (Ajā'ib-alkiṣaṣ).

Biographies of the prophets from Ādam to Muḥammad, based on commentaries of the Qurān (for instance, the کشف الاسرار, the کشاف, the مواهب علیّه, etc.) and works of historical and dogmatical character (like the معارج النبوة, the شواهد النبوة and others), by

'Abd-alwâhid bin Muḥammad Mufti, who compiled this book at the request of some **أخوان الصفا و خُلائ الوفا** (see fol. 2^b; the title appears on fol. 3^a, l. 8). It is divided into the following twenty bâbs (see the detailed index on ff. 3^a–6^b):

1. در بیان خلقت نور مایه سرور سرور عالم محمد مصطفی, on fol. 7^a.
2. در بیان خلقت بنی الجان یعنی جتیان و ذکر عزازیل یعنی شیطان, on fol. 14^a.
3. در بیان احوال حضرت ابوالبشر و اولاد او, on fol. 17^a.
4. در ذکر احوال حضرت ادريس, on fol. 47^a.
5. در بیان قصه حضرت نوح و فرزندانش, on fol. 52^b.
6. در بیان احوال حضرت هود, on fol. 64^a.
7. در قصه حضرت صالح, on fol. 69^a.
8. در بیان احوال حضرت ابراهيم و بعضی اولاد امجاد او, on fol. 72^a.
9. قصه حضرت لوط و پاره احوال ابراهيم و اسماعيل و اسحاق (إِسْحَاقُ) ابنِ ابراهيم, on fol. 87^b.
10. در قصه حضرت يعقوب مکروب و يوسف و سائر فرزندان, on fol. 90^a.
11. در بیان احوال حضرت ایوب, on fol. 115^a.
12. در بیان قصه شعیب, on fol. 119^a.
13. در بیان احوال موسی, on fol. 120^b.
14. در قصه حضرت الیاس, on fol. 158^b.
15. در بیان قصه حضرت یونس, on fol. 165^a.
16. در بیان احوال حضرت داود, on fol. 167^b.
17. در بیان قصه حضرت سلیمان, on fol. 175^a.
18. در بیان احوال حضرت زکریا و یحیی, on fol. 187^a.
19. در بیان احوال حضرت عیسی بن مریم, on fol. 189^b.
20. در ذکر بعضی احوال حضرت خاتم النبیین و سید المرسلین سرور انام محمد مصطفی, on fol. 198^b.

الحمد لله الذى بعث النبیین مبشرين و منذرين وارسل الرسل الى الاسلام و الدين هادين الخ

Dated the 17th of Jumâdâ-alawwal, A. H. 1148 (seventeenth year—not eleventh, as is stated here—of Muḥammadshâh's reign) = A. D. 1735, October 5, by Muḥammad Yūsufbeg. The last page greatly injured.

No. 1729, ff. 249, ll. 21; Nasta'lik, ff. 1–7 written by another hand, ll. 17; size, 8½ in. by 5½ in.

598

Majma'-alhudâ (مجمع الهدى).

Legends and biographies of the prophets, Imâms, and other holy men, by 'Alî bin Ḥasan alzawwârî (على بن حسن الزوارى), incorrectly styled on fol. 1^a, and in the frontispiece on fol. 1^b, **قصص الانبياء**, no doubt on account of its entirely similar contents and arrangement. The genuine title appears on fol. 2^a, l. 3.

It is divided into forty bâbs, viz.:

1. History of Creation, on fol. 2^b.
2. Creation of the Jinns and account of Satan, on fol. 3^b.

3. Âdam, on fol. 4^a.
4. Seth (سيث), on fol. 12^b.
5. Idris, on fol. 12^b.
6. Noah (نوح), on fol. 14^a.
7. Hûd, on fol. 17^b.
8. Šâlih, on fol. 19^a.
9. Abraham (ابراهيم), on fol. 20^a.
10. Lot (لوط), on fol. 34^b.
11. Jacob (يعقوب), on fol. 36^b.
12. Joseph (يوسف), on fol. 37^a.
13. Shu'aib, on fol. 61^b.
14. Moses (موسى كلیم), on fol. 63^a.
15. Jonah (یونس), on fol. 92^b.
16. Job (ایوب), on fol. 93^b, last line.
17. Joshua, Samuel, and Goliath's death (يشع و اشموئيل), on fol. 96^a.
18. David (داود), on fol. 98^b.
19. Solomon (سلیمان), on fol. 105^b.
20. Story of Sabâ (Sheba) and the dispatch of prophets thither, on fol. 113^b.
21. Zacharias and John the Baptist (زکریا و یحیی), on fol. 114^b.
22. Mary (مریم), on fol. 117^b.
23. Jesus (عیسی), on fol. 118^a.
24. Ezra (عزرا), on fol. 126^a.
25. Alexander (اسکندر ذو القرنین), on fol. 127^a.
26. Khidr and Elias, on fol. 131^b.
27. The seven sleepers (اصحاب کهف), on fol. 135^a.
28. Muḥammad, on fol. 139^a.
29. 'Alî, on fol. 232^a.
30. Imâm Hasan, on fol. 239^a.
31. Imâm Ḥusain, on fol. 242^b.
32. Imâm Zain-al'âbidin, on fol. 245^b.
33. Imâm Muḥammad Bâkir, on fol. 246^b.
34. Imâm Ja'far Šâdiq, on fol. 247^b.
35. Imâm Mûsâ Kâzîm, on fol. 248^b.
36. Imâm 'Alî bin Mûsâ alriḍâ, on fol. 249^b.
37. Imâm Muḥammad Taqî, on fol. 250^b.
38. Imâm Abû-alhasan 'Alî Naki, on fol. 251^a.
39. Imâm Hasan 'Askarî, on fol. 252^a.
40. Imâm Muḥammad Mahdî, on fol. 252^b. An index on ff. 2^a and b.

Beginning: حمد و سپاس بمقیاس مر خالق را عز وجلاله و عظم شانه که بقدرت کامله خود عالم و آدم را بیافرید الخ

No date. A seal of 'Âlamgîr's, from A. H. 1079 (A. D. 1668, 1669), on the fly-leaf. Blanks are left (probably for pictures) on ff. 50^a, 58^a, and 74^b.

No. 1405, ff. 255, ll. 21; distinct Nasta'lik; illuminated frontispiece; size, 11¼ in. by 7½ in.

599

Tafsîr-i-tadhkirat-alanbiyâ wa alumam (تفسیر تذکرة الانبياء و الامم).

A dogmatic history of the prophets from Âdam to Muḥammad, based especially on verses of the Qurân

and traditions, entitled *تفسير تذكرة الانبياء و الامم* (see fol. 5^a, l. 15), by an anonymous author, who conceals his name and dedicated this work to Khwājah Hasan. According to the introduction it is divided into a preface, two chapters, and a conclusion, viz.:

ديباجة در فائده ذکر قصص انبيا و فائده حکايات از اوليا و بيان بعضی از اجرام علوی و علويات مثل قلم و لوح و عرش و کرسی و آفتاب و ماه و غیر اینها و در ذکر بعضی از چیزهای غریب که در تحت فلک ممر است.

مقصود اول در بیان تفسیر آیات موعود، مقصد دوم در بیان سیرت سرور عالمیان و صفوت خلاصه انسان ماه فلک اهتدا شاه سریر اصطفای تیر اعظم فلک رسالت اخترانور برج جلالت رسالت پناه رسول الله خاتمه در مذمت دنیا و اهل دنیا و در بیان احوال خلفاء راشدين.

The *dibāca*, a kind of cosmographical description of the wonderful things in heaven and on earth, begins on fol. 6^b. The *first maḥṣad* is not marked, but it seems to begin on fol. 41^b, where is written:

رکن سیوم در تفسیر آیاتی که در قصص انبيا عليهم الصلوات واقع شد

and contains a detailed account of all the ante-Muhammadan prophets, beginning with Ādam. The *second maḥṣad*, containing Muhammad's life, begins on fol. 300^b. The *khātimah* is not found.

Beginning: **رب اشرح لی صدى و یسر لی امری و احلل عقدة من لسان یفقهوا قولی الهی بعد از آن که شرح صدر کرده دلهای مارا بنور ایمان الخ**

Dated in the month Sha'bān, A. H. 1013 (A. D. 1604, December 23, to 1605, January 20), by Ādina of Bukhārā. Collated. In some respects the copy resembles a first sketch more than a complete and finished work.

No. 319, ff. 413, ll. 24-26; Nasta'liq; size, 14 $\frac{5}{8}$ in. by 9 $\frac{1}{2}$ in.

600

جوامع Jawāmi'-alḥikāyāt wa lawāmi'-alriwāyāt (الحکایات و لوامع الروایات).

A complete copy of the famous collection of stories and anecdotes, compiled, A. H. 625 (A. D. 1228), at the court of Sultān Abū-almuẓaffar Altamish (who reigned A. H. 607-633=A. D. 1211-1236) of Dihli, by Maulānā Nūr-aldīn Muḥammad 'Afi, the well-known author of the oldest *tadhkirah*, *Lubāb-alalbāb*, and divided into *four kims*, each of which contains twenty-five chapters; comp. Bodleian Cat., Nos. 324-331; Rieu ii. p. 749 sq.; G. Flügel i. p. 410; J. Aumer, pp. 56 and 57; Elliot, History of India, ii. pp. 155-203; H. Khalifa ii. p. 510, etc.

First kism (treating of the knowledge of God), on fol. 5^a.

Second kism (treating of good morals), on fol. 276^a.

Third kism (treating of blamable conduct), on fol. 374^b.

Fourth kism (treating of cosmographical matters), on fol. 448^b.

Beginning: **حمد و ثنا مر مبدعی را که از بدایت صباح وجود بنهایت روح عدم هرچه هست در حد بادشاهی الخ**

No date.

No. 595, ff. 546, ll. 27; Nasta'liq, ff. 405-447 supplied by another hand; collated; size, 11 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

601

A fragmentary copy of the *first kism* of the *Jawāmi'-alḥikāyāt*.

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunas after ff. 96^a (96^b being left blank) and 199. Ff. 89 and 90 are also blank, but there seems to be no gap, as the catchword of fol. 88^b agrees with the beginning of fol. 91^a.

Beginning of the preface, on fol. 1^b: **ثنا و حمد مبدعی را که از بدایت صباح وجود الخ**

Title and index, on ff. 5^b-7^a. Beginning of the *first bāb* of *kism I*, on fol. 7^a; the following *bābs* are not marked, but the second seems to begin on fol. 17^b, the third on fol. 34^a, the fourth on fol. 47^a; this breaks off on fol. 96^a; fol. 97^a opens apparently in the seventh *bāb*, and the text seems to continue uninterrupted to the fifteenth, which has a proper heading, on fol. 163^a. The sixteenth seems to begin on fol. 172^a, the seventeenth on fol. 182^b, the eighteenth on fol. 189^a, and the nineteenth on fol. 197^a, breaking off on fol. 199^b. *Bābs* 20-25 are entirely missing. Fol. 200^a opens abruptly in the fifth *bāb*, and the beginning of the sixth is marked on fol. 240^b. The latter breaks off on fol. 247^b (the last page of the MS.).

No. 1385, ff. 247, ll. 19; Nasta'liq, written on paper of different colour and size; size, 13-14 $\frac{3}{8}$ in. by 8-8 $\frac{1}{4}$ in.

602

Fragments of the same *Jawāmi'-alḥikāyāt wa lawāmi'-alriwāyāt*.

This copy contains:

1. On ff. 1^b-38^b, *bābs* 1-6 and a portion of *bāb* 7 of the *third kism*.

2. On ff. 39^a-77^b and 143 the larger portion of the second half of the *first kism*, from the middle of *bāb* 15 to the end of *bāb* 25.

3. On ff. 78^a-142^b the end of *bāb* 6, *bābs* 7-11, and the larger portion of *bāb* 12 of the *first kism*.

Bibl. Leydeniana. A former possessor was Claud Martin. The first fragment begins thus: **قسم سیوم**

از کتاب جوامع الحکایات و لوامع الروایات در بیان اخلاق مذموم الخ

No date.

No. 3046, ff. 143, ll. 10; Nasta'liq; size, 8 $\frac{1}{8}$ in. by 5 $\frac{5}{8}$ in.

603

Extracts from the same.

Extracts from the *second*, *third*, and *fourth kims* of the same work, styled **منتخب الحکایات از جامع (!)**

از قسم دوم؛ and beginning, on fol. 1^a, thus: در حزم و اندیشه و حکایات متعلقه بدان، حکایت در کتب اهل هند مذکورست که شتر سواری الخ.

These extracts end on fol. 26^b and are followed by another short tale in a different handwriting, beginning:

یکی از بزرگان دین و پیشوایان یقین نقل کرده که سالی عزیمت حج اسلام داشتیم الخ.

No date.

No. 1560, ff. 28, ll. 15; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

604

A fragmentary piece of the same.

This short fragment of 'Aufi's جوامع الحکایات comprises the end of the 19th, the complete 20th, 21st, 22nd, and 23rd, and the beginning of the 24th bâb of the *first kism*. 20th bâb, on fol. 2^a (physicians and philosophers); 21st bâb, on fol. 4^a (interpreters of dreams); 22nd bâb, on fol. 9^a (astrologers); 23rd bâb, on fol. 11^a (poets); 24th bâb, on fol. 13^b (singers).

No. 1502, ff. 14, ll. 19; large and distinct Nasta'liq; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

605

Ta'rikh-i-Mūsawī (تاریخ موسوی).

A history of the prophet Moses, compiled after thirty-five years' researches by Mu'in-almiskin, that is, Mu'in-aldin Muhammad Amin Al-Farâhi alharawi, called Mu'in Miskin (who died A. H. 907=A. D. 1501, 1502); comp. H. Khalfa iii. pp. 20 and 513; iv. pp. 251 and 608. He is the author of many interesting works, such as: معراج النبوة وروضة الواعظین (see above, Nos. 138-144); تفسیر حدائق; تفسیر سورة فاتحة الكتاب; احسن القصص; الحقائق فی كشف اسرار الدقائق (see Bodl. Cat., No. 453), and many others. This story of Moses, also called قصّة موسوی، قصّة حضرت موسی، and معجزات موسوی، was finished A. H. 904 (A. D. 1498, 1499).

Beginning: رَئِئَا آتْنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا الخ.

Dated the 23rd of Ramadân, A. H. 906 (A. D. 1501, April 12). It ends on fol. 180^a, and the following pages contain morning and evening prayers of the prophet, etc. etc.

No. 2029, ff. 181, ll. 27; Naskhi; much worm-eaten and damaged throughout; size, 10 in. by 6 $\frac{1}{2}$ in.

606

Nigârîstân (نگارستان).

Anecdotes and curious narratives of celebrated men from the time of Nizâr bin Ma'add bin 'Adnân, one of the forefathers of Muhammad (see fol. 3^b, ll. 4 and 3 ab infra), to the beginning of the tenth century of the Hijrah, compiled by Ahmad bin Muhammad bin 'Abd-alhafâr Alghaffârî al-kazwîni, the author of the جهان

آرا or آرا جهان (see above, Nos. 106-108), in A. H. 959=A. D. 1552 (see the chronogram واقع نگارستان at the end on fol. 169^b).

Beginning: ای طرازندۀ بهارستان - وی (وای) نگارندۀ نگارستان. از کرم تازه کن بهارم را الخ.

Compare on the contents of this work, Bodleian Cat., Nos. 337-340; Rien i. p. 106; W. Morley, p. 50; Krafft, p. 87; Cat. des Manuscrits et Xylogr., p. 276; Elliot, History of India, ii. pp. 504-506; W. Pertsch, Berlin Cat., p. 404; B. Dorn, Auszüge, pp. 423-425. Edited Bombay, A. H. 1245 and 1275. Collated and annotated. No date.

No. 2421, ff. 169, ll. 23; clear and distinct Nasta'liq; worm-eaten; size, 12 $\frac{1}{8}$ in. by 6 $\frac{1}{8}$ in.

607

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1992, ff. 326, ll. 17; Nasta'liq; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 4 $\frac{7}{8}$ in.

608

The same.

Copied by Muhammad Şâlih of Kashmîr; no date. Slightly injured in many places.

No. 62, ff. 302, ll. 17; unequal and careless Nasta'liq; size, 9 in. by 5 in.

609

The same.

No date; fol. 133 injured.

No. 32, ff. 289, ll. 18; Nasta'liq, ff. 1 and 255-289 apparently written by another hand; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{8}$ in.

610

The same.

Many pages injured and worm-eaten; fol. 11 is left entirely blank, and there is consequently a lacuna, corresponding to No. 1817 (612 below), fol. 5^b, middle of l. 4 ab infra to fol. 11^a, middle of l. 12. A great portion of fol. 152 torn away. No date. Some corrections on the margin.

No. 531, ff. 395, ll. 19; Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

611

A modern copy of the same.

Dated Dhû-alhijjah, A. H. 12 (1200=A. D. 1786, September 25 to October 23). College of Fort William, 1825.

No. 2137, ff. 259, ll. 17; written very irregularly by various hands in different styles of Nasta'liq and Shikasta; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{8}$ in.

612

An incomplete copy of the same.

This copy is rather old, but defective at the end. The 5th line ab infra on the last page corresponds to No. 531 (610 above), fol. 393^a, last line.

No. 1817, ff. 194, ll. 23; Naskhi; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

613

An abridgment of the same.

This copy, considerably smaller than the preceding ones, contains only extracts from the *Nigârîstân*; for instance, the story, beginning on fol. 37^b: *گویند در ایام الخ*, is found in No. 1992 (607 above), on fol. 22^a; the story, beginning on fol. 39^a: *درین ایام غریب*, on fol. 50^a of the same copy, etc. There is besides a lacuna after fol. 56. Beginning as usual. Copied A. H. 1162 (A. D. 1749).

No. 1904, ff. 88, ll. 15; large Nasta'lik; very worm-eaten throughout; size, 9½ in. by 5 in.

614

Tarjuma-i-Ta'rikh-alḥukamâ (ترجمه تاریخ الحکما).

A Persian paraphrase of Maulânâ Shams-al-din Muḥammad Suhrawardî's biographies of ancient philosophers and wise men, entitled *تأریخ الحکما*, made at the request of Sultân Salimshâh (who assumed afterwards as emperor the title of Jahângir) in Akbar's reign, A. H. 1011 (A. D. 1602, 1603), by Maḥsûd 'Alî of Tabriz (see fol. 2^a, ll. 10 and 11; fol. 3^a, ll. 1, 6, and 13). The translator's preface begins, on fol. 1^b: *ای حکیمی* *علی الاطلاق* *وای دانای باسحقاق الخ*.

The work itself opens thus: *آغاز کتاب سپاس و* *استایش خدای را که اول بی اول است الخ* and contains the biographies of nearly all the ancient Greek philosophers, physicians, etc., Socrates, Pythagoras, Plato, Aristotle, Galenus, etc., besides the wise Luḡmân and others. The main portion of the work, dealing with these ante-Muḥammadan Hakims, ends here on fol. 136^b and is dated the 26th of Rajab, A. H. 1019 (A. D. 1610, October 14), at Âgra by Muḥammad Ḥusain bin Khwâjah Muḥammad of Samarkand.

On fol. 137^b begins the appendix, which adds to these biographies those of celebrated Muḥammadan philosophers and wise men of the Islâm, beginning: *خواستیم که بتأریخ حکمای پیشین تأریخ حکمای متأخرین اسلام و بعضی فوائد ایشانرا الحاق کنیم تا صورت تمامی بهم رساند الخ*.

No date at the end of this part, which is written by an entirely different hand.

No. 1579, ff. 191, ll. 19; Nasta'lik, by two different hands; size, 8½ in. by 5½ in.

615

Another copy of the same.

Dated the 11th of Sha'bân, A. H. 1039 (A. D. 1630, March 26), and collated with the author's autograph, A. H. 1064 (A. D. 1654), at Akbarâbâd. The appendix on the Muḥammadan Hakims begins on fol. 161^b, equal in length and wording to the preceding copy. Beginning the same as in No. 1579.

No. 1762, ff. 213, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

616

The same.

Dated A. H. 1041 (A. D. 1631, 1632), by Muḥammad Ṣâliḥ of Kashmîr; little injuries here and there. The appendix, which is considerably shorter here than in the two preceding copies, begins on fol. 180^a.

No. 63, ff. 219, ll. 17; Nasta'lik; size, 8¾ in. by 5 in.

617

An incomplete copy of the same.

The preface is missing in this copy, which begins immediately with the biography of Plato: *خبر افلاطون و آداب او معنی افلاطون بزبان یونان باشد بسیار علم الخ*.

The appendix which is of the same length here, as in Nos. 1579 and 1762 (614 and 615 above), begins on fol. 42^b, l. 6. At the end of this appendix there is added an *ethical* treatise *در انتخاب اخلاق* (styled *باب منت خدایرا که وجود بشر را بخلقت خوش و خوی نیکو خلعت زیبائی داد الخ*).

First fâ'idah: *در بیان تعریف حکمت علی الاطلاق* *و بیان اقسام آن اجمالاً*.

The little treatise is styled in the context simply: *منتخب Muntakhab*. It concludes on fol. 92^a. The last page (92^b) contains a tract on *opium*: *در توصیف افیون حالات معجون*.

No date. On the fly-leaves as well as at the top of fol. 1^a the author is styled *محقق الطوسی*.

No. 1423, ff. 92, ll. 26-29; small Nasta'lik, sometimes without any diacritical points; size, 11¾ in. by 5¾ in.

618

Intikhâb-i-Ta'rikh-alḥukamâ (انتخاب تاریخ الحکما).

An abridgment or extract from the preceding work, made by Munshi Mir Sayyid Ṣadr-al-din bin Mir Muḥammad Ṣâdiḳ bin Mir Muḥammad Amin, beginning: *سپاس و ستایش حکیمی را که اول بی اولست الخ*.

Another title given to it, on fol. 1^a, is *قول الحکما*. On the same first page Mr. Richard Johnson states that he has received this little book from Munshi Ṣadr-al-din (that is, from the compiler himself), being an extract from his common-place book, A. D. 1778.

No. 665, ff. 108, ll. 11; Nasta'lik; size, 8¼ in. by 5¼ in.

VIII. BIOGRAPHY.

a. Christ and St. Peter.

619

Mirât-alḥuds (مرآت القدس).

The life of Christ according to the Gospels, a work, the materials of which were first collected and arranged

by the Portuguese Jesuit, Padre Geronimo Xavier, and afterwards translated under his superintendence into Persian by Maulânâ 'Abd-alsattâr bin Kâsim Lâhûrî at Âgra, A. D. 1602 (A. H. 1010, 1011), at the request and for the sake of the emperor Akbar. Xavier died as missionary in Goa, A. D. 1617; comp. on this work Bodleian Cat., No. 364; Rieu i. p. 3; W. Pertsch, p. 57; Cat. des MSS. et Xyl., p. 243 sq., etc. This work was edited with a Latin translation by Louis de Dieu: 'Historia Christi Persice,' Lugd. Bat., 1639. It is from this printed edition, according to a note on fol. 1^a, that the present copy was transcribed for Mr. Richard Johnson, A. H. 1185 (A. D. 1771, 1772), at Calcutta. The date given at the conclusion of the work, viz. A. H. 1027 (A. D. 1618), is apparently that of the original MS. on which Louis de Dieu based his edition; see Rieu, loc. cit.

Beginning of the preface, on fol. 1^b: راهنمونی و هدایت صاحب ترجمه برای خوانندگان، ای عزیزان و محبوبان من این داستان مسیح را پادری ژیرونیمو شوبر بهائیزگی الخ.

The preface ends on fol. 5^a, first line, and the whole space from there to fol. 9^a is left blank.

Beginning of the life of Christ, on fol. 9^b, with the *first bâb* (Christ's childhood): در طفولیت مسیح و ولادت مریم و پرورش یافتن، چون مسیح بواسطهٔ مرد از مریم مقدس زاده شد الخ.

Second bâb (Christ's miracles and teaching): در معجزها و تعلیم.

Third bâb (Christ's sufferings and death): در جفاها، و مکنتها و مرگ مسیح.

Fourth bâb (Christ's resurrection and ascension to heaven): در برخاستن مسیح از قبر و رفتن او بر آسمان، on fol. 171^b.

Conclusion, on fol. 186^a.

As title is given on the fly-leaves, ترجمهٔ قصهٔ حضرت عیسی، the proper title, مرآت القدس، only appears in the preface.

No. 940, ff. 186, ll. 13; Nasta'lik; worm-eaten throughout; size, 8½ in. by 5½ in.

620

Kawâ'if-i-Pitar-i-'Îsawî (کوائف پیتر عیسوی).

The life of St. Peter according to the Gospels and the Acts of the Apostles, in Persian, by the same Padre Geronimo Xavier. St. Peter is usually represented by سن پیدرو or سن بیدرو.

Beginning: ای دوستان من آنچه پند کردم بر سبب داستان مسیح همان اکنون پند میکنم بر سبب این داستان الخ.

It has likewise been edited by Louis de Dieu, Lugd. Bat. 1639; see Rieu i. p. 3. This copy was made for Richard Johnson, 1778. Xavier also wrote a complete

biographical work of all the twelve apostles, A. H. 1609; see Bodleian Cat., No. 365.

No. 1713, ff. 50, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

b. *Wazîrs, Amîrs, Nawwâbs, Khâns, etc.*

621

Âthâr-alwuzarâ (آثار الوزرا).

Biographies of the most eminent Wazîrs from the oldest times down to the reign of Sultân Husain Mirzâ, who ascended the throne in A. H. 873 (A. D. 1469), by Saif-aldin Hâjî bin Nizâm alfadli, and dedicated to the Wazîr Khwâjah Kiwâm-aldin Nizâm-almulk alkhwâfi, who was appointed to his office A. H. 875 (A. D. 1470, 1471; comp. ff. 3^b, l. 12, 3^a, last line, and 176^a). As date of composition is given on fol. 170^b, last line but one (just as in the Bodleian copy, Bodleian Cat., No. 347), A. H. 803, which is undoubtedly a mistake for 883 (A. D. 1478, 1479). The work is divided into two makâlâs, the first dealing with the prominent wazîrs of the most renowned dynasties of the East down to the author's time, the second with the special life and deeds of his patron Khwâjah Kiwâm-aldin. Other copies in the Bodleian Cat., loc. cit., and Rieu iii. p. 969.

First makâlâh (مقالهٔ اول در ذکر آثار و اخبار وزرای)، in twelve bâbs:

1. Wazîrs of the companions of the prophet and the Imâms (در ذکر وزرای صحابهٔ عظام و ائمهٔ مهیدین)، on fol. 6^b (this bâb is in the Bodleian and British Museum copies the *second*).

2. Wazîrs of the ancient kings, i. e. the Persian and Greek (در ذکر وزرای سلاطین ما تقدّم)، on fol. 7^a (in the Bodleian and British Museum copies the *first*).

3. Wazîrs of the Umayyades (در ذکر وزرای بنی امیّه)، on fol. 12^b.

4. Wazîrs of the 'Abbâsides (بنی عباس)، on fol. 17^a.

5. Wazîrs of the Sâmanides (در ذکر وزرای آل سامان)، on fol. 85^b.

6. Wazîrs of the Ghaznawides (در ذکر وزرای غزنویان)، on fol. 87^b.

7. Wazîrs of the Bûyides (در ذکر وزرای آل بویه)، on fol. 115^a.

8. Wazîrs of the Saljûks (در ذکر وزرای آل سلجوق)، on fol. 118^a.

9. Wazîrs of the Khwârizmshâhs (در ذکر وزرای سلاطین خوارزمشاهی)، on fol. 146^a.

10. Wazîrs of Çingizkhân and his descendants (در ذکر وزرای چنگیزخان و اولاد و احفاد او)، on fol. 148^a.

11. Wazîrs of the Muzaffarides and Ghûrides (در ذکر وزرای آل مظفر و ملوک غور)، on fol. 159^b.

12. Wazîrs of Timûr and his successors (در ذکر وزرای)، (حضرت صاحبقران امیر تیمور گورگان الخ)، on fol. 162^a.

Second makâlâh (مقالهٔ دوم در ذکر آن دادبخش درمندان . . .)، (خواجہ قوام الملّه و الدنيا و الدین نظام الملک الخ)، in four bâbs:

1. Nizâm-almulk's fine qualities and superiority over all other wazirs (در اخلاق و اطوار آنحضرت و ترجیح او بر), on fol. 171^a.

2. His life and actions before he became wazir (در حالات و کیفیت مهمات آن حضرت قبل از وزارت), on fol. 175^a.

3. His actions as wazir (در حالات زمان وزارت), on fol. 176^b.

This bâb breaks off on fol. 183^a; the fourth (which was to contain an enumeration of the distinctions gained from the Sultân) is not found at all (comp. the Bodleian and British Museum copies, where the whole second makâlah comprises only 9-10 pages!). The author probably never finished his task.

Beginning: شرافت حضرت پادشاهی را در ایجاد کائنات بشریک و وزیر آن.

No date.

No. 1569, ff. 183, ll. 15-16; Nasta'lik, mixed with Shikasta; towards the end very badly and incorrectly written; much damaged throughout; size, 9½ in. by 6½ in.

622

Maâthir-alumarâ (مآثر الامرا).

The *first edition* of the great biographical dictionary of the famous Amirs, Nawwâbs, and other noblemen who lived during the reign of the Timûrides in India, alphabetically arranged. The author of this work was Nawwâb Şamsâm-aldaulâh Şâhnawâzkhân Shahîd Khwâfi Aurangâbâdî, with his original name Mîr 'Abd-alrazzâk (born A. H. 1111 = A. D. 1700, assassinated A. H. 1171 = A. D. 1758); the compiler of this *first edition* was Fakîr Ghulâm 'Alî Husainî Wâsiṭi Balgrâmî, with the takhallûs Âzâd, the author of the Khazâna-i-'âmirâlî and other famous tadhkiras, see below, Nos. 682-690; born A. H. 1116 (A. D. 1704), died A. H. 1200 (A. D. 1786); comp. Bodleian Cat., Nos. 166 and 167; Rieu i. p. 339 sq.; Elliot, History of India, viii. p. 187 sq.; W. Morley, pp. 101-105.

Contents:

The *editor's* preface, on fol. 1^b, beginning: حمد شاهنشاهی که اورنگ نشینان سلطنت را رتبه والای جهانبنانی کرامت آن.

The *author's* life, on fol. 2^b.

The *author's* original preface, on fol. 9^a, beginning: الحمد لله وسلام علی عباده الذین اصطفی اما بعد عرض میدارد فقیر عبد الرزاق الحسینی الخوافی الوریگنآبادی الخ.

The dictionary itself begins with Adhamkhân Kûka, on fol. 10^b, and concludes with Yâkûtkhân (in the Bodleian copy, Yûsufkhân) Ḥabashî. This copy, which is written in Ḥaidarâbâd, was commenced the 25th of Sha'bân, A. H. 1199 (A. D. 1785, July 3), and finished

the 22nd of Dhû-alka'dah in the same year (A. D. 1785, September 27).

No. 839, ff. 351, ll. 20-25; very irregularly written in Nasta'lik and Shikasta; ff. 78-83 added on white paper; size, 15 in. by 8½ in.

623

Another copy of the same *first edition*.

This copy, which is dated the 10th of Sha'bân, A. H. 1203 (A. D. 1789, May 6), by Muḥammad Yûsuf of Aurangâbâd, contains:

A complete index of all the biographies found in this work, on fol. 1^b.

The *editor's* preface, on fol. 5^b, beginning as in the preceding copy.

The *author's* life, on fol. 6^b.

The *author's* original preface, on fol. 14^a, beginning as in the preceding copy.

Beginning of the *dictionary*, on fol. 15^b.

Many English notes on the margin.

No. 2443, ff. 403, ll. 21; clear and distinct Nasta'lik; size, 12 in. by 7½ in.

624

The same.

Another excellent but undated copy of the *first edition* of the Maâthir-alumarâ, styled here (by an inference drawn from the words: اما بعد این کتابیست ممتاز و کارنامه ممتازنامه in fol. 1^b, l. 5) on the fly-leaf: Montanz-namah, i. e. ممتازنامه.

Editor's preface, on fol. 1^b.

Life of the *author*, on fol. 2^b.

The *author's* original preface, on fol. 10^a.

Beginning of the *dictionary*, on fol. 11^a.

No. 2847, ff. 366, ll. 21; very clear and distinct Nasta'lik; size, 12½ in. by 8½ in.

625

The same.

Complete index, on ff. 1-6.

Editor's preface, on fol. 7^b.

Author's original preface, on fol. 20^a.

Beginning of the *dictionary*, on fol. 22^a.

No date.

No. 2910, ff. 672, ll. 15; Nasta'lik; size, 11½ in. by 7 in.

626

An addition to the same.

A shorter *second* or additional volume to the preceding work, serving as supplement to the first, and containing a large number of new biographies, arranged in alphabetical order like those in the first volume. It begins with Isma'ilbeg Dûldî and concludes with Yalankûshkhân Bahâdur. No preface or khâtimah. No date. Mr. Richard Johnson received it from Mîr Muḥammad Husain in Ḥaidarâbâd, A. D. 1788.

No. 840, ff. 142, ll. 21; careless Nasta'lik; written, as it seems, by the same copyist who transcribed No. 622; size, 15½ in. by 8½ in.

¹ According to the Bodleian and British Museum copies, the word which is erased here must be read تحمیدات.

627

Maâthir-alumarâ (مآثر الامرا).

This curious MS. of a rather unattractive exterior (both on account of the uncouth hand and the many cancelled portions) is nevertheless of singular interest and importance, as it exhibits the brouillon or first sketch of the *second revised and greatly enlarged edition* of Sâmâm-aldaulah's biographical dictionary, by the author's son, Mir 'Abd-alhayy (born A. H. 1142 = A. D. 1729, 1730, died A. H. 1196 = A. D. 1782), who commenced this edition, for which he used all the most famous historical and biographical works, A. H. 1182 (A. D. 1768, 1769), and completed it A. H. 1194 (A. D. 1780). Unfortunately there are seventy-two leaves missing between ff. 4 and 5.

Contents:

Preface of the *second* editor, 'Abd-alhayy, on fol. 1^b, beginning: ستادش بیکران و نیایش بی اندازه مالک الملکی را سزد که آثار الخ.

The date of completion, A. H. 1194, appears in the last line of this preface (ta'rikh: زمی ادیب مصاحب: مآثر الامرا).

The author's original preface, on fol. 3^b (the first line, beginning الحمد لله و سلام علی عباده الخ, is crossed out).

The dictionary itself is subdivided into at least five parts, each of which is arranged in alphabetical order and preceded by a table of contents; the system of these subdivisions is not clear, since they all appear to be of mixed contents both as to chronology and to rank. The *first* part is missing; the *second*, on fol. 5^a, contains twenty-two biographies, beginning with Amin-aldaulah Amin-aldukhân, who died A. H. 1152 (A. D. 1739, 1740), and ending with Mukarrabkhân, the son of Aminkhân, who died A. H. 1158 (A. D. 1745). In the text itself there were originally a larger number of biographies, but they have been crossed out (denoted by بطل) and not inserted in the table on fol. 5^a.

The *third* part begins on fol. 35^a and contains 126 biographies, four of which, although first inserted in the index, have afterwards been cancelled (denoted by بطل in the text, by a big م = محو in the table of contents). *First* biography: Ibrâhîmkhân Aurang, under Humâyûn, who died A. H. 975 (A. D. 1567, 1568). *Last* biography: Yûsufkhân of Kashmir, who died A. H. 999 (A. D. 1590, 1591).

The *fourth* part begins on fol. 98^a and contains eighty-five biographies, three of which are afterwards cancelled.

First biography: Ihtimâmkhân, who died A. H. 1056 (A. D. 1646).

Last biography: Ya'kûbkhân Badakhshî, who died A. H. 1037 (A. D. 1627, 1628).

The *fifth* part begins on fol. 132^a and contains 138 biographies, four of which are afterwards cancelled.

First biography: Ahsankhân Sultân Hasan, who died A. H. 1120 (A. D. 1708, 1709).

Last biography: Yalankûshkhân Bahâdur, who died A. H. 1076 (A. D. 1665, 1666).

The whole number of biographies therefore in this

brouillon is 371, or deducting the eleven which afterwards have been crossed out, 360. In the first missing part there may have been eighty or ninety more, which would give a total of about 450 biographies, whereas the usual copies of this *second* edition contain 731.

A khâtimah, giving the editor's short account of his own life, is found on fol. 203^b; see Rieu i. p. 340.

This MS. exhibits throughout erasures of certain lines in the text and corrections and annotations in the margin, all in the same handwriting. Usually a blank space is left between the single biographies for future additions. Ff. 96, 97, and 131 are entirely blank. Presented by Lieut.-Col. W. Kirkpatrick, 30th of May, 1804.

No. 2424, ff. 204, ll. 21-23; Shikasta; size, 12½ in. by 6½ in.

628

Another copy of the same.

This copy of the *second* or revised and enlarged edition is the usual one, beginning on fol. 1^b with the *second* editor's preface: ستایش بیکران و نیایش بی اندازه الخ, after which follow:

The preface of the *first* editor, Fakîr Ghulâm 'Alî, on fol. 3^b, beginning: حمد شاهنشاهی الخ.

The author's life, on fol. 4^a, and a detailed index of the whole work, on ff. 9^b-12^b.

Beginning of the dictionary with Isma'ilbeg Dûldî (see No. 626), on fol. 12^b.

The right order of ff. 206-221 is: 206, 208, 207, 209-212, 214, 213, 215-218, 220, 219, 221; of ff. 272-287: 272, 274, 273, 275-278, 280, 279, 281-284, 286, 285, 287; and of ff. 522-592: 522, 526, 525, 524, 523, 527-541, 543, 542, 544-547, 549, 548, 550-559, 561, 560, 562-565, 567, 566, 568-571, 573, 572, 574-589, 591, 590, 592.

Dated the 22nd of Shawwâl, A. H. 1221 = A. D. 1807, January 2.

Nos. 837, 838, ff. 597, ll. 27; clear and distinct Nasta'lik; size, 14½ in. by 8½ in.

629

Tadhkirat-alumarâ (تذکرة الامرا).

The biographical dictionary of famous Amîrs and Khâns who served under the Moghul emperors of India, Akbar, Jahângîr, Shâhjahân, and 'Âlamgir, compiled by Kiwal Râm, son of Raghunâth Dâs; comp. Bodleian Cat., No. 258; Rieu i. p. 339; A. Sprenger, MSS. of the late Sir H. Elliot, in Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192. The date of composition is here distinctly 1194 (A. D. 1780); see fol. 2^b, l. 3. Other copies exhibit the dates 1184 and even (if it is not a mere mistake in writing) 1140 (as the Bodleian copy does, a date which after all would not be inconsistent with the chronology of the tadhkirah, as it does not mention any Amîrs beyond 'Âlamgir's reign).

The work is divided into two bâhs, the *first* containing the Muḥammadan, the *second* the Hindû Amîrs, both in alphabetical order.

Each *bâb* is subdivided into two *faṣls*, viz.:

First bâb: فصل اول در ذکر امیرانی که بخطاب خانی, وغيره سرفراز شده اند, on fol. 2^b; with an appendix, در ذکر وصل فصل اول, on fol. 197^a.

فصل دوم در ذکر امیرانی که خطاب نیافته اند, on fol. 204^a.

Second bâb: فصل اول در ذکر آنهای که خطاب راجه و مهاراجه و رانا و راء و رای ووت (وراءت read) و رای و مهاراجه و رانا و راء و رای ووت, رایان و غیره یافته اند, on fol. 231^a.

فصل دوم در ذکر احوال راجپوتان و غیره که خطاب راجگی و غیره نیافته اند, on fol. 263^b.

Beginning: بعد حمد قادری که بیک امر کن هزده هزار عالم را موجود فرمود و پس از نعت پیغمبری آنخ.

Copied from a MS. in the possession of Captain Roebuck, by Munshi Mirzâibeg. No date.

No. 2685, ff. 294, ll. 15-17; Shikasta; size, 10 $\frac{3}{4}$ in. by 7 $\frac{5}{8}$ in.

c. *Shaikhs.*

630

Manâḳib-al-ʿarīfīn (منائب العارفين).

Biographies and detailed traditions of the principal mystical Shaikhs of the seventh century of the Hijrah, that is, of Jalâl-aldin Rûmî, his father, son, and descendants, as well as his friends and spiritual successors, composed by Maulânâ Shams-aldin Ahmad Afâkî al-ʿarīfî; comp. Rieu i. p. 344; G. Flügel ii. p. 371; W. Pertsch, Berlin Cat., p. 553; Hammer, in Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 5; H. Khalfa vi. p. 154, etc. Numerous portions of this work have been translated into English by J. W. Redhouse in the Introduction to his translation of 'The Mesnevi, Book the First,' Trübner's Oriental Series, London, 1881. The author commenced this work, according to his own statement, on fol. 2^a, lin. penult., A. H. 710 = A. D. 1310, 1311 (perhaps a clerical error for A. H. 718 = A. D. 1318, 1319, the usual date given in the Vienna and British Museum copies), and did not complete it before A. H. 754 (A. D. 1353), as the last words of this copy unmistakably prove. They run here (with one important difference from the wording in other copies) thus: تأريخ تصنيف المصنف افضل الفضلا مولانا شمس الدين احمد افلاكي العارفي رحمه الله سنة اربع وخمسين و سبعمائه.

The work is divided into *ten* *faṣls*, the first nine of which contain, each, *one* biography of a great Shaikh, whilst the tenth gives a complete list of the descendants of Jalâl-aldin Rûmî's father, of Jalâl-aldin himself, and of his son, Sulṭân Walad.

Faṣl I: Bahâ-alḥaḳḳ wa-aldin Walad Muḥammad bin al-Husain bin Ahmad alkhafîbi albalkhi, the father of Jalâl-aldin Rûmî, who died A. H. 628 (A. D. 1231), on fol. 3^a.

Faṣl II: Burhân-alḥaḳḳ wa-aldin almuḥaḳḳîk wa IND. OFF.

almudaḳḳîk altirmidhî alḥusainî, the spiritual guide of Jalâl-aldin Rûmî, on fol. 17^b.

Faṣl III: Maulânâ Jalâl-aldin Rûmî, the great mystic poet, born A. H. 604, the 6th of Rabî'-alawwal (A. D. 1207, September 30), in Balkh, died the 5th of Jumâdâ-alâkhar, A. H. 672 (A. D. 1273, December 17), in Kûniyah (Iconium), seems to begin on fol. 22^b (no heading marked in the text).

Faṣl IV: Maulânâ Shams-alḥaḳḳ wa-aldin Muḥammad bin 'Alî bin Mahakdâd altabrizi, Jalâl-aldin's friend and guide, on fol. 177^a.

Faṣl V: Shaikh Ṣalâḥ-alḥaḳḳ wa-aldin Faridûn, known as Zarkûb-i-Kûnawî (القونوي), more correctly Kûniyawî, the gold-beater of Iconium, friend and one of the spiritual successors of Jalâl-aldin Rûmî, on fol. 200^b.

Faṣl VI: Ḥusâm-alḥaḳḳ wa-aldin Hasan bin Muḥammad bin al-Hasan Ibn Akhî Turk, also one of Jalâl-aldin's spiritual successors and chief collaborator in the Mathnawî, on fol. 211^a.

Faṣl VII: Bahâ-alḥaḳḳ wa-aldin Sulṭân Walad, Jalâl-aldin's son, died A. H. 712 (A. D. 1312), on fol. 225^a.

Faṣl VIII: Jalâl-alḥaḳḳ wa-aldin Faridûn, known as Calabi Amir 'Arif albalkhi, son of Sulṭân Walad, born the 8th of Dhû-alka'dah, A. H. 670 (A. D. 1272, June 6), died the 24th of Dhû-alḥijjah, A. H. 719 (A. D. 1320, February 5), on fol. 238^a.

Faṣl IX: Calabi Shams-aldin Amir 'Âbid, brother of Amir 'Arif, died the 5th of Muḥarram, A. H. 739 (A. D. 1338, July 24). His brother and spiritual successor, Ḥusâm-almillah wa-aldin Amir Wâhid, died the last of Sha'bân, A. H. 742 (A. D. 1342, February 7), and was succeeded by his younger son Calabi Amir 'Âbid (according to Rieu, loc. cit.: *Âlim*), on fol. 283^b.

Faṣl X: Full list of the descendants of the foregoing Shaikhs, on fol. 288^b.

(a) Issue of Jalâl-aldin Rûmî's father, Bahâ-aldin (Faṣl I): 1. 'Alâ-aldin Muḥammad; 2. Jalâl-aldin Muḥammad (i. e. Jalâl-aldin Rûmî); 3. Fâṭimah Khâtûn.

(b) Issue of Jalâl-aldin Rûmî (Faṣl III): 1. Bahâ-aldin Walad, i. e. Sulṭân Walad; 2. 'Alâ-aldin Muḥammad, killed in the affray of Shams-aldin Tabrizi; 3. Muzaḳfar-aldin Amir 'Âlim; 4. Malikah Khâtûn.

(c) Issue of Jalâl-aldin's son, Sulṭân Walad (Faṣl VII): 1. Calabi Jalâl-aldin Amir 'Arif; 2. Muṭahharah Khâtûn, with the epithet Ḥaḍrat Maulânâ 'Âbidah; 3. Sharaf Khâtûn, with the epithet 'Arifah,—these three were by his wife Fâṭimah, daughter of Shaikh Ṣalâḥ-aldin; 4. Calabi Shams-aldin Amir 'Âbid; 5. Calabi Ṣalâḥ-aldin Amir Zâhid (died in Sha'bân, A. H. 734 = A. D. 1334, April); 6. Ḥusâm-aldin Amir Wâhid,—these latter three were by two concubines, viz. Nuṣrat Khâtûn and Sunbulah Khâtûn.

(d) Issue of Calabi Jalâl-aldin Amir 'Arif (Faṣl VIII and No. 1 in X, c): 1. Amir 'Âlim; 2. Amir 'Âdil; 3. Malikah Khâtûn,—all three by his wife Daulat Khâtûn, daughter of Amir Ḳaiṣar Tabrizi.

(e) Issue of Calabi Shams-aldin 'Âbid (Faṣl IX and No. 4 in X, c): 1. Calabi Muḥammad; 2. Calabi Amir 'Âlim; 3. Calabi Shâh Malik.

(f) Issue of Muṭahharah, Sulṭân Walad's daughter (Faṣl X, c, 2): Burhân-aldin Amir Shâh.

الحمد لله الذى نور
قلوب اوليائه بانوار المعاني و البيان و اجرى من فيض
فضله على لسان الانسان الخ

Dated the beginning of Rabīʿ-alawwal, A.H. 1027 (A.D. 1618, end of February). Collated. A few pages a little injured. Ff. 288 and 289 are turned upside down, so that fol. 287^b is immediately followed by fol. 289^b. A Turkish translation of the Manāqib-al-ʿarīfīn, styled هشت بهشت or the eight paradises (containing only the first eight faṣls of the original), probably by Darwish Maḥmūd, who died A.H. 998 (A.D. 1590), is noticed by G. Flügel ii. p. 372, and H. Khalfa vi. p. 154, No. 13037.

No. 1670, ff. 291, ll. 23; Naskhī; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

631

ثواقب المناقب (Thawāqib-almanāqib-i-auliyaʾi-allāh (اولياء الله).

A modern edition of Shaikh Ahmad ʿĀrifī Aflākī's Manāqib-al-ʿarīfīn, by ʿAbd-alwahhāb bin Jalāl-al-dīn Muḥammad al-Hamadānī (see fol. 2^b, l. 2), who revised and corrected the original work, curtailed it in some places by omitting superfluous stories and traditions, increased it in others by adding much needed explanations, and paid particular attention to dates, genealogy, etc. This edition, the title of which is a chronogram for A.H. 947=A.D. 1540, 1541 (see fol. 234^a, last two lines), is divided into a muḥaddimah, nine dhikrs or biographies, and a khātimah. The nine dhikrs deal with the same mystic Shaikhs as the first nine faṣls of the original work, viz.:

1. Bahā-alḥaḳḳ wa-alḥaḳīkah wa-aldunyā wa-al-dīn Walad Balkhī, styled Sultān-al-ʿulamā, the father of Jalāl-al-dīn Rūmī, on fol. 5^b, in six bābs. His death is fixed here in A.H. 618 (clearly a mistake for A.H. 628), the 18th of Rabīʿ-alākhār (see fol. 19^b, ll. 8 and 9).

2. Sayyid Burhān-al-dīn Muḥaḳḳīk, teacher of Jalāl-al-dīn Rūmī and disciple of the preceding Shaikh (مرتضى), on fol. 20^b.

3. Maulānā Jalāl-al-dīn al-Balkhī al-rūmī, on fol. 24^a, in ten bābs, each subdivided into two faṣls.

4. Shaikh Shams-al-dīn Tabrizī, on fol. 169^b, in eight bābs. His death is fixed here in A.H. 643=A.D. 1245, 1246 (see fol. 185^a, l. 4). The usual (and probably more correct) date is A.H. 645 (A.D. 1247, 1248).

5. Shaikh Ṣalāḥ-al-dīn Farīdūn Kūnawī (قونوى), read Kūniyawī, on fol. 186^a. He died the 1st of Muḥarram, A.H. 657=A.D. 1258, December 29 (see fol. 190^a, l. 3).

6. Ḥadrat ʿĀlabī Ḥusām-al-dīn, on fol. 190^a. He died the 22nd of Shaʿbān, A.H. 683=A.D. 1284, November 3 (see fol. 194^b, ll. 7 and 8).

7. Sultān Bahā-al-dīn Walad, Jalāl-al-dīn Rūmī's son, on fol. 194^b. He died the 10th of Rajab, A.H. 712=A.D. 1312, November 11 (see fol. 200^a, ll. 13 and 14).

8. Jalāl-al-dīn Farīdūn, known as ʿĀlabī ʿĀrif, son of the preceding Shaikh, in six faṣls, on fol. 200^b. His death is fixed here on the 24th of Dhū-alḥijjah, A.H. 729, instead of 719, as in the original work (see fol. 232^a, l. 3 ab infra).

9. ʿĀlabī Shams-al-dīn Amir ʿĀbid, brother of the preceding Shaikh, on fol. 232^b.

Khātimah, on fol. 233^b, giving the taʾrīkh of the work and a munājāt.

The tenth bāb of the original work is altogether omitted in this revised edition.

Beginning: نير اعظم حمدى كه صد هزاران هزار
شمس فلک چهارم يکذره از اشعات جمال الخ

No date. Eleventh century of the Hijrah. A former owner was Nawwāb ʿAbd-alḥamīd Miṣṣāna.

No. 1164, ff. 235, ll. 16; Nastaʿlīq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

632

Rauḍat-alsālikin (روضة السالكين).

Biographies of prominent Ṣūfī Shaikhs of the Naqshbandī order, principally of the great Shaikh Maulānā ʿAlā-al-dīn al-ʿabīzī (الأبى), so distinctly on fol. 31^b, last line, and fol. 170^b, l. 5; in the immediately following first copy of the Rashahāt, No. 705, the word is spelt, on fol. 152^b, first line, الـابىزى al-ʿabīzī, with the distinct marginal gloss: أبىزى بالف ممدوده و كسرباء; whereas in W. Pertsch, Berlin Cat., p. 563, it appears as أبسىر Ābsir; in all the three different forms of spelling it is the name of a village in Kūhistān al-kūhistānī, compiled by ʿAlī bin Maḥmūd al-ʿabīwardī al-kūrānī (الكوراني), and beginning:

اتجا كه كمال كبرى تو بود
عالم نم از بحر عطای تو بود
مارا چه حمد و ثنای تو بود
هم حمد و ثنای تو سزای تو بود

قال الفقير الى رحمة الله الغنى على بن محمود الخ

The ten introductory biographies, which precede that of the principal hero of this—hitherto unknown—work (no further copies of which are mentioned anywhere), and which are merely copied from the Nafahāt-aluns, are:

1. Khwājah ʿAbd-alkhālīq Ghujdawānī (غجدوانى), died A.H. 575 (A.D. 1179, 1180), on fol. 2^a.

2. Khwājah Muḥammad Bābā-i-Samāsi (سماسى), one of the spiritual successors of the preceding Shaikh, on fol. 4^a.

3. Sayyid Amir Kulāl, spiritual successor of the preceding Shaikh, died A.H. 772 (A.D. 1370), on fol. 5^b.

4. Khwājah Bahā-al-dīn Naqshband, with his real name: Muḥammad bin Muḥammad al-Bukhārī, died the 3rd of Rabīʿ-alawwal, A.H. 791 (A.D. 1389, March 2), on fol. 6^b.

5. Khwājah ʿAlā-al-dīn ʿAttār, friend and pupil of Bahā-al-dīn, died the 20th of Rajab, A.H. 802 (A.D. 1400, March 17), on fol. 10^b.

6. Khwājah Muḥammad Pārsā, likewise friend and pupil of Bahā-al-dīn, died end of A.H. 822 (A.D. 1420, January), on fol. 13^a.

7. Maulānā Nizām-al-dīn Khāmūsh, friend and pupil of ʿAlā-al-dīn (No. 5), on fol. 17^a.

8. Khwājah ʿAbdallāh Imāmī Iṣfahānī, likewise a pupil of ʿAlā-al-dīn, on fol. 19^b.

9. Maulânâ Sa'd-aldin alkâshgharî, friend and pupil of Nizâm-aldin (No. 7), died the 7th of Jumâdâ-alâkhar, A. H. 860 (A. D. 1456, May 13), on fol. 20^a.

10. Khwâjah 'Ubaid-allâh, died A. H. 895 (A. D. 1490), on fol. 29^b (see his full biography in the immediately following work, the Rashahât).

On fol. 31^b, the detailed history of the life and wonderful deeds of the principal subject of this work follows, Maulânâ 'Alâ-aldin alâbizhi al-kûhistânî, with his real name, Muḥammad bin Muḥammad bin Mu'min, who died A. H. 892, in the month Jumâdâ-alawwal (A. D. 1487, April-May); see fol. 170^b. Ta'rikh of his death: رقت پیر. He was the pupil of Sa'd-aldin Kâshgharî (No. 9).

A concluding chapter on the pre-eminence of the Nakshbandi order over the other Ṭarīqas and Silsilas (در بیان فضیلت این سلسله شریفه بر سایر طرق و سلاسل) begins on fol. 170^b, but is incomplete at the end. It breaks off on fol. 174^b, so that both date of completion and date of transcription are missing. Many pages injured. Numerous marginal additions. Fol. 52 must be inserted between ff. 46 and 47.

No. 698, ff. 174, ll. 15; Nasta'liq; size, 6½ in. by 4½ in.

633

Rashahât-i-'ain-alḥayât (رشحات عین الحیات).

Another, better known, collection of biographies of great Nakshbandi Shaikhs, principally of Shaikh 'Ubaid-allâh Aḥrâr, the spiritual guide of the author of this work, by 'Alî bin al-Ḥusain al-Wâ'iz al-kâshifî, known as Safî, who began to compile it A. H. 893 (A. D. 1488), and finished it after sixteen years' labour, A. H. 909 (A. D. 1503, 1504), see ff. 1^b, last line; 2^a, first line; 3^a, ll. 6 and 7, and the last lines of the last page of this copy. The title رشحات forms a chronogram.

Other copies are noticed in Bodleian Cat., No. 360; Rieu i. p. 353; W. Pertsch, p. 121 (where the contents are fully described); W. Pertsch, Berlin Cat., p. 563; Cat. des MSS. et Xylogr. p. 299; H. Khalfa iii. p. 461, etc. A somewhat later date than 909, viz. A. H. 912 (A. D. 1506, 1507), appears on fol. 150^a, l. 7, in the chronogram: یکشنبه پنجم زشعبان. The author died A. H. 939 (A. D. 1532, 1533). The Rashahât are divided into a *makâlah* (containing the biographies of the former great Nakshbandi Shaikhs), three *maḥsads* (giving an elaborate account of the ancestors, the life, sayings, deeds, and miracles of Shaikh 'Ubaid-allâh, born in Ramaḍân, A. H. 806=A. D. 1404, March, April, died the 29th of Rabî'alawwal, A. H. 895, عثمانیة, A. H. 895, February 20, see fol. 307^b, ll. 7 and 8), and a *khâtimah* (giving the story of the Shaikhs' death). The full headings of the various chapters are as follows:

مقاله در ذکر طبقات خواجگان سلسله نقشبندیہ قدس
الله تعالی ارواحهم العلیہ من اولها الی آخرها ہم بوجه
'اجمال و ہم بطریق تفصیل', on fol. 3^b.

مقصد اول در ذکر آباء واجداد و اقربای حضرت ایشان
و تاریخ ولادت آن حضرت و احوال ایام صبا و شمع از شمائل
و اخلاق و اطوار حضرت ایشان و ابتدای سفر و دیدن مشایخ
'زمان چه در ماوراء النهر و چه در خراسان', on fol. 180^b.

مقصد دوم در ذکر بعضی از حقائق و معارف و دقائق
و لطائف و حکایات و امثال که در خلال احوال از حضرت
'ایشان بی واسطه استماع افتاده', on fol. 209^b.

مقصد سیوم در ذکر بعضی از تصرفات و امور غریبه که
بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل
ثقات و عدول در آن بصحت پیوسته', on fol. 242^a.

خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیت
انتقال و ارتحال آنحضرت از دار دنیا بدار آخرت
الحمد لمن رشح', on fol. 1^b: Beginning of the preface, on fol. 1^b: رشحات للحقائق و الحكم على قلوب العارفين بغیضة الاقدس
و الصلوة على المظهر الاثم الخ.

This copy is dated the 17th of Dhû-alḥijjah, A. H. 984 (A. D. 1577, March 7), by Muḥammad Ḥusain bin Maulânâ Abû-alkâsim of Harât. Collated throughout. A Turkish translation of the work by Muḥammad Ma'rûf bin Muḥammad Sharif al-'Abbâsî, made A. H. 993 (A. D. 1585), is described in Rieu, Turkish Cat., p. 74, printed Constantinople A. H. 1236, and Bulâk A. H. 1256. A small portion of another Turkish translation of the same, by 'Arif 'Calabî, is noticed in W. Pertsch, Berlin Turkish Cat., p. 31.

No. 705, ff. 331, ll. 17; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

634

Another excellent copy of the same.

Beginning as in the preceding copy. *Makâlah*, on fol. 3^b; *Maḥsad* I, on fol. 189^b; II, on fol. 225^b; III, on fol. 269^a; *Khâtimah*, on fol. 342^a. There is no date; but a note at the end of the book, in another handwriting, informs us that this copy was collated by the owner, Mir Aḥmad bin Mir 'Abd-alrazzâk, with the original in Rajab, A. H. 1041 (A. D. 1632, January-February). College of Fort William, 1809.

No. 2225, ff. 346, ll. 16; very distinct and correct Nasta'liq; size, 11½ in. by 6½ in.

635

The same.

Makâlah, on fol. 3^b; *Maḥsad* I, on fol. 177^a; II, on fol. 210^b; III, on fol. 259^b; *Khâtimah*, on fol. 319^b.

Ff. 321 and 322 are supplied by another hand, and the contents of the last original leaf (fol. 323) appear repeated on ff. 322^a, last line-322^b, last line.

No date.

No. 625, ff. 323, ll. 19; clear Nasta'liq; size, 9½ in. by 5½ in.

636

A very similar work on the Nakshbandi order, compiled A. H. 947=A. D. 1540, 1541 (see fol. 1^b, last line), by Abû al-muḥsin Muḥammad Bâkir bin Muḥammad 'Alî, without any special title (on fol. 1^a it is styled (تاریخ غریبه), in a *muḥaddimah*, four *maḥsads*, and a *khâ-*

timah. It differs from the Rashahât only in so far, as the biography of the founder of the order, Bahâ-aldin Muḥammad bin Muḥammad Naqshband, occupies here the same space as that of 'Ubaid-allâh Aḥrâr, whose life is the principal theme of the Rashahât.

Beginning: الحمد لله رب العالمين الذي رفع اعلام الشريعة بميامن النخ

Muqaddimah. Introduction to the history of the Naqshbandi order, on fol. 2^b.

Maqṣad I. Shaikhs prior to Bahâ-aldin, from the prophet and 'Ali to Naqshband himself, on fol. 9^a.

Maqṣad II, in three kisms. Life, deeds, sayings, and miracles of Bahâ-aldin Naqshband (A. H. 718-791 = A. D. 1318-1389), on fol. 35^a.

Maqṣad III. Shaikhs who lived from Bahâ-aldin's time to that of 'Ubaid-allâh Aḥrâr, on fol. 119^b.

Maqṣad IV. Life, deeds, sayings, and miracles of Khwâjah 'Ubaid-allâh (A. H. 806-895 = A. D. 1404-1490), on fol. 196^a, in three maṣads and a khâtimah, the subdivisions quite identical with that in the Rashahât.

No date. Tenth century.

No. 1426, ff. 277, ll. 19; good Nasta'liq; size, 10½ in. by 6½ in.

637

Siyar-al'ârifin (سير العارفين).

Biographies of fourteen renowned Shaikhs and holy men of India, all belonging to the Cîshti order, compiled by Ḥâmid bin Faḍl-allâh, known as Darwish (or Mullâ) Jamâlî, see fol. 2^b, ll. 2 and 3. Other copies of the work are described in Rieu i. p. 354, and W. Pertsch, Berlin Cat., p. 556. According to A. Sprenger's Cat. Oudh, p. 446, the poet Jamâlî of Dihli died A. H. 922 or 925, the author of the Safinah also fixes his death in 925 (A. D. 1519), and refutes the statement of the author of the Tabakât-i-Shâhjahânî, that he had lived until A. H. 942 (comp. Bodleian Cat., No. 376, 43). According to the same Safinah, Jamâlî was born near Dihli, went to Khurâsân under Sultân Ḥusain Mirzâ, made the acquaintance of the poet Jâmi, undertook extensive journeys, returned afterwards to India and was in high favour with Sultân Sikandar Lûdî and also with the emperor Bâbar. This book is dedicated on fol. 4^b, last line, to Humâyûn, and since the epithets given to his name seem to imply that he was sovereign ruler already at that time, the book must have been finished after A. H. 937 = A. D. 1530 (the date of Humâyûn's accession to the throne), and the poet cannot have died already, A. H. 925. A. H. 942 (A. D. 1535, 1536) seems therefore, after all, the more correct date of Jamâlî's death; comp. also Bodleian Cat., No. 1274. In the preface the author gives us a short statement about his pilgrimage to Makkah, and his travels in Maghrib, Yaman, Palestine, Rûm, Syria, the two 'Irâks, Adharbaijân, Gilân, Mâzandarân, and Khurâsân, and tells us, that after his return to Dihli his friends requested him to write a book on the learned Shaikhs of all the countries which he had visited. But he found that too great a task, and resolved, therefore, to write a work exclusively on Indian Saints.

The fourteen biographies deal with the following Shaikhs:

1. Sultân-almashâyikh Mu'in-aldin Ḥasan bin Ghiyâth-aldin alḥusainî alḥasanî Sijzî (سجزي), as explained in a marginal gloss: بكسر سين مهملة و سكون جيم (و كسر زاي معجمة), on fol. 5^a. He died, A. H. 633 (A. D. 1236), in Ajmir, see further down in the Safinat-alauliyâ, No. 110.

2. Ḥadrat Shaikh-almashâyikh Badr-almillat wa-aldin Maḥmûd Mû'inadûz (the furrier) Khujandî, on fol. 18^b.

3. Ḥadrat Shaikh-alislâm Bahâ-almillat wa-aldin Zakariyyâ, on fol. 20^b (see the Safinat-alauliyâ, No. 152); 4. Ḥadrat Sultân-al'âshikin Burhân-alwâhidin Kutb-aldin Bakhtiyâr Ūshî, on fol. 54^b (see the Safinat-alauliyâ, No. 112).

5. Ḥadrat Shaikh-almashâyikh wa-alauliyâ Farîd-almillat wa-aldin Mas'ûd (i. e. the well-known Ganj-i-Shakar, see the Safinat-alauliyâ, No. 113), on fol. 74^a.

6. Ḥadrat Sultân-almashâyikh Ṣadr-aldin 'Arif, on fol. 111^b (see the Safinat-alauliyâ, No. 155).

7. Ḥadrat Sultân-almashâyikh Nizâm-aldin Muḥammad Badâ'ûnî (i. e. Shaikh Auliya, see the Safinat-alauliyâ, No. 114), on fol. 128^b. He died A. H. 725 (A. D. 1325).

8. Ḥadrat Malik-almashâyikh wa-alauliyâ Rukn-aldin Abû-alkâsim Abû-alfath, on fol. 168^b. He was the son of Ṣadr-aldin 'Arif (see the Safinat-alauliyâ, No. 156).

9. Ḥadrat Malik-almashâyikh Shaikh Ḥamid-aldin Nâgûrî, on fol. 178^b (see the Safinat-alauliyâ, No. 111).

10. Ḥadrat Malik-almashâyikh Shaikh Najib Mutawakkil, on fol. 189^b.

11. Ḥadrat Sultân-almashâyikh Shaikh Jalâl-aldin Abû-alkâsim Tabrizî, on fol. 197^a.

12. Ḥadrat Shaikh-almashâyikh Naṣir-almillat wa-aldin Maḥmûd Audhî (i. e. Cîrâgh of Dihli, see the Safinat-alauliyâ, No. 116), on fol. 207^b.

13. Ḥadrat Malik-almashâyikh Ma'rifat-shi'ârî Siyâdat-dithârî Sayyid Jalâl-almillat wa-aldin Makhdûm-i-Jahâniyân Bukhârî, on fol. 214^a (see the Safinat-alauliyâ, No. 157). He died A. H. 785 (A. D. 1384).

14. Ḥadrat Samâ almillat wa-aldin Sultân-almuḥaqqikin u Burhân-al'ârifin Sultân-almashâyikh Samâ-almillat wa-aldin, the author's spiritual guide, on fol. 226^b. He received the investiture from Shaikh Kabir-aldin Isma'il, and died A. H. 901, the 17th of Jumâdâ-alawwal = A. D. 1496, February 2 (see fol. 243^a, ll. 6-10, where the following ta'rikh is given by Jamâlî: هشت

خلد آمد بنام او اگر پرسد کسی - سال تأرخش بگو
خلد آمد بنام او، هشت آمده بر نام او، i. e. هشت = 705, came upon (was added) to his name, viz. سماء الدين = 196, total 901).

Of these fourteen Shaikhs, No. 2 is wanting in Rieu's copy and No. 14 in Pertsch's, so that the present copy is the fullest as yet met with.

Beginning of the preface, on fol. 1^b: حمدی که ابواب سعادت بر ارباب عبادت مفتوح گردانید و سیاسی الخ

An index on the fly-leaf. Copied in Shawwâl, A. H. 1043 (A. D. 1634, April), at Lâhûr; this copy belonged formerly to Mr. Richard Johnson.

No. 1313, ff. 244, ll. 13; inelegant Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

638

Another copy of the same.

This copy contains only thirteen biographies, which completely agree with those in Rien's copy, viz. 1. on fol. 3^b; 2. wanting; 3. on fol. 13^a; 4. on fol. 33^b; 5. on fol. 43^b; 6. on fol. 65^a; 7. on fol. 74^b; 8. on fol. 98^b; 9. on fol. 104^a; 10. on fol. 110^b; 11. on fol. 115^a; 12. on fol. 121^b; 13. on fol. 125^b; 14. on fol. 132^b.

The work ends on fol. 142^b; the remaining pages (ff. 142^b-164^a) are filled with various traditions and tales of Khalifs, saints, etc., in the same handwriting.

No date.

No. 1751, ff. 164, ll. 19; Nasta'lik; waterspots; size, 8½ in. by 5½ in.

639

A shorter redaction of the same.

This copy contains apparently the same thirteen biographies as the preceding one, but is much shorter in extent. It is dated the 7th of Shawwâl, A.H. 1123 (fifth year of Bahâdurshâh's reign = A.D. 1711, Nov. 18), by Muḥammad Murâd Sulṭân Shâhi Kâdiri.

No. 939, ff. 88, ll. 17; Shikasta, some pages supplied by another hand in careless Nasta'lik; worm-eaten and slightly damaged throughout; size, 8¼ in. by 5 in.

640

Akhbâr-alakhyâr (اخبار الاخيار).

Biographies of the most renowned Shaikhs and holy men of India, from the Muhammadan conquest to the end of the tenth century of the Hijrah, compiled by 'Abd-alhakḥ bin Saif-aldin alturk aldihlawi albukhârî (see fol. 5^b, ll. 10 and 11), the well-known author of the *Ṭarîḫ Ḥaqqî* (see Bodleian Cat., Nos. 195-198; Rieu i. p. 223, and No. 290 in this Cat.), the *جذب القلوب الى دار المحبوب*, a history of Madinah (see further below in the next chapter 'Geography, etc.'), and many other biographical and mystical works. He was not able to finish the original sketch of this work, made many years before, until after his return from Hijâz, whither he had gone, A.H. 996 (A.D. 1588), see fol. 269^a, in A.H. 999 (A.D. 1591), according to the chronogram on fol. 268^b:

نام و تاریخ این کتاب عزیز-گر کنی ذکر الاولیا احسن
which gives us at the same time *ذکر الاولیا* as an additional title of this work, other copies of which are described in Bodleian Cat., No. 363, and Rieu i. p. 355, where as final date of completion, A.H. 1028 (A.D. 1619) is given, in consequence of an incidental remark in Jahângir's autobiographical memoirs. The above chronogram, which seems to fix definitely the completion of the work, has not been noticed in any previous copy. The work begins with the biography of the great Sûfic Shaikh 'Abd-alkâdir aljilânî, on fol. 9^b, after which follows immediately that of Khwâjah Mu'in-alhakḥ wa-aldin Sijzî, the founder of the Cîshti order (who died A.H. 633 = A.D. 1236, see No. 637, 1), his contemporaries

and disciples, on fol. 22^b (طبقة اول); it goes then over to Shaikh Farid-alhakḥ wa-aldin Ganj-i-Shakar (who died A.H. 664 = A.D. 1265), his followers and pupils, on fol. 49^a (طبقة دوم); enumerates all the Shaikhs from the time of Nasir-aldin Maḥmûd Cîrâgh of Dihlî (died A.H. 757 = A.D. 1356) down to the author's own epoch, on fol. 73^b; and deals towards the end in special chapters with a number of ecstatic Shaikhs (ذكر بعضی مجاذب), on fol. 240^a; with female saints (ذكر بعضی از نساء صالحات), on fol. 245^a; and the author's ancestors, family, and own life (here styled *تكملة*, in the index on fol. 9^a *خاتمه*), on fol. 248^a.

Beginning: *شکر مر حضرت و اہب العطیات را کہ عطاى اورا پايان نيست الخ*.

The margin of ff. 2-87 is covered with fragments of theological and cosmographical treatises, without any title.

No date.

No. 1450, ff. 270, ll. 17; unequal Nasta'lik; the first page supplied later; size, 10 in. by 5½ in.

641

Akhbâr-alasfiyâ (اخبار الاصفيا).

A much smaller and less known work, of very similar contents, giving likewise biographies of all the famous Saints and Shaikhs who have lived or stayed in India, compiled by 'Abd-alṣamad bin Afdal Muḥammad bin Yûsuf Anṣârî, a nephew of the famous Abû-alfaḍl and editor of his official letters, the *مکاتبات علامى*, see above, Nos. 271-286 in this Cat., compare also Rieu iii. p. 1087^a, where as title of the present work is given: *اخبارات الاصفيا*. It was completed A.H. 1014 (A.D. 1605, 1606) and dedicated to the emperor Jahângir, see fol. 1^b, fol. 6^b, last line, fol. 7^a, ll. 15 and 16, and fol. 7^b, ll. 14 and 15. It contains short biographical accounts of 245 male and 4 female persons, beginning, like the preceding work, with Ghanth alṣamadânî Kuṭb-i-rabbânî Shaikh Muḥyi-aldin Abû Muḥammad 'Abd-alkâdir alhasanî alḥusainî aljilânî (born A.H. 471 = A.D. 1079, died A.H. 561 = A.D. 1166), see fol. 8^b, and ends with Fâtimah Sâlimah, on fol. 70^a. A complete index on ff. 1^b-5^a; the work itself begins thus, on fol. 6^b:

جهان جهان آفرين مر جان و جهان آفرين را کہ جهان دانش و جان سخن بصاحب فطرتان الخ
on fol. 70^b. Ff. 71^b-74^b are filled by another hand with a story of Shaikh Sharaf-aldin Abû 'Alî Kalandar of Pânîpat (who died A.H. 724 = A.D. 1324, see Rieu ii. p. 668, and iii. p. 1090^b sq.). Copied by Bâkir Sâmanî, in the thirty-first year of 'Âlamgir's reign (A.H. 1098, 1099 = A.D. 1687, 1688).

No. 868, ff. 74, ll. 19-28; very irregularly and unequally written in Shikasta; size, 10½ in. by 6½ in.

642

Tarjuma-i-Raudat-alriyâhîn (ترجمه روضة الرياحين).

Biography of Saints and great Shaikhs, translated

from the Arabic work (or more correctly روضة (روضه) الریاحین فی حکایات الصالحین, by 'Abdallāh bin As'ad alyāfi' alyamanī, or with his fuller name: Abū-alsā'ādāt or alsā'ādāt (in the Cat. Codd. Or. Lugd. Bat. once: Abū-alsiyādat) 'Afīf-aldīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī alyāfi' alyamanī, who died A. H. 768, the 20th or 21st of Jumādā-alākhar (A. D. 1367, February 21); compare O. Loth, Arabic MSS. of the India Office Library, p. 202; Cat. Codd. Or. Lugd. Bat. ii. p. 299; H. Khalfā iii. p. 488; the Safinat-alauliyā, No. 62, etc. He was the author of many other similar works, all dealing more or less with the great Shaikh 'Abd-alkādir Jilānī and the Kādirī Saints, viz. التطریز, in praise of the Shaikh (H. Kh. i. p. 254); اسنى الفاخر, in praise of the Shaikh 'Abd-alkādir (H. Kh. i. p. 293); اطراف التوارىخ (ib. i. p. 344); خلاصة الفاخر, also a history of that Shaikh (ib. iii. p. 167; comp. Bodleian Cat., No. 332); دررفی, كفاية المعتقد, a poem (ib. iii. p. 221); مدح سيد البشر (ib. v. p. 226); مرة الجنان و عبرة البقطان, a history from the Hijrah down to A. H. 750 (ib. v. p. 481; comp. O. Loth, Arabic MSS., p. 201, and G. Flügel ii. p. 43); مناقب الامام مايه, in praise of Imām Māyah of the Ash'ariyyah sect (ib. vi. p. 151); نشر الریحان (ib. vi. p. 225); منهل المفهوم (ib. vi. p. 342); نشر المحاسن العالیة (ib. vi. p. 344); نوادر المعانی (ib. vi. p. 387); نفحات الازهار, a poem with commentary in praise of famous Shaikhs (ib. vi. p. 404); المرهم فی الاصول الدینیة and the epitome of the same, styled شاش المعلم شاورش (Cat. Codd. Or. Lugd. Bat. ii. p. 315); فوائد جلیلة عظيمة النفع جدًا مجموعة من مواضع متفرقة من كتاب الدر النظیم (ib. iv. p. 341; comp. H. Khalfā iii. p. 197), etc. etc. The present work is also styled: نزهة العیون النواظر و تحفة القلوب الخواصر فی حکایات الصالحین و الاولیاء الاکابر.

This prose-translation in Persian, which is contained in our copy, is not mentioned anywhere. It was made by Faḍl-Allāh bin Asad-allāh alḥusaini alarābi alsimnānī, with the takhalluṣ Jahānī (see fol. 3^b, last line but two), under Sultān Muḥammad Kutbshāh (who reigned A. H. 1020-1035=A. D. 1612-1626); see fol. 5^b, l. 1. It contains 500 hikāyāt in two fasls: 1. در اثبات کرامات اولیای عظام و اصفیای کرام و ظهور, on fol. 24^a. The first story begins on fol. 31^a with a legend of Abū-alfaid Dhū-alnūn Miṣrī (who died in Sha'bān, A. H. 240=A. D. 855, January). The Persian translator has added to the original work a long appendix of his own, or khātimah, treating especially of the life and miracles of the great Shaikh 'Abd-alkādir Jilānī, in three fasls, viz.:

1. در شرح احوال بعضی مشایخ, on fol. 371^a; 2. جواب شبهاتی که بعضی از فقها مثل ابن جوزی و غیره

در حکایات ابن طائفة علیه آورده اند, on fol. 404^a; 3. در بیان برخی از عقائد مشایخ و علمای رتّانین, بطریق اختصار, on fol. 410^b.

Beginning of the preface: حمد و ثنا مبدعی را که از بدایت صباح وجود تا نهایت رواح عدم هرچه هست در حدّ پادشاهی اوست الخ.

A laeuna after fol. 7. Fol. 200 and several of the last leaves injured. The title جامع الحکایات, given to this book on fol. 1^a, is a mistake, probably caused by the initial words, which are identical with those of Muḥammad 'Anfi's well-known work of the same title; see Nos. 600-604 in this Catalogue.

Dated the 10th of Jumādā-alawwal, A. H. 1026 (A. D. 1617, May 16), which cannot be much later than the completion of the work itself.

No. 1523, ff. 412, ll. 19; Nasta'liq; size, 12 in. by 7½ in.

643

(ترجمة خلاصة الفاخر) Tarjuma-i-Khulāṣat-almafākhir

A Persian translation of the supplement to the preceding work, usually denoted by the simple name of تکملة; see fol. 2^a, l. 4, and fol. 228^b, last line; the author of the Arabic original is the same 'Abdallāh bin As'ad alyāfi' alyamanī; comp. O. Loth, loc. cit., and W. Pertsch, Berlin Cat., p. 66. It adds 200 stories to those in the روض الریاحین, most of which refer to the great Shaikh 'Abd-alkādir (see above). The name of the Persian translator is not mentioned, but as the first of two other copies of the same work in the Bodleian Library (Bodleian Cat., Nos. 332 and 333) was made before A. H. 910 (A. D. 1504), and as moreover the anonymous author mentions as his spiritual guide the great Shaikh Sayyid Jalāl-aldīn Makhdūm-i-Jahāniyān, who died A. H. 785 (A. D. 1384), the translation of this تکملة must have been made at least 200 years before that of the روض الریاحین. The Persian poet 'Abdī made a poetical version of the same تکملة in A. H. 1051 (A. D. 1641, 1642), entitled ترجمة تکملة; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله رب العالمین میگوید: اصعب العباد اُصلح الله شأنه که چون کتاب خلاصة الفاخر فی مناقب غوث الملکوت قطب الصمد الخ.

Dated the 14th of Šafar, A. H. 1089 (A. D. 1678, April 7). College of Fort William, 1825.

No. 2271, ff. 228, written in different styles of Naskhī, mixed with Shikasta, by various hands, the oldest part, ll. 15, the more modern ones, ll. 17; very much damaged, but carefully mended; size, 8½ in. by 5½ in.

644

(مقامات سید اتائی) Makāmāt-i-Sayyid Atā'i

The life, miracles, and spiritual teachings of the great Saint of the Yasawi order, Jamāl-aldīn Khwājah Diwāna Sayyid Atā'i of Khwārizm and Khaiwāk, who

was born in the reign of Shāh Isma'il Šafawī (the exact date is given on fol. 14^b, last line, and fol. 15^a, first line: چون حضرت ایشان چهار ماهه شدند فتنه شاه اسمعیل واقع گردید حضرت ایشان در هنگام شیر خوارگی بودند که فترات غریبه نمود و بسبب هجوم قزلباش و (فتنه شاه اسمعیل کار اکثر آخوند بقتل انجامید الخ), and died A.H. 1016=A.D. 1607, 1608 (see fol. 118^a, ll. 1 and 2, and fol. 123^a, first line; chronogram: تاج سر زهی خواجه خواجگان خواجه ما - 100 or even 103 years old (see fol. 122^b, l. 9: - که صد سال هادی راه هدا شد خواجه خواجگان جمال الدین آن نماینده طریق هدا مرشد سالکان خفیه و جهر هادی طالبان راه خدا صد و (سی سه) سال در جهان میزد الخ), which would fix his birth either in A.H. 916 (A.D. 1510, 1511) or in A.H. 913 (A.D. 1507, 1508). His father was Sayyid Pādishāh Khwājah Pardapūsh (پردپوش), of the Yasawī order, and he traces his descent to Sultān Khwājah Ahmad Yasawī, called Atā (father), the founder of the Yasawī order and third Khalifah of Abū Ya'kūb Yūsuf bin Ayyūb of Hamadān (see the Safinat-alauliyā, Nos. 73 and 75). This work was compiled by the Saint's younger son, Muhammad Kāsim bin Khwājah Diwāna Sayyid Atā'i, with the takhalluṣ Riḍwān (see fol. 2^b, ll. 8 and 9, and fol. 123^a, l. 10), on the basis of some previous works on the same subject, one by Ākhund Maulānā Darwish Tāshkandī, the other by Kādī Jān Muhammad bin Kaḍi Khān Bukhārī (بخاری, probably a mistake for بخاری), styled مقامات (see ff. 4^a, ll. 7 and 12-13, and 4^b, l. 3 sq.), at the suggestion of his brother Khwājah Abū-alhasan (see fol. 4^b, last line sq.), and completed the first of Muḥarram, A.H. 1036=A.D. 1626, September 22 (see fol. 124^b, ll. 8 and 9). It is divided into a muḥaddimah, four maḳāms, and a khātimah.

Muḥaddimah, on fol. 6^b: Explanation of the Šūfī terms (در تحقیق) خوارق عادات, کرامات, ولایت, ولی, معنی ولایت و ولی و طبقات اولیاء الله و اثبات کرامات (و اقسام خوارق عادات الخ).

Maḳām I, on fol. 14^b: Genealogy and pedigree of the great Saint Jamāl-al-dīn Diwāna and the ramification of his family with the Yasawī, Kubrawī, and Naḳshbandī orders (در ذکر شجره نسب و سلسله حسبی) (حضرت ایشان).

Maḳām II: Life and travels of the Saint, on fol. 30^b (در ذکر مبادی احوال و سیاحات حضرت ایشان).

Maḳām III: Miracles of the Saint, on fol. 47^a (در ذکر بعضی از خوارق عادات و برخی از کرامات حضرت ایشان).

Maḳām IV: Spiritual sayings of the Saint, on fol. 102^a (در ذکر بعضی از کلمات قدسیه حضرت ایشان).

Khātimah: Last illness and death of the Saint, on fol. 116^a (در مرض موت حضرت ایشان و کیفیت انتقال الخ).

Beginning: سرنامه مقامات اولیاء هستی سپاس قدیری سزد که بقدرت کامله لوای رفعت آدمی بر کافه مخلوقات افراخته الخ.

The copy is incomplete at the end; one or two leaves of the epilogue are missing. There seems to be also a small lacuna after fol. 11. Worm-eaten throughout.

No. 3100, ff. 126, ll. 15; Nasta'liq; size, 7½ in. by 4¾ in.

645

Majma'-alauliyā (مجمع الاولیا).

An almost complete copy of a hitherto unknown, extremely large and interesting biographical work, containing the lives of all the most renowned Saints, religious heroes, and great mystic Shaikhs, with its full title: محفل الاصفیا و مجمع الاولیا, usually styled مجمع فیض or even مجمع الاولیا, the latter title being a chronogram, fixing the date of the composition of this work in A.H. 1043 (A.D. 1633, 1634); see fol. 3^b, l. 3 sq. Only one leaf is missing in the beginning, the initial words لمعه ایست از لمعات حقیقت corresponding to fol. 2^a, l. 3 in the following copy, and the last few leaves are greatly injured and partly torn away. The work was compiled by 'Alī Akbar Husaini Ardestānī, see fol. 1^a, l. 7 sq., and dedicated to the emperor Shāh-jahān; see fol. 2^b, first line sq. It is divided into a muḥaddimah, twelve bābs (each preceded by a complete index), and a khātimah, viz.:

مقدمه محتوی بر بیان اصطلاحات صوفیه و مقامات عشره و بیان طوائف انطباق و اوتاد و ابدال و ما یناسب ذلك (On Šūfī terminology, the ten maḳāmāt or stations, and the classes of Akṭāb or 'poles,' of Autād or 'props,' of Abdāl or 'lieutenants,' etc.), on fol. 3^b.

باب اول در ذکر خلفاء راشدین و ائمه اثنا عشر و صحابه مهاجر و انصار و تابعین و تبع تابعین و برخی از اولاد حضرت سید کائنات (The first four Khalifs, the Imāms, the companions of the Prophet, the Tābi'in or successors of the companions, the Tubba' Tābi'in or successors of the Tābi'in, etc., beginning with Abūbākr and ending with Abū Tāhir Muhammad bin Yahyā bin Zafar, who was born A.H. 466=A.D. 1073, 1074, altogether 304 biographies), on fol. 18^a.

باب دوم در ذکر خواجه حسن بصری و من ینتسب (Khawājah Hasan Baṣrī, whose death is fixed here in A.H. 120, or according to others in A.H. 106 (A.D. 738 or 724), and the leading Saints of his order, ending with Muhammad bin Fādhāl, altogether 143 biographies, of which three, however, are cancelled in the text), on fol. 146^b.

باب سیوم در ذکر سلطان ابراهیم ادهم و من ینتسب (Sultān Ibrāhīm Adham, whose death

is fixed here in A. H. 166 or 162 = A. D. 782, 783, or 778, 779, and the leading Saints of his order, ending with Abūbakr Yazdāniyār Urmawī, the originally last Shaikh Abū Ishāq Shāmī having been cancelled, altogether sixty-three biographies), on fol. 240^a.

باب چهارم در ذکر شیخ معروف کرخی ومن ینتسب
(Shaikh Ma'rūf Karkhī, whose death is fixed here in A. H. 261 = A. D. 875, and the leading Saints of his order, ending with Sayyid Ibrāhīm Khūzistānī, altogether seventy-four biographies), on fol. 273^b.

باب پنجم در ذکر سلطان بایزید بسطامی ومن ینتسب
(Sultān Bāyazīd Bisṭāmī, who died A. H. 261 = A. D. 875, according to a less trustworthy source already A. H. 234, and the leading Saints of his order, ending with Sayyid Haidar bin 'Alī Āmulī, altogether fifty-four biographies), on fol. 305^a.

باب ششم در ذکر سید الطائفة شیخ جنید بغدادی
(Shaikh Junaīd Baghdādī, who died A. H. 297 = A. D. 909, 910, and the leading Saints of his order, ending with Shaikh Abū 'Abdallāh Ṭāqī, altogether ninety biographies), on fol. 335^a.

باب هفتم در ذکر سلسله حضرات خواجها و مشایخ ترکی
(Shaikhs of the Nakshbandī order and Turkish Shaikhs, from Khwājah Yūsuf Hamadānī, whose death is fixed here in A. H. 555 = A. D. 1160, to Shaikh Muḥammad Ma'sūm, who was born A. H. 1007 = A. D. 1598, 1599, and thirty-five years old at the time when the author wrote this part of his work, altogether 162 biographies), on fol. 374^b.

باب هشتم در ذکر مشایخ عصر غوث اعظم شاه محیی
(Shaikh Ghauth-i-a'zam Muḥyi-aldīn 'Abd-alkādir Jilānī, died A. H. 561 = A. D. 1166, his contemporaries and followers down to Shaikh Mūsā bin Māhīn, altogether sixty-five biographies), on fol. 453^b.

باب نهم در ذکر مشایخ سهروردیه و کبرویه و چشتیه
(Shaikhs of the Suhrawardī, Kubrawī, and Cīstī orders, from Shaikh Shihāb-aldīn Suhrawardī, who died A. H. 632 = A. D. 1234, 1235, to Khwājah Muḥammad bin Aḥmad bin Muḥammad bin Yūsuf Cīstī, whose birth is fixed here in A. H. 507, and his death in A. H. 597 = A. D. 1113-1201, altogether sixty-four biographies), on fol. 508^b.

باب دهم در ذکر مشایخ دهلی و گجرات و غیر آن از
(Shaikhs of Dihlī, Gujarāt, and other parts of India, from Khwājah Mu'in-aldīn Ḥasan Sijzī, who died A. H. 633, 6th of Rajab or, less correctly, Dhū-alhijjah, A. D. 1236, March 16 or August 11, to Shaikh Jauhar Sirhindī, who died A. H. 1027 = A. D. 1618, altogether 277 biographies), on fol. 592^a.

باب یازدهم در ذکر شعرا
(Poets, beginning with Amīr Kāsim-i-Anwār, who died A. H. 837 = A. D. 1433, 1434, and ending with Bābā Kamāl Khujandī; the last date is

A. H. 835 = A. D. 1431, 1432, that of the death of Shaikh Abū-alwafā, one of Khujandī's pupils, altogether thirty-six biographies, being a selection only of such as were great mystic Shaikhs at the same time), on fol. 756^b.

باب دوازدهم در ذکر نساء عارفات
(Female Saints, from Rābi'ah 'adawiyyah of Baṣrah to Bibi Auliya, a contemporary of Sultān Muḥammad Tughluq, buried in Dihlī, altogether thirty-eight biographies), on fol. 814^a.

خاتمه در ذکر فضائل و مناقب اهل بیت طاهرون و
(On the excellent qualities and virtues of the house of 'Alī and the first four Khalīfs, together with some discourses on Khidr and Ilyās), on fol. 833^a.

The list of authorities, used by the author, is as follows (see fol. 3^a, compared with and supplemented by the following copy, fol. 5^a):

فتوحات مکیه
فصوص الحکم
نصوص اصابه فی معرفه الصحابه
نقش نصوص
عوارف
طبقات سلمی
کشف المحجوب
فصل الخطاب
نفحات الانس
حاشیه مولانا عبد الغفور لاری بر نفحات
رشحات
شرح لمعات
تذکره الاولیا
تأریخ امام یافعی
ملفوظات خواجه عبد الخالق عجمدوانی
مقامات حضرت خواجه بهاء الدین نقشبند
ملفوظات مخدوم جهانیان
سلسله العارفین و تذکره الصدیقین
جواهر الاسرار
رساله امیریه
رساله عبهریه
مناقب مرتضوی
ملفوظات شیخ شرف یحیی منیری
اسرار المشایخ
اسرار الاولیا
جامع التواریخ
تأریخ آئینه سکندری
(left out in the following copy) اصطلاحات صوفیه
مکتوبات حضرت شیخ احمد کابلی سرهنندی
(also left out in the following copy) اخبار الاخیار

كلمات الصادقين (again left out in the following copy)
ترجمة عوارف
ترجمة فتوح الغيب
رسالة امام قشيري
رسالة اعلام الهدى (رسالة امام
الهدى)

(in the following copy: (الوصول

كشف ثعلبي
عين المعاني
اربعين خدابادي
شرح گلشن راز
شرح تعرف
حلية الاوليا
معجمة الكبير
كتاف
صحيح مسلم
صحيح بخاري
حقائق سلمى
تفسير قاضي بياضاي
كتاب الانساب
حداائق للحقائق
تاريخ امام بخاري
تأريخ مشايخ صوفية

مناقب السادات (left out in the following copy)
شرف النبوة

مشارك الانوار (left out in the following copy)

سير كبير
جوامع الحكمة
خلاصة السير
حسن الآداب
رسالة خواجه گرگ
عيون المجالس
كتاب الجواهر
آثار نسرین

درجة العلما (left out in the following copy)

روضة العلما
قصص بخاري
غرب السير
مناهج
تهذيب الكامل

كفاية شعبي
دلائل النبوة
شواهد النبوة
دستور الحقائق

تمهيد
عين الحقيقة
غنية الطالبين
قوت القلوب
مخزن الساعات
لوائح
شروح لامية

This copy, which exhibits at the end as date only the 2nd of Rabi'-alawwal, A. H. 1043 (A. D. 1633, September 6), i. e. the date of the completion of the work itself, is undoubtedly in its principal parts the author's own first sketch or 'brouillon,' as the whole aspect of the MS. unmistakably proves. Almost in every page portions are struck out and either replaced by others on the margin or restored later on, which gives quite a unique value to the MS. There are besides numerous marginal corrections and additions. The actual number of biographies, according to our counting, is 1370; on fol. 3^a, first line, the author states that he intends to enumerate 1000 and — biographies (هزار و), carefully avoiding any exact statement. In the following copy this passage has been filled in, and 1511 is given as the proper number, which exceeds that in the present copy by 141, but may very well be correct with regard to a later revised and enlarged edition, of which the following copy is, no doubt, an imperfect specimen. Rather peculiar are the chronological dates given in this work; they often entirely differ from those commonly fixed upon by standard authors.

No. 1647, ff. 939, ll. 19; Nasta'lik, by different hands; size, 12½ in. by 6½ in.

646

Another, but incomplete copy of the same.

This copy, which seems to represent a later redaction of the work, also with a few erasures and numerous marginal corrections and additions, contains only the first half of the work, viz.:

Mukaddimah, on fol. 5^b; Bâb I, on fol. 27^a; II, on fol. 230^a; III, on fol. 366^a; IV, on fol. 406^b; V, on fol. 453^b; VI, on fol. 496^a; VII (containing the index only), on fol. 553^b. There is besides a large lacuna after fol. 382 in the *third bâb*, corresponding to ff. 251^b, last line—257^a, l. 15 in the preceding copy.

Beginning of the preface, on fol. 1^b:
سپاس و ستایش
مصوریرا که لوح عدم را به نگارش عکوس صفاتی خود
بیاراست و عرصه وجود را بمجال اسمای ذاتی خویش
مزین ساخت الخ

The proper order of ff. 112—117 is: 112, 114, 113, 116, 115, 117. No date.

No. 1022, ff. 554, ll. 17; Nasta'lik; size, 10 in. by 5½ in.

647

Safinat-alauliyâ (سفينة الاوليا).

Biographies of Saints and famous Shaikhs, from the

beginning of Islām to the author's time, compiled by prince Dārâ Shukûh (the author of the *مجمع البحرين*, *حسنات العارفين*, and the *نادر النكات*; comp. Rieu i. p. 356; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc.), and finished the 27th of Ramadân, A.H. 1049 (A.D. 1640, Jan. 21), in the author's twenty-fifth year; comp. fol. 134^b, last line; see also fol. 79^a, l. 13, and fol. 86^a, l. 4. A complete index of all the persons quoted in this work is found on ff. 1-13^a (the right order of which is 1, 7-12, 6, 2-5, 13). The work itself begins, on fol. 13^b: *الحمد لله رب العالمين و الصلوة والسلام على محمد سيد المرسلين وعلى آله واصحابه اجمعين الطيبين الطاهرين اما بعد اكرجه احوال و معجزات حضرت سيد انام الخ*.

Lithographed in Lucknow, A.D. 1872. It contains the following short biographies, which are particularly valuable by a comparative strictness in the chronological order and the full dates they give:

1. *Muhammad, the first four Khalifs, the twelve Imams, some Ashâb and Tâbi'in, and the four great legal authorities.*

1. The prophet Muhammad, died A.H. 11, the 12th of Rabi' I, on fol. 16^b.

2. The first Khalif Abûbâkr Siddîq, with his real name: 'Abdallâh, son of Abû Kūhâfah (bin) 'Uthmân bin 'Âmir bin 'Amr bin Ka'b bin Sa'd and Umm-alkhair Salmâ, died A.H. 13, the 22nd or, according to others, the 23rd of Jumâdâ II, 63 or 65 years old, on fol. 18^a.

3. The second Khalif 'Umar Fârûk ibn al-Khaţţâb, with the Kunyah Abû Hafs, died A.H. 23, the 28th of Dhû-alhijjah, 63, or according to others 54, 55, or 58 years old, on fol. 19^a.

4. The third Khalif 'Uthmân bin 'Affân Dhû-alnûrain, with the Kunyah Abû 'Umar, or Abû Lailâ or Abû 'Abdallâh, died A.H. 35 (or according to others 36), the 13th or 18th (15th in the following copy) of Dhû-alhijjah, 88, or according to others 90 or only 75, 82, or 86 years old, on fol. 19^b.

5. The fourth Khalif and first Imâm 'Ali Murtaḍâ Asad-allâh bin Abi Tâlib, with the Kunyahs Abû-alḥasan and Abû-alturâb, died A.H. 40, the 21st of Ramadân (according to others the 17th or 23rd), 63 or 65 years old, on fol. 20^a.

6. Ḥasan bin 'Ali bin Abi Tâlib, the second Imâm, with the Kunyah Abû Muhammad and the Lakabs Takî and Sayyid, born in Madinah in the middle of Ramadân, A.H. 3, died 48 (in the following copy 47) years old, A.H. 50, the 11th of Rabi' I, on fol. 21^a.

7. Ḥusain bin 'Ali bin Abi Tâlib, the third Imâm, with the Kunyah Abû 'Abdallâh and the Lakabs Shahîd and Sayyid, born in Madinah, the 4th of Sha'bân, A.H. 4, killed at Karbalâ, 57 years and 5 months old, A.H. 61, on the day 'Âshûrâ, i.e. the 10th of Muḥarram, on fol. 21^a.

8. 'Ali bin Ḥusain bin 'Ali almurtaḍâ, the fourth Imâm, with the Kunyahs Abû Muhammad, Abû-alḥasan, and Abûbâkr, and the Lakabs Sajjâd and Zain-al'âhidîn, born in Madinah, A.H. 33 (according to others 36 or 38), died 61 or 62 (according to others 56 or 58) years old, the 18th of Muḥarram, A.H. 94 or 95; his mother was the daughter of the last Persian king Yazdajird III, on fol. 21^b.

9. Muḥammad bin 'Ali bin Ḥusain, the fifth Imâm, with the Kunyah Abû Ja'far and the Lakab Bâkir, born in Madinah, A.H. 57, the 3rd of Şafar, died 57 (according to others 58, 63, or 73) years old, A.H. 114 (according to others 117 or 118); his mother was Fâṭimah, a daughter of Imâm Ḥasan bin 'Ali, on fol. 22^a.

10. Ja'far bin Muḥammad bin 'Ali bin Ḥusain, the sixth Imâm, with the Kunyah Abû 'Abdallâh or Abû Isma'il, and the Lakab Şâdik, born in Madinah, A.H. 80 (or according to others 83), the 17th of Rabi' I, died 68 (or 65) years old, at Madinah, the 15th of Rajab, A.H. 148; his mother was a daughter of Kâsim bin Muḥammad bin Abibâkr Şiddîq, on fol. 22^a.

11. Mûsâ bin Ja'far alşâdik, the seventh Imâm, with the Kunyahs Abû-alḥasan and Abû Ibrâhim, and the Lakab Kâzim, born at Abûh (ابوه), between Makkah and Madinah, the 7th of Şafar, A.H. 128, died 54 (or according to others 55) years old, the 6th, 7th, or in the middle of Rajab, A.H. 183, in the prison of Hârûn-alrashîd; his mother was a slave-girl, bought by Imâm Muḥammad Bâkir and given to Imâm Ja'far Şâdik, on fol. 22^b.

12. 'Ali bin Mûsâ Kâzim bin Ja'far, the eighth Imâm, with the Kunyah Abû-alḥasan and the Lakab Ridâ, born at Madinah the 11th of Rabi' II (or according to others the 6th, 7th, or 8th of Shawwâl), A.H. 153 (or 156), died 49 (or according to others 44, 45, or 50) years old, in Tûs, the 21st or 29th of Ramadân, A.H. 208, on fol. 23^a.

13. Muḥammad bin 'Ali bin Mûsâ bin Ja'far Şâdik, the ninth Imâm, with the Kunyah Abû Ja'far (usually called Abû Ja'far the second) and the Lakabs Takî and Jawâd, born in Madinah the 10th of Rajab, A.H. 195, died 25 years old, A.H. 220, the 6th of Dhû-alhijjah, under the Khalif Mu'taṣim, on fol. 23^b.

14. 'Ali bin Muḥammad bin 'Ali bin Mûsâ bin Ja'far Şâdik, the tenth Imâm, with the Kunyah Abû-alḥasan (usually called Abû-alḥasan the third) and the Lakabs Hâdi, Zaki 'Askari, and Naqî, born in Madinah the 13th of Rajab (according to others on the day 'Arafah, i.e. the 9th of Dhû-alhijjah), A.H. 214, so to be read instead of the date *دو صد و چهار هجری* in the text both of this and the following copy (others say A.H. 213), died 40 or 41 years old, near Baghdâd, end of Jumâdâ I (according to others the 13th of Jumâdâ II), A.H. 254; under the Khalif Muntaṣir-billâh (read Almu'tazz-billâh, since Muntaṣir had died six years before that date), on fol. 24^a.

15. Ḥasan bin 'Ali bin Muḥammad bin 'Ali Ridâ, the eleventh Imâm, with the Kunyah Abû Muḥammad and the Lakabs Zakî, Khâlis, Sirâj, and 'Askari, born at Madinah, A.H. 231 (according to others 232), died 29 (or 28) years old, the 6th or 8th of Rabi'-alawwal, A.H. 260, on fol. 24^b.

16. Muḥammad Mahdî bin Ḥasan bin 'Ali bin Muḥammad bin 'Ali Ridâ, the twelfth Imâm, with the Kunyah Abû-alkāsim, born A.H. 258, the 23rd of Ramadân; in A.H. 265 or 266 he disappeared, according to Shi'ite belief, to turn up again at the end of time; according to Sunnite doctrine he died in one of these two years, on fol. 25^a.

17. Salmân the Persian, with the Kunyah Abû 'Abdallâh, died A.H. 33 at Madâ'in, one of the com-

panions of the prophet; some say he was 1500 years old, others 350, others again 250, and the last statement, the author of the book says, is the correct one (وإين قول اصح است) !!, on fol. 25^b.

18. Uwais Kārni, of Najd, one of the Tābi'in, was killed, according to some authorities (see the كشف المحجوب and the تذكرة الاوليا), in the battle of Šiffin (A. H. 37), according to others (see the شواهد النبوة), he died A. H. 22, the 3rd of Rajab, on fol. 25^b.

19. Ḥasan Baṣrī, with the Kunyah Abū Sa'id, another of the Tābi'in, born A. H. 21, died 89 years old, the 5th of Rajab, A. H. 110; buried at Baṣrah, on fol. 26^a.

20. Kāsim bin Muḥammad bin Abibakr alsiḍḍīk, also one of the Tābi'in and one of the seven theologians (فقيہ) of Madīnah, was brought up in the house of his aunt 'Ā'ishah; he died A. H. 107, 108, 112, or even 102, on fol. 26^a.

21. Imām-i-a'zam Abū Hanifah of Kūfah, the first great legal Imām, with his real name Nu'mān bin Thābit, one of the Tābi'in and friend of Imām Ja'far Ṣādiq (No. 10), born A. H. 80, died at Baghdād, the 15th of Rajab, A. H. 150, 70 years old, on fol. 26^b.

22. Mālik bin Anas bin Mālik, the second great legal Imām, with the Kunyah Abū 'Abdallāh, born A. H. 95 (according to others 94 or 97), died the 7th of Rabī'-alākhar, A. H. 179, on fol. 27^a.

23. Muḥammad bin Idris Shāfi'i, the third great legal Imām, with the Kunyah Abū 'Abdallāh, of the Kuraish, a pupil of Imām Mālik, born A. H. 150, died in Miṣr, 54 years old, the last of Rajab, A. H. 204; his mother was Umm-alḥasan, daughter of Ḥamzah bin al-Kāsim bin Zaid bin Ḥasan bin 'Alī bin Abī Tālib; from his father's side he was a descendant of 'Abd-almuṭṭalib bin Hāshim, the prophet's grandfather; after his studies under Mālik he went to 'Irāq and associated with Imām Muḥammad bin Ḥasan, a pupil of Abū Hanifah (No. 26), on fol. 27^a.

24. Aḥmad Hanbal, or with his full name: Aḥmad bin Muḥammad bin Hanbal, the fourth great legal Imām, Shāfi'i's pupil, with the Kunyah Abū Muḥammad or Abū 'Abdallāh, born in Baghdād, A. H. 164, died 77 years old, in his native town, the 12th of Rabī'-alawwal, A. H. 241, on fol. 27^b.

25. Imām Abū Yūsuf (in the following copy wrongly: Muḥammad Yūsuf) Ya'qūb bin Ibrāhīm of Kūfah, a pupil of Abū Hanifah, the first who ever got the title of Kādi-alkudāt, born A. H. 112, died 70 years old, the 27th of Rajab, A. H. 182, on fol. 28^a.

26. Imām Muḥammad Shaibāni, whose father Ḥasan came from Syria to the 'Irāq; he was brought up in Kūfah and became a pupil of Abū Hanifah, died the 14th of Jumādā II, A. H. 189, on fol. 28^a.

II. *Shaikhs of the Kādīrī order* (which was styled *Junaidī* before the time of Shaikh 'Abd-alkādir Jilāni).

27. Shaikh Ma'rūf Karkhī, son of Fīrūz or Fīrūzān (according to others of 'Alī), with the Kunyah Abū Maḥfūz, originally a Christian, but converted to Muḥammadanism by the Imām 'Alī Ridā bin Mūsā (No. 12); he became a pupil of Abū Hanifah and was instructed in Šūfi lore by Ḥabīb Rā'i, who was himself a pupil of

Salmān the Persian (No. 17), he died A. H. 200, the 2nd of Muḥarram, on fol. 28^b.

28. Shaikh Sarī alsakāṭi, with the Kunyah Abū-alḥasan, a pupil of the preceding Shaikh, died over 98 years old, the 3rd of Ramaḍān, A. H. 253 (in the following copy A. H. 250), on fol. 29^a.

29. Shaikh Junaid bin Muḥammad bin al-Junaid of Baghdād, with the Kunyah Abū-alkāsim and the Lakabs Sayyid alṭā'ifah (because the order was called after him Junaidi), Tā'ūs-afūlamā, Kawāriri, Zajjāj (the last two on account of the trade of his father, who was a glass-blower in Nahāwand), and Kharrāz; he was born and brought up at Baghdād and followed the doctrines of Sufyān Thaurī (No. 162); he was also the principal pupil and nephew of Shaikh Sarī Saḳāṭi (No. 28), and died the 27th of Rajab, A. H. 297; others, but incorrectly, fix his death in A. H. 299, on fol. 29^b.

30. Shaikh Abūbakr Shibli, with his real name, Ja'far bin Yānus, pupil of the preceding Shaikh, born, according to some, in Baghdād, according to others in Sāmīrah, died 87 years old, the 27th (in the following copy the 7th) of Dhū-alḥijjah, A. H. 334; he was a follower of the Mālikite school, on fol. 31^a.

31. Shaikh 'Abd-alwāhid Tamīmī (in the following copy, Yamānī) bin 'Abd-al'aziz bin Ḥarith bin Asad, with the Kunyah Abū-alfadl, a pupil of Shibli, died in Jumādā II, A. H. 425, on fol. 32^a.

32. Shaikh Abū-alfarah Tartaṭūsi, a pupil of the preceding Shaikh, on fol. 32^a.

33. Shaikh Abū-alḥasan Hakkāri, with his real name, 'Alī bin Muḥammad bin Yūsuf bin Ja'far alḳuraishī alhakkāri, pupil of the preceding Shaikh, died in Muḥarram, A. H. 486, on fol. 32^a.

34. Shaikh Abū Sa'id Mubārak bin 'Alī bin Ḥusain al-maḥrūmī (المحرومي), in other places makḥzūmī مخزومي and maḥzūmī محزومي), a follower of the Hanbalite school, pupil of the preceding Shaikh and spiritual Pir of 'Abd-alkādir Jilāni (the famous غوث الثقلین; see below, No. 36), died in Muḥarram, A. H. 513, on fol. 32^b.

35. Shaikh Ḥammād bin Muslim, with the Kunyah Abū 'Abdallāh and the epithet Dabbās (the seller of honey made of grapes or fresh dates), the teacher of 'Abd-alkādir Jilāni, died in Ramaḍān, A. H. 520 (A. H. 525 in the following copy), on fol. 33^a.

36. Ghauth-althakalain or Ghauth-ala'zam Shāh Muḥyi-aldin Sayyid 'Abd-alkādir aljili alḥasanī alḥusainī, the real founder of the Kādīrī order, and the son of Abū Ṣāliḥ Mūsā Jangidūst bin Abī 'Abdallāh bin Yahyā (al-)Zāhid bin Muḥammad bin Dā'ūd bin Mūsā-aljūn bin 'Abdallāh Maḥd bin Ḥasan Muthannā bin Imām Ḥasan bin 'Alī Murtaḍā, who consequently traced his genealogy back to 'Abdallāh Maḥd, whose father Ḥasan was the son of 'Alī's son Ḥasan, and whose mother Fāṭimah was the daughter of 'Alī's son Ḥusain; he was born in Jil (i. e. Jilān or Gilān, but according to others a village distant one day's journey from Baghdād), the 1st of Ramaḍān, A. H. 470 (or according to others 471), went, 18 years old, A. H. 488, to Baghdād, to apply himself to the study of the Kūrān, the traditions, law, and other sciences, and entered upon his preaching and teaching career A. H. 521; he died the 8th or 9th (according to others the 11th, 13th, or 17th) of Rabī'-

alākhar, A. H. 561, 90 (respectively 89) years, 7 months, and 9 days old; in India the عرس or anniversary of his death is celebrated by some on the 11th, by others on the 17th of that month, in Baghdād the 17th, but the author of this work himself (Dārā Shukūh) used to celebrate it on the 9th as the most correct date of the great Shaikh's death. Among 'Abd-alkādir Jilānī's numerous works are mentioned غنية الطالبين (styled غنية لطالبى طريق الحق in Cat. Codd. Or. Lugd. Bat. iv. p. 194 sq.; comp. also H. Khalfa iv. p. 338 and O. Loth, Arabic Catalogue of the India Office Library, p. 168 sq., where, besides, a collection of sermons and another of Sūfic essays are described, see below in No. 40, and a genealogy of 'Abd-alkādir, similar to the above, is given) and فتوح الغيب (see ib. iv. p. 317; H. Khalfa iv. p. 386, and O. Loth, Arabic Cat., loc. cit.), on fol. 33^a.

37. Shaikh Saif-aldīn 'Abd-alwahrāb, the eldest son of 'Abd-alkādir Jilānī and his successor in the spiritual office, born in Sha'bān, A. H. 512, died at Baghdād, the 25th of Shawwāl, A. H. 603; he left two sons, Shaikh Abū Maṣūr 'Abd-alsalām and Shaikh Abū-alfath Salmān (but see No. 63 further down), on fol. 43^a.

38. Shaikh Sharaf-aldīn 'Isā, with the Kunyah Abū 'Abd-arahmān, 'Abd-alkādir Jilānī's second son, for whom his father composed his فتوح الغيب; he is himself the author of a Sūfic work: جواهر الاسرار, and died A. H. 573 in Miṣr, on fol. 43^b.

39. Shaikh Shams-aldīn 'Abd-al'aziz, with the Kunyah Abūbākr, third son of 'Abd-alkādir Jilānī, on fol. 43^b.

40. Shaikh Sirāj-aldīn 'Abd-aljabbār, with the Kunyas Abū 'Abd-arahmān and Abū-alfarah, fourth son of 'Abd-alkādir Jilānī, was mufti of Irāk; the author of this work (Dārā Shukūh) possessed 'Abd-alkādir's collection of sermons, styled جلاء خاطر (see O. Loth, Arabic MSS., p. 169, and H. Khalfa ii. p. 605 sq.), in Sirāj-aldīn's own handwriting, on fol. 43^b.

41. Shaikh Taj-aldīn Abūbākr 'Abd-alrazzāk, 'Abd-alkādir's fifth son, born A. H. 528, died 6th of Shawwāl, A. H. 623; he left five sons: Shaikh Abū Sāliḥ Naṣir (in the following copy, Naṣr), Shaikh Abū-alkāsim 'Abd-arahīm, Shaikh Abū Muḥammad Isma'īl, Shaikh Abū-almahāsīn Faḍl-allāh, and Shaikh Jamāl-allāh, on fol. 44^a.

42. Shaikh Abū Ishāk Ibrāhīm, sixth son of 'Abd-alkādir, died the 25th of Dhū-alka'dah, A. H. 600, on fol. 44^b.

43. Shaikh Abū-alfadl Muḥammad, seventh son of 'Abd-alkādir, died at Baghdād the 5th (in the following copy again the 25th) of Dhū-alka'dah, A. H. 603 (so no doubt correctly in the following copy; here is given as date again A. H. 600), on fol. 44^b.

44. Shaikh Abū 'Abd-arahmān 'Abdallāh, eighth son of 'Abd-alkādir, died the 27th of Ṣafar, A. H. 587; he left two sons: Shaikh Abū Muḥammad 'Abd-arahmān and Shaikh Abū Muḥammad 'Abd-alkādir, on fol. 44^b.

45. Shaikh Abū Zakariyyā, (so correct in the index and in the following copy; the text here has Abūbākr Zakariyyā) Yahyā, ninth son of 'Abd-alkādir, born the 6th of Rabī'-alawwal, A. H. 550, died the 14th of Sha'bān (شب برات), A. H. 600, in Baghdād, on fol. 44^b.

46. Shaikh Abūnaṣr Mūsā, the tenth and last son of 'Abd-alkādir, born the last of Rabī'-alawwal, A. H. 539 (sic! perhaps a mistake for 559), settled in Damascus and died there the first of Jumādā-alākhar, A. H. 618, on fol. 45^a.

47. Shaikh 'Alī bin Hai'atī, a pupil of Shaikh Taj-al'arifīn Abū-al'urafā (correctly in the following copy: Abū-alwafā), and both friend and disciple of 'Abd-alkādir Jilānī, died 120 years old, A. H. 564, on fol. 45^a.

48. Shaikh Abū 'Umar (or 'Amr) 'Uthmān Yākinī (so in the text here; the index and the following copy have instead of يقينى some very indistinct word, which must be read, according to the Nafahāt-aluns, Ṣarīghīnī or Ṣarīfīnī), pupil of 'Abd-alkādir, without date, on fol. 45^b.

49. Shaikh Abū Sa'id Kīlā'i (قيلونى), so in the index, from قيلويه, as on fol. 46^b, l. 9, is distinctly written, the name of a place in Irāk; in the heading he is called (فيلونى), got his investiture from 'Abd-alkādir, died A. H. 557, on fol. 46^b.

50. Shaikh Kaḍīb-albān (the following copy has the silly reading: قضيب البيان) of Maṣīl, with the Kunyah Abū 'Abdallāh, a pupil of 'Abd-alkādir, died A. H. 570, on fol. 46^b.

51. Shaikh Aḥmad bin Muḥārak, a pupil of 'Abd-alkādir, died A. H. 570, on fol. 47^a.

52. Shaikh Ṣadaḳah bin Ḥusain of Baghdād, with the Kunyah Abū-alfarah, a friend and disciple of 'Abd-alkādir, died A. H. 573, on fol. 47^a.

53. Shaikh Baḳāi bin Buṭṭū (بطور), in the following copy بطور Buṭṭūr, but the former is confirmed by the Nafahāt-aluns, No. 1412, fol. 248^a), a pupil of Shaikh Abū-alwafā (No. 313), and disciple of 'Abd-alkādir, died about A. H. 553 (the following copy has 550), on fol. 47^a.

54. Shaikh Muḥammad alawānī (الوانى), known as Ibn-alkā'id (ابن القائد), so in the index, the text on fol. 47^b, last line, and in the following copy; in the heading here he is styled Ibn-alfā'iz, ابن الفائر, a pupil of 'Abd-alkādir, on fol. 47^b.

55. Shaikh Abū-alsu'ūd bin al-Shiblī, a pupil of 'Abd-alkādir, on fol. 48^a.

56. Shaikh Abū 'Umar Kuraishī, with his real name: 'Uthmān bin Marzūk bin Ḥamīd bin Salāḳah (in the following copy: Salām), one of the great Shaikhs of Egypt, was a Ḥanbalite and pupil of 'Abd-alkādir, died more than 70 years old, A. H. 564, and was buried by the side of Imām Shāfi'i's tomb in Miṣr, on fol. 48^a.

57. Shaikh Muwaffiq-aldīn almaḳdisī, with his real name: 'Abdallāh bin Muḥammad bin Aḥmad bin Kudāmah al-Ḥanbalī, a pupil of 'Abd-alkādir and author of many works, maḳāmas, etc., died A. H. 620, on fol. 48^a.

58. Shaikh Muḥammad bin Aḥmad aljuwainī (الجوينى), read الجوينى, a pupil of Shaikh 'Abdallāh Yahyā (Batā'iḥ, بطايع, in the following copy), who was himself a pupil of 'Abd-alkādir, died A. H. 650 (according to the following copy, A. H. 558 or 658), on fol. 48^a.

59. Shaikh Abū-Madīn Maghribī, with his real name: Shu'aib bin Ḥusain (or Ḥasan), a pupil of Shaikh Abū-alghazālī Maghribī and spiritual guide of the immediately following Shaikh Muḥyi-aldīn Ibn

'Arabî, one of the great Shaikhs of Maghrib, died A. H. 590, on fol. 48^b.

60. Shaikh Muhyî-aldin Ibn 'Arabî, with his real name: Muḥammad bin 'Alî bin 'Arabî, got his investiture, according to the best traditions, from Shaikh Abû Muḥammad Yûnus alkaṣṣâr alhâshimî, 'Abd-alkâdir's pupil; he was initiated into Sûfism, according to his own statement in his work, كتاب الجلاس (in the following copy, كتاب الملايس), by Abû-alḥasan 'Alî bin 'Abdallâh bin Jâmi', and was a friend of Shihâb-aldin Suhrawardî (No. 148); born in Spain (بلاد اندلس), the 17th of Ramaḍân, A. H. 560 (a Monday), died in the night before Friday, the 22nd of Rabî'-alâkhar, A. H. 638, at Damaseus, on fol. 48^b.

61. Shaikh Ṣadr-aldin Muḥammad bin Ishâk Kûnawî (or Kûniyawî, i. e. of Konîa or Iconium), with the Kunyah Abû-alma'âlî, the greatest of Muhyî-aldin Ibn 'Arabî's pupils, and the teacher of Maulânâ Kṭub-aldin 'Allâmah in the science of tradition; he was a special friend of Jalâl-aldin Rûmî, the great mystic poet, who died before him, on fol. 49^a.

62. Imâm 'Abdallâh bin As'ad Yâfi'i, with the Kunyah Abû-alsa'âdât and the Laqab 'Afif-aldin; he was originally of Yaman and dwelt always in the two holy cities, was a Shâfi'ite and a disciple of 'Abd-alkâdir in the second or third line; his investiture he got first from Shaikh Mas'ûd Hâwî (in the following copy: Jâdib, جادب), and later on from Shaikh Abû-alḥasan Nûr-aldin 'Alî bin 'Abdallâh Yamani Ṭawâshi (طواشى). In most of his publications, see above, Nos. 642 and 643 in this Cat., viz. the تأريخ يافعى (i. e. the

روى روض الرايين, the تكمله, (مرآة الجنان), and the نشر المحاسن, he relates episodes from 'Abd-alkâdir Jilânî's life and miracles worked by him. He died the 21st of Jumâdâ-alâkhar, A. H. 768 (in the following copy: 760), on fol. 49^a.

63. Makhdûm Shaikh 'Abd-alkâdir II, a descendant of the great 'Abd-alkâdir Jilânî in the eighth generation; his father was Shaikh Muḥammad bin Sayyid Sâmîr (سامير, in the following copy: Shâh Mir شاه مير) bin Sayyid 'Alî bin Sayyid Mas'ûd bin Sayyid Ahmad bin Sayyid Saif-aldin 'Abd-alwahhâb bin Sayyid alsâdât Sayyid 'Abd-alkâdir Jilânî (comp. No. 37 above, where, however, no son of Sayyid Saif-aldin 'Abd-alwalihâb with the name of Ahmad is mentioned; in the following copy there is inserted between Sayyid Ahmad and Sayyid Saif-aldin a Sayyid Ṣafar-aldin, which might be the honorary epithet of one of Saif-aldin's sons). He lived at last at Uch or Uch in Multân and is reckoned among the greatest Shaikhs of India; he died 78 (in the following copy 77) years old, the 18th of Rabî'-alawwal, A. H. 940, and left two sons, Shaikh 'Abd-alrazzâk (died the 5th of Jumâdâ-alâkhar, A. H. 942) and Sayyid Zain-al'âbidin; the latter died before his father and left a son, Sayyid Muḥammad, descendants of whom were still in existence at the time of this book's composition. 'Abd-alrazzâk's son, Shaikh Hâmid (in the following copy: چاند), was his father's successor in the headship of the order, and Shaikh Hâmid's son, Shaikh Jamâl-aldin Abû-alḥasan, died the 29th of Dhû-alḥaḍah, A. H. 978, on fol. 49^b.

64. Shaikh 'Abdallâh بتهتى, or, according to the following copy, بهتتى (from بتهه or بهته a place in the district of Dihli), a descendant of 'Abd-alkâdir Jilânî in the 13th generation; and son of Sayyid 'Umar bin Sayyid Hasan (or Husain) Hanbali; he came in his 15th year from Baghdâd to India, and died more than 100 years old, the 10th of Rabî'-alawwal, A. H. 1037, on fol. 49^b.

65. Hadrat Shaikh Mir Muḥammad, known as Miyân Mir or Miyânjiw, a descendant of the Khalîf 'Umar, born at Siwastân (سيوستان), A. H. 957 (not 938, as Rieu states i. p. 358), lived more than 60 years in Lâhûr, and died there, 88 years old, A. H. 1045, the 7th of Rabî'-alawwal. Dârâ Shukûh has given a full account of the life and deeds of this Indian saint and of his chief disciples in a special work of his, the سكينه الاوليا (see Rieu i. pp. 357 and 358). Among his pupils are mentioned: Hâjî Nî'mat-allâh Sirhindi, Shaikh Tanhâ, Shaikh Isma'il, Mullâ Khwâjah Kulân, Miyân Hâmid, Mullâ 'Abd-alghafûr Dânishmand, Hâjî Ṣâlih (all deceased at the time of this book's composition), Mullâ Shâh, Mullâ Khwâjah Bihâri, Shaikh Muḥammad Lâhûrî, Shaikh Ahmad Sunâmi, Shaikh Ahmad Dihlawî, etc., on fol. 50^a.

III. Shaikhs of the Naqshbandî order (formerly Ṭaifûrî, see fol. 52^b, l. 3, and fol. 59^b, l. 3 ab infra; both in the heading and index simply styled Salsala-i-sharîfa-i-Khwâjagân).

66. Shaikh Abû Yazid (commonly called Bâyezîd) Bisṭâmî with the honorary title of Sulṭân-al'ârifîn, whose real name was Ṭaifûr bin 'Îsâ bin Âdam bin Sarûshân (سروشان). His grandfather was a Parsee, who was converted to Islamism. This founder of the Ṭaifûrî order died the 15th of Sha'bân, A. H. 261 (according to others 264; the date given by Jâmi, viz. 204, or 234 as the following copy has, see the Majma'-alauliyâ, fifth bâb, is a clerical error), on fol. 52^a.

67. Shaikh Abû-alḥasan Kharakânî (Kharakân is a place near Kâzwin), with his real name: 'Alî bin Ja'far, a disciple of the preceding Shaikh, but born a considerable time after Bâyezîd's death. He died the 10th of Muḥarram, A. H. 425, on fol. 52^b.

68. Shaikh Abû 'Alî Rûdbârî (Rûdbâr is in the province of Ṭâs), whose father was Muḥammad bin Kâsim bin Mansûr, a descendant of the old Sâsânian kings; he was a pupil of Shaikh Junaid Baghdâdî (see No. 29) and died A. H. 322 in Miṣr, on fol. 52^b.

69. Shaikh Abû 'Alî Kâtib, lived in Egypt too, and was a disciple of the preceding Shaikh; he died A. H. 346 (according to others 356), on fol. 53^a.

70. Shaikh Abû 'Uthmân Maghribî, with his real name: Sa'id bin Salâm (Islâm in the following copy), pupil of Abû-alḥusain Ṣânî-i-dunyawi (Ṣâlih Dinawari in the following copy) and disciple of the preceding Shaikh; he died in Nishâpûr, A. H. 373, on fol. 53^a.

71. Shaikh Abû-alkâsim 'Alî Gurgânî, was connected through one spiritual guide, Abû 'Uthmân Maghribî (No. 70), with the Junaidî order, through another, Abû-alḥasan Kharakânî (No. 67), with that of Bâyezîd Bisṭâmî; he was a friend of Abû Sa'id bin Abû-alkhair (No. 294), and of the author of the كشف المحبوب (No. 298) in his younger years; he died A. H. 450, on fol. 53^a.

72. Shaikh Abū 'Alī of Fārmad (or Fārmadh near Tūs), with his real name: Fuḍail (Faṣl in the following copy) bin Muḥammad, the Shaikh-alshuyūkh of Khurāsān, a disciple of Imām Abū-alkāsim Kushairī (No. 299) and pupil of the preceding Shaikh; he had some intercourse with Shaikh Abū Sa'īd bin Abū-alkhair and died A. H. 477, on fol. 53^a.

73. Khwājah Yūsuf bin Ayyūb of Hamadān, with the Kunyah Abū Ya'qūb, a pupil of the preceding Shaikh as well as of Shaikh Abū Ishāq Shirāzī; he was acquainted with Shaikh 'Abdallāh Juwainī, Shaikh Hasan Simnānī, and also with the great 'Abd-alkādir Jilānī. He was born A. H. 440 and died on the way to Marw, A. H. 535, on fol. 53^b.

74. Khwājah Hasan of Andāk (near Bukhārā), with his real name: Ḥasan bin Ḥusain, and the Kunyah Abū Muḥammad, born somewhat after A. H. 460, died A. H. 552, on fol. 53^b.

75. Khwājah Aḥmad Yasawī (Yasī, یسی, being a well-known town in Turkistān), a pupil of Yūsuf Hamadānī (No. 73), died A. H. 562, on fol. 53^b.

76. Khwājah 'Abd-alkhālik of Ghujdawān (six far-sangs from Bukhārā), son of Imām 'Abd-aljalil (in the following copy: 'Abd-aljamīl), a descendant of the kings of Rūm and an ancestor of Bahā-aldin Naqshband (see below, No. 82); he got his investiture from Khwājah Yūsuf of Hamadān, and died A. H. 575, on fol. 54^a.

77. Khwājah 'Arif of Riwgar (ریوگر in the district of Bukhārā), pupil and successor of the preceding Shaikh, died A. H. 715 (?), on fol. 54^a.

78. Khwājah Maḥmūd, born in a village near Bukhārā (with the name of انجیر فغنوی, in the following copy he is called Abū-alkhair Faghnavī ابو الخير فغنوی), pupil and successor of the preceding Shaikh, died A. H. 715, on fol. 54^a.

79. Khwājah 'Alī Rāmtinī (of رامتين in the district of Bukhārā), pupil and successor of the preceding Shaikh, died A. H. 721, 130 years old, on fol. 54^a.

80. Khwājah Muḥammad Bābā-i-Samāsī (سماسی, one of the villages near Rāmtin), the pupil and successor of the preceding Shaikh and the adopted father of the great Bahā-aldin Naqshband (No. 82), on fol. 54^b.

81. Sayyid Amir Kulāl, one of the best pupils and successors of the preceding Shaikh, born in Sūkhār (سوخار), died the 8th of Jumādā-alawwal, A. H. 772, on fol. 54^b.

82. Khwājah Bahā-aldin Naqshband, with his real name: Muḥammad bin Muḥammad albukhārī, pupil of the preceding Shaikh, born in Muḥarram, A. H. 718, died 3rd of Rabī'alawwal, A. H. 791, 73 years old, on fol. 54^b.

83. Khwājah Pārsā, with his real name: Muḥammad bin Muḥammad bin Maḥmūd alḥāfiẓi albukhārī, a famous pupil of Bahā-aldin Naqshband, who found a right royal reception in Makkah, when performing his pilgrimage, in Muḥarram, A. H. 822; the 23rd of Dhū-alḥijjah of the same year he entered Madinah, and died there the 24th of the same month, 73 years old, on fol. 55^b.

84. Khwājah Abū-alnaṣr Pārsā, with the epithets Burhān-aldin and Ḥāfiẓ-aldin, son and pupil of the

preceding Shaikh; he accompanied his father on his last pilgrimage; died A. H. 865, on fol. 55^b.

85. Khwājah 'Alā-aldin 'Aṭṭār, with his real name: Muḥammad bin Muḥammad albukhārī; he was originally of Khwārizm, pupil of Bahā-aldin Naqshband, died 20th of Rajab, A. H. 802; his eldest son Khwājah Ḥasan 'Aṭṭār died A. H. 826, on fol. 56^a.

86. Maulānā Ya'qūb Čarkhī (Čarkh is a village between Kābul and Ghazna), another famous pupil of Bahā-aldin Naqshband, on fol. 56^a.

87. Khwājah 'Ubaid-allāh (in the index and in the following copy: 'Abdallāh) Ghujdawānī Ahrār, with the epithet Nāṣir-aldin, son of Khwājah Maḥmūd bin Shihāb-aldin Suhrawardī (the last word is added in the following copy), a famous pupil of the preceding Shaikh, friend of Jāmī's, born in Ramaḍān, A. H. 806, in Bāghistān, near Tāshkand, died 90 years and a few months old, 29th of Rabī'alawwal, A. H. 895, and was buried in Samarkand, on fol. 56^b.

88. Maulānā Nizām-aldin Khāmūsh, pupil and successor of Khwājah 'Alā-aldin 'Aṭṭār, died more than 90 years old, in Samarkand, on fol. 57^a.

89. Maulānā Sa'd-aldin of Kāshghar, pupil and successor of the preceding Shaikh, died 7th of Jumādā-alākhar, A. H. 860, on fol. 57^a.

90. Maulānā 'Abd-alrahmān Jāmī, the renowned poet, with the epithets of 'Imād-aldin and Nūr-aldin, son of Aḥmad bin Muḥammad of Dasht (a place near Iṣfahān), pupil of Maulānā Sa'd-aldin Kāshghar, and belonging, according to some to the Ḥanafite, according to others to the Shāfi'ite school; he was born in Jām, the 22nd of Sha'bān, A. H. 817, and died, 3 years after his contemporary, the great Shaikh Khwājah Ahrār, the 18th of Muḥarram, A. H. 898, 81 years old, on fol. 57^b.

91. Maulānā 'Abd-alghafūr Lārī, with the epithet Raḍī-aldin, a pupil of Jāmī, wrote glosses (حاشیه) on Jāmī's نفحات الانس; he died the 5th of Sha'bān, A. H. 912, and is buried at Harāt, on fol. 58^b.

92. Khwājah 'Abd-alshahid (in the following copy: 'Abd-alrashid), a grandson of Khwājah 'Ubaid-allāh Ahrār, lived 18 years in India, and died in Samarkand, A. H. 982, on fol. 59^a.

93. Khwājah Bākī, died 40 years old, in Dihli, A. H. 1012, on fol. 59^b.

94. *a* and *b*. Ḥāshim Khwājah and Ṣāliḥ Khwājah, two brothers and renowned Shaikhs of Transoxania, the elder of whom, Ḥāshim, died near Samarkand, the 5th of Rabī'alawwal, A. H. 1046, and the younger, Ṣāliḥ, in Muḥarram, A. H. 1048, at Balkh, 78 (in the following copy 77) years old, on fol. 59^b.

IV. Shaikhs of the Čishtī order.

95. Khwājah 'Abd-alwāḥid (bin) Zaid, originally of Baṣrah, and pupil of Ḥasan Baṣrī (No. 19); he got his investiture from the Imām-i-a'zam, i. e. Abū Ḥanīfah (No. 21), whose follower he was, and died the 27th of Ṣafar, A. H. 177, on fol. 59^b.

96. Fuḍail bin 'Iyād, with the Kunyah Abū 'Alī, originally of Kūfah (according to others of Marw in Khurāsān, of Samarkand, or even of Bukhārā), a pupil of the preceding Shaikh and contemporary with Ibrāhim Adham (No. 97), Sufyān Thaurī (No. 162), and others; he was a follower of Abū Ḥanīfah, and died in

Muḥarram, A. H. 187 (in the following copy 188), and was buried in Makkah, on fol. 60^a.

97. Sultān Ibrāhīm Adham, with the Kunyah Abū Ishāk, son of Sulaimān bin Maṣṣūr Balkhī, of the old royal family of Balkh, and ruler of Balkh himself for some time, till he renounced worldly splendour, entered upon the mystic path and went to Makkah; he was a follower of Abū Ḥanīfah and got his investiture from Fuḍail bin 'Iyād; he died the 16th of Jumādā-alawwal, A. H. 162 (or according to others A. H. 161, in the following copy A. H. 160), on fol. 60^b.

98. Khwājah Hudhaifah of Ma'ash, a pupil of the preceding Shaikh, died the 14th of Shawwāl (year omitted), on fol. 61^b.

99. Khwājah Hubairah of Basrah, a pupil of the preceding Shaikh, died the 18th of Shawwāl (year omitted), on fol. 61^b.

100. Shaikh 'Ulū Dinawarī, pupil of the preceding Shaikh, different from Shaikh Mamshād Dinawarī (who appears further down, in No. 140), died the 14th of Muḥarram (year omitted), on fol. 61^b.

101. Khwājah Abū Ishāk Shāmī, pupil of the preceding Shaikh, died the 14th of Rabī'alākhar (year omitted), on fol. 62^a.

102. Khwājah Abū Aḥmad Abdāl 'Cishti, the real founder of the 'Cishti order, who, like Ibrāhīm Adham, renounced a princely position and became a follower of Abū Ishāk Shāmī, born A. H. 260, died the 10th of Jumādā-alawwal or Jumādā-alākhar, A. H. 355 (350 in the following copy), and was buried in 'Cisht, on fol. 62^a.

103. Khwājah Muḥammad 'Cishti, son and pupil of the preceding Shaikh, said to have greatly contributed by his sanctity and good counsel to the conquest of Sūmanāt by Maḥmūd of Ghazna, whom he accompanied, 70 years old, on that expedition; he died the 1st of Rajab, A. H. 411, and was buried in 'Cisht, on fol. 62^b.

104. Khwājah Yūsuf bin Muḥammad Sim'ān (سمعان), in the heading (سمنون) the Syrian, with the Laḳab Nāṣir-aldin, a nephew of the preceding Shaikh by sister's side, born in 'Cisht, died the 4th of Rabī'alākhar, A. H. 459, 84 years old; he appointed as his spiritual successor his eldest son, Khwājah Kuṭb-aldin Maudūd (see the following Shaikh), on fol. 62^b.

105. Khwājah Kuṭb-aldin Maudūd 'Cishti, who knew in his seventh year the whole Qurān by heart; his father died when he was 26 years old, and then he assumed the spiritual leadership, but placed himself nevertheless for some time under the tuition of the Shaikh-alislām Shaikh Aḥmad-i-Jām (No. 308) in Harāt; he died the 1st of Rajab, A. H. 527, on fol. 62^b.

106. Khwājah Aḥmad bin Maudūd bin Yūsuf 'Cishti, pupil of his father, made the pilgrimage and lived six months in Madīnah as Jār-allāh; after his return he went to Baghdād and visited Shaikh Shihāb-aldin Suhrawardī (No. 148); he was born A. H. 500, and died A. H. 577 (so correctly according to the following copy), on fol. 63^a.

107. Shāh-i-Sanjān, with the epithet Rukn-aldin and his real name Maḥmūd, originally of Sanjān near Khwāf, a pupil of Khwājah Maudūd 'Cishti, died A. H. 597, on fol. 63^b.

108. Khwājah Ḥājī Sharīf Zandani, a pupil of the same Maudūd, between whom and the subordinate order or silsilah of Khwājah Mu'in-aldin 'Cishti he forms the connecting link; died the 6th of Rajab (year omitted), on fol. 63^b.

109. Shaikh 'Uthmān of Hārūn (near Nishāpūr), pupil of the preceding Shaikh, died the 16th of Shawwāl (year omitted), on fol. 63^b.

110. Khwājah Mu'in-aldin Sijzi 'Cishti, born in Sijstān, but brought up in Khurāsān, son of Khwājah Ghiyāth-aldin Ḥasan (Ḥusain in the following copy), pupil of the preceding Shaikh, and head of the 'Cishti order in Hindūstān; when he had renounced worldly aspirations, he travelled to Samarkand and Bukhārā, and thence to the 'Irāk-i-'Arab; in Hārūn he put himself under Shaikh 'Uthmān's tuition and remained 20 years with him. He afterwards visited for a longer time Shaikh 'Abd-alkādir Jilānī (No. 36), Shaikh Najm-aldin Kubrā (No. 124), Khwājah Yūsuf Hamadānī (No. 73), Shaikh Abū Sa'id Tabrizi and Shaikh Ifu-sain Zanjānī in Lāhūr; from Lāhūr he went to Dihli and at last to Ajmīr, where he settled for the remainder of his life. He was born A. H. 537 and died in Ajmīr the 6th of Rajab (according to others the 3rd or, as the following copy reads, the 9th of Dhū-alḥijjah), A. H. 633. The statement therefore, made here on fol. 65^a, first line, and in the following copy too, that he lived 104 years (یکصد و چهار سال) is wrong; it ought to be 100 years less 4. The author of this work, prince Dārā Shukūh, remarks incidentally at the end of Mu'in-aldin's biography, that he himself was born in Ajmīr, the last of Ṣafar, in the middle of the night, A. H. 1024, when his mother was 24 years old, as the first son after three daughters, on fol. 64^a.

111. Shaikh Hamīd-aldin alṣūfi alsa'id alnāgūrī, with the Kunyah Abū Aḥmad and the epithet Sultān-altārikīn (or, according to the following copy, Sultān-alsālikīn), one of the great spiritual successors of the preceding Shaikh. He exchanged a series of letters (مراسلات) on the Ṣūfī topics of فقر and غنا with Shaikh Bahā-aldin Zakariyyā Multānī (No. 152), and died the 29th of Rabī'alākhar, A. H. 673, in Nāgūr, on fol. 65^a.

112. Khwājah Kuṭb-aldin Ūshī Kākī, with his real name: Bakhtiyār bin Aḥmad bin Mūsā, born in Ūsh, near Farghāna; he was a pupil of Khwājah Mu'in-aldin 'Cishti (No. 110), went later on to Baghdād, to enjoy Shaikh Shihāb-aldin Suhrawardī's (No. 148) tuition, and proceeded at last to Multān, where he became attached to Shaikh Bahā-aldin Zakariyyā Multānī. Shaikh Farīd-aldin Ganj-i-shakar (No. 113) became his pupil there. The last years of his life he spent in Dihli and in Ajmīr in intimate friendship with Mu'in-aldin 'Cishti, and died in the same year as his spiritual teacher and friend, viz. A. H. 633, the 14th of Rabī'alawwal; he was buried in Dihli; on fol. 65^a.

113. Shaikh Farīd-aldin Ganj-i-shakar, the pupil and spiritual successor of the preceding Shaikh, with his real name: Maṣūd bin 'Aziz-aldin ('Izz-aldin in the following copy) Maḥmūd, a descendant of the Khalīf 'Umar on his father's side; his mother was the daughter of Maulānā Wajih-aldin Khujaṇḍī; he was born in كهرول, a village near Multān, and died 95 years old, A. H. 664, the 5th of Muḥarram; he was buried in

Patan (i.e. Pâkpatan or Ajwadhan, see Rieu i. p. 41^b, footnote), half-way between Multân and Lâhûr, on fol. 66^b.

114. Shaikh Nizâm-al-din Auliya, with his real name: Muḥammad bin Aḥmad bin Dâniyâl Badâ'ûni and the epithet سلطان المشايخ, pupil and successor of the preceding Shaikh; he was born A.H. 636, and died the 18th of Rabî'-alâkhar, A.H. 725. The most renowned of his disciples are the following four: Amîr Khusrau (No. 115), Shaikh Naṣîr-al-din Ġirâgh (No. 116), Shaikh Burhân-al-din Gharîb (No. 117), and Shaikh Ḥasan Dihlawî, on fol. 67^a.

115. Amîr Khusrau of Dihli, of the princely family of Hazârah and of Turkish descent, the greatest Persian poet of India, born in Mu'minâbâd, died A.H. 725, shortly after his spiritual teacher's death, which affected him very deeply, on fol. 67^b.

116. Shaikh Naṣîr (in the text Naṣr)-al-din Ġirâgh of Dihli, with his real name: Maḥmûd (in the following copy: Muḥammad); he became Nizâm-al-din Auliya's pupil when he was 40 years old, and died the 18th of Ramaḍân, A.H. 757, on fol. 68^b.

117. Shaikh Burhân-al-din Gharîb, the third disciple of Nizâm-al-din Auliya, without date of birth or death, on fol. 69^a.

118. Shaikh 'Abd-alkuddûs (or alkaddûs, see the Bodleian Cat., No. 1275) of Gangû, near Dihli, a pupil of Shaikh Muḥammad bin Shaikh 'Arîf bin Shaikh Aḥmad 'Abd-alḥaqq (Shaikh Muḥammad was the pupil of his father 'Arîf, 'Arîf that of his father Aḥmad 'Abd-alḥaqq; the last mentioned was the pupil of Shaikh Jalâl of Pânîpat, the pupil of Shaikh Shams-al-din Turk of Pânîpat, the pupil of Shaikh 'Alî Šâbir, the pupil of Farîd-al-din Ganj-i-shakar, No. 113, see fol. 69^b); he had many sons, among whom Shaikh Rukn-al-din gained the highest reputation as derwish, and died A.H. 945, in Gangû, on fol. 69^a.

119. Shaikh Jalâl Thânisarî, son of Kâdî Maḥmûd, originally of Balkh, and pupil of the preceding Shaikh, died 96 years old, the 25th of Dhû-alḥijjah, A.H. 989, on fol. 69^b.

V. Shaikhs of the Kubrawî order.

120. Shaikh Abûbakr bin 'Abdallâh Nassâj (نَسَاج), originally of Tûs, a pupil of Shaikh Abû-alkâsim Gurgâni (see No. 71), and a contemporary and friend of Abûbakr Dînawarî, on fol. 70^a.

121. Shaikh Aḥmad Ghazâlî, originally of Tûs, pupil of the preceding Shaikh and brother of the famous Ḥujjat-alislâm Imâm Muḥammad Ghazâlî, died A.H. 517, and was buried at Kazwin, on fol. 70^a.

122. Shaikh Abû-alnajib Suhrawardî, with his real name 'Abd-alkâhir (in the following copy: 'Aḥud-alkâhir) and the honorary title of Diyâ-al-din, a descendant of the Khalîf Abûbakr in the 13th generation, and disciple both of Aḥmad Ghazâlî and of his uncle Shaikh Wajîb-al-din (No. 147); he died in the night of the 12th of Jumâdâ-alâkhar, A.H. 563, and was buried at Baghdâd, on fol. 70^a.

123. Shaikh 'Ammâr-i-Yâsir (ياسر, or Yâsir ياسير), as he is styled on fol. 71^a, line 7), a pupil of the preceding Shaikh, on fol. 70^b.

124. Shaikh Najm-al-din Kubrâ, with his real name: Aḥmad bin 'Umar alkhîwaqî, and the Kunyah Abû-aljanâb (in the following copy: جنان), disciple both of 'Ammâr-i-Yâsir, who traced his doctrines back to Abû-alkâsim Gurgâni, and of Shaikh Isma'îl Kaṣrî. The latter got his investiture from Muḥammad bin Mâlkil (here مانکیل, but مالکیل is confirmed by a marginal gloss in the Nafahât-aluns, No. 1412, fol. 198^a, line 9), who was connected with the prophet by the following line of Shaikhs: Muḥammad bin Dâ'ûd, Abû-al-'abbâs Idris, Abû-alkâsim bin Ramaḍân, Abû Ya'qûb (Tabarî, as the Nafahât-aluns add), Abû 'Abdallâh bin 'Uthmân, Abû Ya'qûb (Ya'qûb in the Nafahât-aluns) Nahrjûrî, Abû Ya'qûb Sûsî, 'Abd-alwâhid bin Zaid, Kumail bin Ziyâd, 'Alî bin Abû Tâlib, the fourth Khalîf. Shaikh Najm-al-din died the 10th of Jumâdâ-alawwal, A.H. 618, the year when Hûlâgû entered Khwârizm, more than 60 years old; his chief companions and disciples were, besides the five immediately following Shaikhs, Bâbâ Kamâl Khuḡandi (or according to the Nafahât-aluns, Jandî), Shaikh Jamâl-al-din Kili (کيلي), and according to some, also Maulânâ Bahâ-al-din Walad, the father of Jalâl-al-din Rûmî (No. 136), on fol. 70^b.

125. Shaikh Majd-al-din (in the following copy: Majid-al-din) Baghdâdî, with his real name: Sharaf (in the following copy: Sharîf) bin al-Mu'ayyad bin Abû-alfath, and the Kunyah Abû Sa'îd, pupil of the preceding Najm-al-din Kubrâ, died A.H. 607 or, according to others, 616, and was buried in Asfarâ'in, on fol. 71^b.

126. Shaikh Sa'd-al-din Hummû'î, with his real name: Muḥammad bin Mu'ayyad bin Abîbakr bin alḥasan (Abî-alḥasan according to the Nafahât-aluns), another pupil of Najm-al-din Kubrâ, died 63 years old, A.H. 650, the 10th of Dhû-alḥijjah (عيد الفصحى), and was buried in Baḥrâbâd in Khurâsân, on fol. 71^b.

127. Shaikh Saif-al-din Bâkharzî, also pupil of Najm-al-din Kubrâ, died 73 (in the following copy 70) years old, A.H. 658, and was buried in Bukhârâ, on fol. 71^b.

128. Shaikh Najm-al-din Râzî, known as Dâya, pupil of the same Najm-al-din Kubrâ, and author of many works, for instance, the تفسير بحر الدقائق, died A.H. 654, and was buried at Baghdâd, on fol. 72^a.

129. Shaikh Raḍî-al-din 'Alî Lâlâ, with his real name: 'Alî bin Sa'îd bin 'Abd-aljalîl Lâlâ of Ghazna, pupil of Najm-al-din Kubrâ; he made among other journeys one to India, and died the 3rd of Rabî'-alawwal, A.H. 642, and was buried at Ghazna, on fol. 72^a.

130. Shaikh Jamâl-al-din Aḥmad Jûrfânî (جورفاني), so further down and in the following copy as well as in the Nafahât-aluns, No. 1412, fol. 207^a, l. 6; here Jûrkânî, (جورقاني), a pupil of the preceding Shaikh, died end of Rabî'-alâkhar, A.H. 669, on fol. 72^b.

131. Shaikh Nûr-al-din 'Abd-alrahmân of Asfarâ'in or rather of Kasirk (كسرك), a dependency of that town, a pupil of the preceding Shaikh, born in Shawwâl, A.H. 639, died the 14th of Jumâdâ-alawwal, A.H. 700, buried in Baghdâd, on fol. 72^b.

132. Shaikh Rukn-al-din 'Alâ-aulah Simnânî, with his real name: Aḥmad bin Muḥammad bin Abânki

(ابانكى, in the Nafahât-aluns more correctly: al-Biyâ-bânkî, البىابانكى; in the following copy Biyâbânî, (بىابانى), and the Kunyah Abû-almakârim, became A. H. 687 (in the following copy 680) the pupil of the preceding Shaikh; he was born A. H. 659 and died the 22nd of Rajab, A. H. 736, 77 years old, on fol. 72^b.

133. Shaikh Najm-al-din Muḥammad bin Muḥammad alaukânî (الاوكانى, read al-âdkânî الآدكانى, according to the Nafahât-aluns), a pupil of the preceding Shaikh, died 80 years old, A. H. 778, and was buried in Ḥiṣârî (in the following copy Ḥiṣâr) near Asfarâ'in, on fol. 73^a.

134. Shaikh Muḥammad (according to the index and the following copy Maḥmûd) Fardaḡânî (فردغانى), with the epithet Sharaf-al-din, son of 'Abdallâh and pupil of 'Alâ-aulaulah Simnânî (No. 132), on fol. 73^a.

135. Amîr Sayyid 'Alî of Hamadân, son of Shihâb-al-din bin Muḥammad, a pupil of the preceding Shaikh and in mystic lore of Shaikh Taqî-al-din 'Alî Dûstî (who himself was a disciple of 'Alâ-aulaulah Simnânî); at the request of the former he made three times the circuit of the inhabited quarter of the earth (i. e. made extensive travels) and became acquainted with 1400 saintly persons; he introduced Islâm into Kashmir, where a convent of his exists still; he died the 6th of Dhû-al-ḥijjah, A. H. 780 (according to the Nafahât-aluns, No. 1412, fol. 212^a, ll. 16 and 17, A. H. 786), on fol. 73^a.

136. Shaikh Bahâ-al-din Walad, the father of Jalâl-al-din Rûmî, with his real name: Muḥammad bin Husain bin Aḥmad al-khaṭibî albakrî, a descendant of the first Khalîf Abûbakr, and according to some a pupil of Najm-al-din Kubrâ (No. 124); his mother was the daughter of the Shâh of Khurâsân, 'Alâ-al-din Muḥammad bin Khwârizmshâh; he had meetings with Shaikh Shihâb-al-din Suhrawardî and died A. H. 628, on fol. 73^a (see on this and the three following Shaikhs the Manâqib-al-ârifin, No. 630 above).

137. Maulânâ Jalâl-al-din Rûmî, with his real name: Muḥammad bin Bahâ-al-din, son of the preceding Shaikh and the greatest mystic poet of Persia, born the 6th of Rabî'al-awwal, A. H. 604, died the 5th of Jumâdâ-alâkhar, A. H. 672, in Kûniyah (Iconium), on fol. 73^b.

138. Shaikh Ḥusâm-al-din Ćalabî, with his real name: Ḥasan bin Muḥammad bin Hasan (bin Husain according to some copies of the Nafahât-aluns) bin Akhi Turk, the friend and successor of Jalâl-al-din Rûmî in the spiritual leadership of the Maulawî order, died A. H. 683, on fol. 74^a.

139. Sultân Walad, son of Jalâl-al-din Rûmî and pupil of Ḥusâm-al-din Ćalabî and Shams-al-din Tabrizî, born in Lârinda, A. H. 623, died the 10th (in the following copy the 13th) of Rajab, A. H. 712, on fol. 74^a.

VI. Shaikhs of the Suhrawardî order.

140. Mamshâd Dinawarî, one of the great Shaikhs of 'Irâq and pupil of Shaikh Junaid (No. 29), died A. H. 299, on fol. 74^b.

141. Shaikh Aḥmad Aswad Dînawarî, son of 'Atâ, pupil of the preceding Shaikh, died in Dhû-al-ḥijjah, A. H. 360 (367 in the following copy), on fol. 74^b.

142. Shaikh Muḥammad 'Ammûyah (عموىه), son

of 'Abdallâh and pupil of the preceding Shaikh, on fol. 74^b.

143. Ruwaim (رويم) bin Aḥmad bin Yazîd bin Ruwaim, with the Kunyas: Abû Muḥammad, Abûbakr, Abû-alḥasan (Abû-alḥusain according to the Nafahât-aluns), and Abû Shaibân, originally of Baghdâd and pupil of Junaid, died A. H. 303, on fol. 74^a.

144. Shaikh Abû 'Abdallâh Muḥammad bin Khafîf, originally of Shirâz and of royal blood, a pupil of the preceding Shaikh and a Shâfi'ite, friend of Abû-alḥasan Mâlikî, Abû-alḥusain (in the following copy Abû-alḥasan) Muzayyin (No. 225), and Abû-alḥasan aldarraj (No. 219), died 95 or, according to others, even 104 years old, A. H. 371 (in the following copy 375), and was buried in Shirâz, on fol. 75^a.

145. Shaikh Abû-al'abbâs Nahâwandî, with his real name: Aḥmad bin Muḥammad bin al-Faḍl (Aḍal in the following copy), a pupil of the preceding Shaikh and a disciple of Ja'far Khulḍî, died A. H. 370, on fol. 75^b.

146. Shaikh Akhi Faraj Zanġânî (Farrukh Raiġânî in the following copy), pupil of the preceding Shaikh, died the first of Rajab, A. H. 157 (read 457, as in the following copy, چهار being omitted before صد), on fol. 75^b.

147. Shaikh Wajih-al-din, a follower both of the doctrines of Mamshâd Dinawarî (see No. 140) and of Ruwaim (see No. 143) through his two teachers, Shaikh Muḥammad 'Ammûyah and Akhi Faraj (here called Farrukh also) Zanġânî, respectively. He was himself the spiritual teacher of Shaikh Abû-alnajib Suhrawardî (No. 122), and died in Baghdâd, on fol. 76^a.

148. Shaikh Shihâb-al-din Suhrawardî, the founder of the Suhrawardî order, with his real name: 'Umar bin Muḥammad albakrî, the Kunyah Abû Ḥafṣ and the epithet Shaikh-i-Shuyûkh, a descendant of the Khalîf Abûbakr, a Shâfi'ite and pupil of his uncle Shaikh Abû-alnajib Suhrawardî (see above); he also enjoyed the company and tuition of the great 'Abd-alkâdir Jilânî (No. 36). He was born in Rajab, A. H. 539, and died in Baghdâd the first of Muḥarram, A. H. 632, on fol. 76^a.

149. Shaikh Ḥamîd-al-din Nâġûrî, with his real name: Shaikh Muḥammad bin 'Atâ, one of the greatest pupils of the preceding Shaikh, whose teaching he attended in Baghdâd, where he also enjoyed the companionship of Khwâjah Kuṭb-al-din Bakhtiyâr Ūshî Kâkî (No. 112) and Ganġ-i-shakar (No. 113); before he renounced the world, he was Kâdî of the town of Nâġûr. He died A. H. 643 and was buried in Dihli by the side of Kuṭb-al-din Bakhtiyâr, on fol. 76^b.

150. Shaikh Najib-al-din 'Alî bin Buzghush (بزغوش) of Shirâz (but his family came originally from Syria), likewise a pupil of the great Shihâb-al-din Suhrawardî; he died A. H. 678 in Shirâz, on fol. 77^a.

151. Shaikh 'Abd-alraḥmân Zahir-al-din bin 'Alî bin Buzghush, the pupil and spiritual successor of his father Najib-al-din, died A. H. 716 (the Nafahât-aluns, No. 1412, fol. 225^a, ll. 3 and 4 ab infra, fix his death in A. H. 726, but a note on the margin gives again distinctly 716), on fol. 77^a.

152. Shaikh Bahâ-al-din Zakariyyâ Multânî, son of Wajih-al-din bin Kamâl-al-din 'Alishâh Kuraishî, with the Kunyas: Abû Muḥammad and Abû-albarukât, one

of the greatest pupils and spiritual successors of Shihâb-aldin Suhrawardî, born A. H. 566, died the 7th of Safar, A. H. 666, 100 years old; he is buried in Multân, on fol. 77^a (the headings of Nos. 150-152 are in great confusion in the text, but both the index and the following copy enable the correction of the text).

153. Shaikh Fakhr-aldin 'Irâkî, pupil of the preceding Shaikh, well known as author of a *diwân* and of the *لمعات*; he was originally of Hamadân and died the 8th of Dhû-alḥajjah, A. H. 688 (read in the text here, as well as in the following copy, ششم instead of مشتمد), 82 years old; he was buried in Damascus, on fol. 77^b.

154. Amîr Ḥusainî Sâdât, with his real name: Ḥusain bin 'Âlim bin Abi-alḥusain, originally of Ghûr, author of the *كنز الرموز*, *زاد المسافرين*, *نزهة گلشن راز*, and the questions put in Shabistari's *الارواح*; he was a pupil of Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 152), and died in Harât the 10th (18th in the following copy) of Shawwâl, A. H. 718, on fol. 78^a.

155. Shaikh Ṣadr-aldin Muḥammad, with the Kunyah Abû-alna'â'im (أبو النعائم), son, pupil, and spiritual successor of his father Bahâ-aldin (No. 152), died the 23rd of Dhû-alḥijjah, A. H. 684, and was buried in Multân by the side of his father, on fol. 78^a.

156. Shaikh Rukn-aldin, with the Kunyah Abû-alfath and the epithet Fadl-allâh, son, pupil, and spiritual successor of the preceding Shaikh Ṣadr-aldin; he filled his holy office 52 years, and died the 9th of Jumâdâ-alawwal, A. H. 735, 88 years old; he was buried by his father's and grandfather's side, on fol. 78^a.

157. Ḥadrat Makhdûm-i-Jahâniyân, i. e. Sayyid Jalâl Bukhârî (see the *Siyar-al-ârifin*, No. 13), whose grandfather, Sayyid Jalâl Bukhârî Surkh (سرخ), was the first of this order who went from Bukhârâ to India and became a pupil of Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 152); he had three sons, viz. Sayyid Ahmad Kabir, Sayyid Bahâ-aldin, and Sayyid Muḥammad; the eldest of these had again two sons: Makhdûm-i-Jahâniyân Sayyid Jalâl and Sayyid Râjû Kattâl. Makhdûm-i-Jahâniyân received his spiritual tuition both from his father and from Shaikh Rukn-aldin bin Shaikh Ṣadr-aldin bin Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 156); in Makkah he formed a sincere friendship with the Imâm 'Abdallâh Yâfi'î (No. 62), and after his return to India he became in Dihli closely associated with Shaikh Naṣir-aldin C'irâgh of Dihli (No. 116) and finally a member of the C'ishti order. He was born the 14th of Sha'bân (جمعة براءت), A. H. 707, and died the 10th of Dhû-alḥijjah (عيد الضحى), A. H. 785, 78 years, 3 months, and 26 days old, on fol. 78^b.

158. Burhân-aldin Kuṭb-i-'âlam, with his real name: 'Abdallâh bin Nâsir-aldin Maḥmûd bin Makhdûm-i-Jahâniyân, and the Kunyah Abû Muḥammad, grandson of the preceding Shaikh, born the 14th of Rajab, A. H. 790, died the 8th of Dhû-alḥijjah, A. H. 856, 66 years (so correctly in the following copy; here is written by mistake شمت و هشت instead of شمت و شش), 4 months, and 24 days old, on fol. 79^a.

159. Ḥadrat Sirâj-aldin Muḥammad Shâh 'Âlam, with his real name: Muḥammad bin Kuṭb-i-'âlam, and the Kunyah Abû-albarakât, son and pupil of the preceding Shaikh, born the 17th of Dhû-alḥajjah, A. H. 817, died 63 years old, A. H. 880, the 20th of Jumâdâ-alâkhar (so correctly in the following copy), on fol. 79^a.

VII. *Shaikhs who had little or no connection with any of the before-mentioned orders* (مشايخ متفرقة).

160. Mâlik-i-Dinâr, one of the Tubba'-i-Tâbi'in, friend of Ḥasan Baṣrî (No. 19); his surname is explained in the following miraculous way: when once on a voyage, the crew of the ship demanded passenger-money from him, and beat him several times in consequence of his declaration that he had none; at last a number of fishes appeared, each with a dinâr or gold piece in its mouth; Mâlik-i-Dinâr took one and paid therewith his passage; the crew worshipped him as a saint, but he stepped out upon the sea and walked over the waves; he died A. H. 137, on fol. 80^a.

161. Shaikh Ḥabîb-i-'ajami ('Umar, as the following copy adds), with the Kunyah Abû Muḥammad, a native of Fârs and pupil of Ḥasan Baṣrî, died A. H. 156 and was buried in Baṣrah, on fol. 80^b.

162. Sufyân Thaurî, son of Sa'id Kûfi, with the Kunyah Abû 'Abdallâh, died in Baṣrah the 3rd of Sha'bân, A. H. 161 or 162, 63 years old, on fol. 80^b.

163. Dâ'ûd bin Naṣr Tâ'i, with the Kunyah Abû Sulaimân (in the following copy Abû Salmân), disciple of Abû Ḥanifah of Kûfah (No. 21), pupil of Ḥabîb Râ'i (comp. No. 27), and friend of Fudâil bin 'Iyâd (No. 96) and Ibrâhîm Adham (No. 97), died A. H. 162 or 165 and was buried in Baghdâd, on fol. 81^a.

164. 'Atabah bin al-Ghulâm (in the following copy bin Salâm, in the *Haft Iklim*, No. 49, fol. 67^b *ibn-allâm*, ابن العالم), son of Âbân bin Jum'ah, one of the Tubba'-i-Tâbi'in and pupil of Shaikh Ḥasan Baṣrî, died A. H. 160 (167 in the following copy), on fol. 81^b.

165. Imâm 'Abdallâh bin Mubâarak, a disciple of the Imâm-i-a'zam, i. e. Abû Ḥanifah, and contemporary with Sufyân Thaurî (No. 162) and Fudâil bin 'Iyâd (No. 96); he was born A. H. 118 and died in Ramaḍân, A. H. 181, on fol. 81^b.

166. Muḥammad bin Ṣabîḥ (صبيح, in the following copy Ṣubḥ, صبح), known as Ibn Sammâk (سمك according to a marginal gloss in the *Nafahât-aluns*, No. 1412, fol. 34^b), with the Kunyah Abû-al'abbâs, friend of Sufyân Thaurî, died A. H. 183, on fol. 82^a.

167. Shaikh Shaḳîḳ bin Ibrâhîm Balkhî, with the Kunyah Abû 'Alî, a Hanafite, friend of Ibrâhîm Adham and personally acquainted with the seventh Imâm Mūsâ Kâzîm (No. 11), died as martyr, A. H. 194, on fol. 82^a.

168. Yûsuf-i-Asbât, who inherited 70,000 dirhems and gave all of them to the poor, died A. H. 196, on fol. 82^b.

169. Abû Sulaimân (Abû Salmân in the following copy) Dârânî, with his real name: 'Abd-alraḥmân bin Ahmad bin 'Atiyyah, one of the great Shaikhs of Syria (Dârân is a village near Damascus); he died A. H. 215 and was buried in Dârân, on fol. 82^b.

170. Fath bin 'Ali of Mauṣil, died the 10th of Dhū-alhijjah (عيد الفصحى), A. H. 220, on fol. 82^b.

171. Bashār Ḥāfi, son of Ḥārith bin 'Abd-ahrahmān bin 'Atā bin Ḥamān bin 'Abdallāh, with the Kunyah Abū Naṣr, friend of Aḥmad Ḥanbal (No. 24) and Fadail bin 'Iyād (No. 96), born in Baghdād A. H. 150, died the 10th of Muḥarram, A. H. 227, and was buried outside the town of Baghdād, on fol. 83^a.

172. Aḥmad bin Abi-alhawāri (الحواري), so to be read instead of الجواري both in the text here and in the following copy, according to fol. 90^a, l. 7, and the Nafahāt-aluns, with the Kunyah Abū-alḥasan, originally of Damascus, pupil of Abū Sulaimān Dārānī (No. 169), died A. H. 230, on fol. 83^a.

173. Ḥatīm bin 'Unwān (عنوان), so correctly in the Nafahāt-aluns; here and in the following copy (عنوان) alaṣamm (the deaf one), with the Kunyah Abū 'Abd-ahrahmān, originally of Balkh, pupil of Shaikh Shaḥīḳ Balkhī (No. 167) and a Ḥanafite, died A. H. 237, on fol. 83^b.

174. Shaikh Aḥmad bin Khidrawaih, with the Kunyah Abū Ḥamid (in the following copy Abū 'Abīd), originally of Balkh, pupil of the preceding Shaikh; he was personally acquainted with Ibrāhīm Adham, Shaikh Bāyazīd Bisṭāmī (No. 66), Abū Turāb Nakhshabī (who died, according to the Nafahāt-aluns, A. H. 245, in the same year as Dhū-alnūn Miṣrī), and Abū Ḥafṣ Ḥaddād (No. 184); he died A. H. 240, 95 years old, and was buried in Balkh, on fol. 83^b.

175. Shaikh Abū-alabbās Hamzah bin Muḥammad of Harāt, died A. H. 241, on fol. 84^a.

176. Shaikh Ḥārith (in the following copy 'Āris, عارس) bin Asad Muḥāsabī, with the Kunyah Abū 'Abdallāh, of Baṣrah, died in Baghdād, A. H. 243, on fol. 84^a.

177. Ḥadrat Shaikh Dhū-alnūn Miṣrī, with his real name: Tūbān (here ثوبان) bin Ibrāhīm, and the Kunyah Abū-alfaiḍ, a follower of the Imām Mālik (No. 22), and a pupil of Isrāfīl, died the 26th of Sha'bān, A. H. 245 (so correctly in the following copy), on fol. 84^a.

178. Abū Turāb Nakhshabī, with his real name: 'Askar bin alḥaṣin (بن الحصين), or according to others: 'Askar bin Muḥammad bin alḥaṣin (the following copy reads alḥusain), a great Shaikh of Khurāsān, contemporary and friend of Abū Ḥatīm 'Attār Baṣrī and Ḥatīm alaṣamm (No. 173), died the 17th of Jumādā-alawwal, A. H. 245, on fol. 85^a.

179. Ibrāhīm bin 'Isā, of Iṣfahān, was in friendly intercourse with Ma'rūf Karkhī (No. 27), died in Iṣfahān, A. H. 247, on fol. 85^a.

180. Zakariyyā bin Yahyā alharawī, praised by the Imām Ḥanbal (No. 24), died in Harāt in the month Rajab, A. H. 255, on fol. 85^a.

181. Abū 'Abdallāh alsiḥjī, one of the great Shaikhs of Khurāsān, friend of Abū Ḥafṣ Ḥaddād (No. 184), died A. H. 255, on fol. 85^b.

182. Muḥammad bin 'Alī Ḥakīm altirmidhī, with the Kunyah Abū 'Abdallāh, founder of the طريقت حكيمة, died A. H. 255; he is called one of the special friends (از خواص ياران) of the Imām-i-a'zam, i. e. Abū Ḥanīfah (No. 21); but this can scarcely be taken in the literal sense of the word, as Abū Ḥanīfah died

A. H. 150; a great stress is also laid upon his continual intercourse with the prophet Khidr, on fol. 85^b.

183. Yahyā bin Ma'adhū Rāzī, with the Kunyah Abū Zakariyyā and the Laqab Wā'iz, died A. H. 258, and was buried in Nishāpūr, on fol. 86^a.

184. Abū Ḥafṣ Ḥaddād, with his real name: 'Amr bin Salamah (عمرو بن سلمة), of Nishāpūr, pupil of Abū 'Abdallāh Bāwardī (باوردي), teacher of Abū 'Uthmān Hiri (No. 205), and contemporary with Junaid (No. 29), died A. H. 264 or 265, on fol. 86^b.

185. Shaikh 'Alī bin Muwaffaq Baghdādī, who had met with Dhū-alnūn Miṣrī (No. 177), and performed the pilgrimage seventy times, died A. H. 265, and was buried in Harāt, on fol. 86^b.

186. Aḥmad bin Wahab, with the Kunyah Abū Ja'far, died A. H. 270, on fol. 87^a.

187. Shāh Shujā' Kirmānī, with the Kunyah Abū-alfawāris, of royal descent, and pupil of Abū-alḥafṣ Ḥaddād (No. 184); he was a friend of Abū Turāb Nakhshabī (No. 178), Abū Dharrā' Baṣrī, Abū 'Ubaid Baṣrī, etc., and died after A. H. 270, on fol. 87^a.

188. Shaikh Ḥamdūn Kaṣṣār, with the Kunyah Abū Sālīh, son of 'Umārah (in the following copy 'Imād); he founded the طريقت قصارى, was a follower of Sufyān Thaurī (No. 162), and a friend of Abū Turāb Nakhshabī (No. 178), 'Alī Kaṣrābādī (read Naṣrābādī or Naṣirābādī), and Abū Ḥafṣ (No. 184), and died A. H. 271, on fol. 87^a.

189. Fath bin Shakhraf (شخرف), with the Kunyah Abū Naṣr, born in Marw, died the 15th of Sha'bān, A. H. 273, on fol. 87^b.

190. Shaikh Abū 'Abdallāh (in the following copy Abū Muḥammad) Mukhtār, son of Muḥammad bin Aḥmad, born in Harāt; he was the Pir of Shaikh Abū-al'ali bin Mukhtār al'alawī alḥusainī (alsakhī in the following copy), and died in Harāt, A. H. 277, on fol. 87^b.

191. Abū 'Abdallāh Maghribī, with his real name: Muḥammad bin Isma'il, the spiritual guide of Ibrāhīm Khawwāṣ (No. 199) and Ibrāhīm bin Shaibān Kirmānshāhī (No. 232), and the pupil of Abū-alḥasan (Abū-alḥusain in the following copy) 'Alī Zarrin, who was himself a disciple of Khwājah 'Abd-alwāḥid Zaid (No. 95), whose teacher Shaikh Ḥasan Baṣrī (No. 19) had been; he died, 122 years old, A. H. 279, on fol. 87^b.

192. Shaikh Abū 'Abdallāh Khākān alṣūfi, of Baghdād, died A. H. 279, on fol. 88^a.

193. Sahl (in the following copy Suhail) bin 'Abdallāh Tustarī, with the Kunyah Abū Muḥammad, a Ḥanafite, pupil of Dhū-alnūn Miṣrī (No. 177), died in Muḥarram, A. H. 283, 80 years old, on fol. 88^a.

194. Abū Sa'īd Kharrāz, with his real name: Aḥmad bin 'Isā, born in Baghdād, and founder of the طريقت خزازية; he was a pupil of Muḥammad bin Maṣṣūr Tūsi, and friend of Dhū-alnūn Miṣrī (No. 177), Sari Saḳaṭī (No. 28), Bashār Ḥāfi (No. 171), and others, and died at Makkah, A. H. 286 (according to others 285 or 287), on fol. 88^b.

195. 'Abbās bin Ḥamzah Nishāpūri, with the Kunyah Abū-alfadl, friend of Dhū-alnūn Miṣrī and Bāyazīd Bisṭāmī (No. 66), died in Rabī'alawwal, A. H. 287 (288 in the following copy), on fol. 89^a.

196. Abū Ḥamzah Baghdādī, with his real name:

Muhammad bin Ibrāhīm, friend of Bashar Hāfi, Sari Sakāṭi, and Abū Turāb Nakhshabī (No. 178), pupil of Hārith Muḥāsabī (No. 176), and contemporary with Abū-alḥusain (in No. 201 and in the following copy Abū-alḥasan) Nūrī and Khair alnassāj (No. 221), died A. H. 289, on fol. 89^a.

197. Abū Hamzah Khurāsānī, born in Nishāpūr, friend of Abū Turāb Nakhshabī and Abū Sa'id Kharrāz (No. 194), and contemporary with Shaikh Junaid (No. 29), died A. H. 290, on fol. 89^a.

198. Shaikh Abūbākr Daqqāk, with his real name: Muḥammad bin 'Abdallāh, contemporary with Abū-alḥusain Nūrī and Abū Hamzah Khurāsānī, died A. H. 290, on fol. 89^b.

199. Ibrāhīm alkhawwās, with the Kunyah Abū Ishāk, of Baghdād, belonging to the same group of friends and contemporaries as the previous Shaikhs; he died A. H. 291, and the statement of a conversation between him and Abū-alḥasan Kharakānī who died A. H. 425 (No. 67) must needs be wrong, unless a mere spiritual intercourse is meant, on fol. 89^b.

200. Zakariyyā bin Dulūya (دلویا), with the Kunyah Abū Yahyā, of Nishāpūr, died A. H. 294, on fol. 90^a.

201. Abū-alḥasan (according to Nos. 196, 198, and 222, and the Nafahāt-aluns: Abū-alḥusain) Nūrī, with his real name: Aḥmad bin Muḥammad or Muḥammad bin Muḥammad, known as Ibn Baghawī, his father having been a native of Baghshūr between Harāt and Marw (see on Baghshūr, also called Bagh, with the nisbah Baghawī, Barbier de Meynard's Dictionnaire géographique etc., p. 109); he was born and brought up at Baghdād, pupil of Sarī Sakāṭi, friend of Muḥammad bin 'Alī Kaṣṣāb and Aḥmad bin (Abī) alḥawārī (No. 172), and contemporary with Shaikh Junaid and Dhū-alnūn Miṣrī; the Shaikhs of his time gave him the honorary epithet of أمير القلوب or prince of hearts; he instituted the طريقة نورية, and died A. H. 295 (others fix, less correctly, his death in A. H. 286), on fol. 90^a.

202. Shaikh 'Amr (in the following copy 'Umar) bin 'Uthmān Makki Sūfi, with the Kunyah Abū 'Abdallāh, pupil of Junaid, and teacher of Ḥusain bin Mansūr Hallāj (No. 211), died in Baghdād, A. H. 296 (according to others, A. H. 291 or most likely 297, the same year in which Junaid died), on fol. 90^b.

203. Abū 'Uthmān Wā'iz, with his real name: Sa'id bin Isma'il bin (Sa'id bin) Mansūr, born and brought up in Rai, lived afterwards in Nishāpūr, where he died, A. H. 298, on fol. 91^a.

204. Samnūn bin Muḥibb (according to the Nafahāt-aluns: bin Hamzah almuḥibb) Kadhdhāb, with the Kunyah Abū-alḥusain or Abū-alḥasan (according to others Abū-alkāsim), friend of Sarī Sakāṭi (No. 28), Muḥammad bin 'Alī Kaṣṣāb, and Abū Aḥmad Kālānisi, died A. H. 298, on fol. 91^a.

205. Abū 'Uthmān Hīrī, with his real name: Sa'id bin Isma'il Hīrī Nishāpūrī (Hirah is a quarter of Nishāpūr), originally of Rai, pupil of Shāh Shujā' (No. 187), Abū Hafṣ Haddād (No. 184), and Yahyā bin Ma'ādh Rāzi (No. 183, in the following copy the latter two are called his friends, not his teachers), and friend of Shaikh Junaid, Ruwaim (No. 143), Yūsuf bin Ḥusain (No. 208), and Muḥammad bin Fadl Balkhī (No. 217), died in Rabi'-alawwal, A. H. 298, on fol. 91^a.

206. Shaikh Aḥmad bin Muḥammad bin Masrūk, with the Kunyah Abū-al'abbās, originally of Tūs, teacher of Shaikh 'Alī Rūdbārī and pupil of Hārith Muḥāsabī (No. 176), died A. H. 299 (this Shaikh is entirely wanting in the following copy), on fol. 91^b.

207. Ṭalḥah (so to be read instead of طليح both in text and index, according to the Nafahāt-aluns) bin Muḥammad Ṣabāh Nili, pupil of Shaikh Abū 'Uthmān Hīrī (No. 205), died A. H. 302, on fol. 91^b.

208. Yūsuf bin Ḥusain Rāzi, with the Kunyah Abū Ya'kūb, pupil of Dhū-alnūn Miṣrī, and follower of Imām Hanbal, died A. H. 303 or 304, on fol. 92^a.

209. Abū-al'abbās Bustī, with his real name: 'Abdallāh bin Muḥammad bin Nāfi' (bin Muḥammad, as the following copy adds) Mukarram, died in Ramaḍān or Muḥarram, A. H. 304, on fol. 92^a.

210. Abū 'Abdallāh bin Jallā (so according to No. 224, the following copy and the Nafahāt-aluns, No. 1412, fol. 58^b; the text here has جلد instead of جلاء), with his real name: Aḥmad bin Yahyā, originally of Baghdād, lived in Ramlah (near Damascus), pupil of Abū Turāb Nakhshabī (No. 178) and Dhū-alnūn Miṣrī, and friend of Junaid and Nūrī (No. 201), died A. H. 306, on fol. 92^a.

211. Ḥusain bin Mansūr Hallāj, with the Kunyah Abū-almughith, originally of Baidā in Fārs; the views of the greatest Sūfi Shaikhs are utterly at variance with regard to his spiritual authority; some, like his own Pir 'Amr bin 'Uthmān Makki (No. 202), Abū Ya'kūb Nahrajūri (No. 228), and 'Alī bin Sahl (in the following copy again Suhail, comp. No. 193) Isfahānī, reject him altogether; whereas Shaikh Abūbākr Shiblī (No. 30), Abū-al'abbās bin 'Atā (in the following copy incorrectly 'Atfār, No. 212), Shaikh 'Abdallāh (correctly Abū 'Abdallāh in the following copy) bin Khafif (No. 144), Shaikh Abū-alkāsim Naṣrābādī (No. 267), Shaikh Abū Sa'id bin Abū-alkhair (No. 294), Khwājah 'Abdallāh Anṣārī (No. 300), Shaikh Abū-alkāsim Gurgānī and Pir 'Alī Hujwiri, the author of the كشف المحجوب (No. 298), fully believe in him. Khwājah Muḥammad Pārsā (No. 83) in his فصل الخطاب refutes the common idea that Shaikh Junaid had written a fatwā for the execution of Hallāj, by simply referring to the fact of Junaid having died eleven or twelve years before his alleged victim. Hallāj was put to death in Baghdād on the 25th of Dhū-alkā'dah, A. H. 309, on fol. 92^b.

212. Shaikh Abū-al'abbās bin 'Atā, with his real name: Muḥammad bin Aḥmad of Baghdād, friend of Junaid and Shaikh Abū Sa'id Kharrāz (No. 194), died in Dhū-alkā'dah, A. H. 309 (according to others, but less correctly, A. H. 311, in the following copy this Shaikh is wanting), on fol. 93^a.

213. Abūbākr Rāzi, with his real name: Muḥammad bin Zakariyyā, died A. H. 310, on fol. 93^a.

214. Abū-alkhair Ḥimṣī, died A. H. 310, on fol. 93^b.

215. Abū Muḥammad Jurairī (جوري), in the following copy Harirī (حريري), with his real name: Aḥmad bin Muḥammad bin Ḥusain (according to others: Ḥusain bin Muḥammad, and even: 'Abdallāh bin Yahyā), one of the most excellent pupils of Shaikh Junaid and friend of Sahl bin 'Abdallāh Tustarī (No. 193), died A. H. 312 (according to others, A. H. 314), on fol. 93^b.

216. Nabân bin Muḥammad alḥammâl, originally of Wâsiṭ, lived in Miṣr, was a friend of Shaikh Junaid, and one of the spiritual teachers of Nûri (No. 201), died in Ramaḍân, A. H. 316, on fol. 93^b.

217. Muḥammad bin Fadl (Fudail in the following copy), with the Kunyah Abû 'Abdallâh, born in Balkh and pupil of Shaikh Aḥmad bin Khidrawaih (No. 174), died A. H. 319, and was buried in Samarḳand, on fol. 93^b.

218. Abû-alḥusain (in the following copy and the Nafahât-aluns: Abû-alḥasan) Warrâk, with his real name: Muḥammad bin Sa'd, one of the great Shaikhs of Nishâpûr, pupil of Abû 'Uthmân Hîrî (No. 205), died A. H. 319, on fol. 94^a.

219. Shaikh Abû-alḥasan aldarraj, born in Baghdâd, was a pupil of Ibrâhîm Khawwâs (No. 199), and died A. H. 320, on fol. 94^a.

220. Shaikh Abû 'Umar (in the following copy Abû-bakr) Dimishkî, friend of Abû 'Abdallâh bin Jallâ (No. 210), and one of the companions of Dhû-alnûn Miṣri, died A. H. 320, on fol. 94^a.

221. Shaikh Khair alnassâj, with the Kunyah Abû-alḥasan, and the real name of Muḥammad bin Isma'il, originally of Sâmirah, lived in Baghdâd and was a pupil of Sari Saḳaṭî, as well as a contemporary of Shaikh Junaid, Ibrâhîm Khawwâs (No. 199), and Shibli, died 120 years old, A. H. 322, on fol. 94^a.

222. Shaikh Abûbakr alwâsiṭî, with his real name: Muḥammad bin Mûsâ, known as Ibn Farghânî, one of the old companions of Shaikh Junaid and Abû-alḥusain (or Abû-alḥasan, as the following copy has) Nûri (No. 201), died in Marw, A. H. 320 (according to others, after A. H. 320), on fol. 94^b.

223. Shaikh Abûbakr Kitâbi (كتابي, in the following copy and the Nafahât-aluns Katâni, كتاني), with his real name: Muḥammad bin 'Ali bin Ja'far, originally of Baghdâd, pupil of Shaikh Junaid, honoured by the epithet چراغ حرم, because he spent 30 years in the حرم or precincts of the temple of Makkah, and died there, A. H. 322, on fol. 94^b.

224. Shaikh Ibrâhîm bin Dâ'ûd alkaṣṣâr alrakḳî (so according to the Nafahât-aluns, No. 1412, fol. 81^b marginal gloss; the text here has الزنى or الزنى), with the Kunyah Abû Ishâk, one of the Syrian Shaikhs, contemporary with Junaid, Dhû-alnûn Miṣri, and Abû 'Abdallâh bin Jallâ (No. 210), died A. H. 326, on fol. 95^a.

225. Abû-alḥasan (according to the Nafahât-aluns, No. 1412, fol. 80^a, Abû-alḥusain) bin Muḥammad al-muzayyin (المزني), with his real name 'Ali, of Baghdâd, friend of Junaid and Sahl (in the following copy again Suhail) bin 'Abdallâh Tustarî (No. 193); there are said to have been two Shaikhs with the name Muzayyin, viz. Muzayyin-i-Kabîr and Muzayyin-i-Ṣaghîr, the greater and the smaller Muzayyin; the present Shaikh is Muzayyin-i-Ṣaghîr, who died in Makkah, A. H. 327 or 328, on fol. 95^a.

226. Abû 'Ali Thakafi (ثعفي, confirmed by a marginal gloss in the Nafahât-aluns, No. 1412, fol. 97^b; in the text of the Nafahât and the following copy الشفقي), with his real name: Muḥammad bin 'Abd-alwahhâb, contemporary with Abû Ḥafṣ Ḥaddâd (No. 184) and Ḥamdûn Kaṣṣâr (No. 188), died A. H. 328 (so correctly

according to the following copy, instead of 308 سيمد وهشت, as is written here), on fol. 95^b.

227. Shaikh Abû Muḥammad Murta'ish, with his real name: 'Abdallâh bin Muḥammad Nishâpûrî, lived in Baghdâd, and was a pupil of Abû Ḥafṣ Ḥaddâd and of Shaikh Junaid (No. 29); he died A. H. 328, on fol. 95^b.

228. Shaikh Abû Ya'qûb Nahrâjûrî, with his real name: Ishâk bin Muḥammad, pupil of Abû Ya'qûb Ṣûfi and friend of Junaid and 'Amr (in the following copy again 'Umar) bin 'Uthmân (No. 202), stayed many years in Makkah, and died there A. H. 330, on fol. 95^b.

229. Shaikh Abû-alḥasan alṣâ'igh (الصاغ) Dinawarî, with his real name: 'Ali bin Muḥammad bin Suhail (in the Nafahât-aluns, No. 1412, fol. 80^b, Sahl), lived in Miṣr, pupil of Shaikh Abû Ja'far Ṣaidalâni (in the following copy Ṣailâni), and spiritual guide of Abû-alḥasan (according to others Abû-alḥusain) Karâfi (قرافي, nisbah of قراف, a town in Egypt) and Abû 'Uthmân Maghribî; he died the 15th of Rajab, A. H. 331 (or according to others 330), and was buried in Miṣr, on fol. 96^a.

230. Shaikh Abûbakr bin Tâhir Abhari, with his real name: 'Abdallâh bin Tâhir bin Ḥârith Tâ'i, contemporary with Shibli, and friend of Yûsuf bin Ḥusain (No. 208); he was one of the great Shaikhs of 'Irâk-i-'ajam (البلد) and died A. H. 330, on fol. 96^a.

231. Shaikh 'Abdallâh Manâzil (according to the Nafahât-aluns, No. 1412, fol. 100^a, bin Muḥammad bin Manâzil), pupil of Ḥamdûn Kaṣṣâr (No. 188), died A. H. 331, on fol. 96^a.

232. Shaikh Ibrâhîm bin Shaibân alkirmânsihî, with the Kunyah Abû Ishâk, a Shaikh of 'Irâk-i-'ajam and friend of Abû 'Abdallâh Maghribî (No. 191) and Ibrâhîm Khawwâs (No. 199), died A. H. 337, on fol. 96^a.

233. Shaikh Abû 'Ali Mashtûlî (in the following copy Mashghûlî, مشغولي, Mashtûl or Mashghûl being a village, 10 farsangs from Miṣr), with his real name: Ḥasan bin 'Ali bin Mûsâ, disciple of Abû 'Ali Kâtib and Abû Ya'qûb Mûsâ, died A. H. 340, and was buried in Mashtûl or Mashghûl, on fol. 96^a.

234. Shaikh Abûbakr Tamistânî, originally of Fârs, lived in Nishâpûr, and was a disciple of Shaikh Abûbakr Shibli (No. 30), died in Nishâpûr, A. H. 340, on fol. 96^b.

235. Shaikh Abû Sa'id A'râbî, with his real name: Aḥmad bin Muḥammad, originally of Baṣrah, dwelt in Makkah; he was a friend of Junaid, and died A. H. 340 or 341, on fol. 96^b.

236. Ja'far alḥadhdhâ (الحداء, in the following copy الخلدی, alkhuldî), with the Kunyah Abû Muḥammad, friend of Junaid, died A. H. 341 (so correctly, according to the following copy, instead of 301 in the text here, جهل being omitted) in Shîrâz, on fol. 96^b.

237. Ibrâhîm bin Aḥmad (bin) almuwallad alṣûfi, with the Kunyah Abû Ishâk, one of the great Shaikhs of Rakḳah, friend of Abû 'Abdallâh bin Jallâ (No. 210) and Ibrâhîm Kaṣṣâr alrakḳî (No. 224), died A. H. 342, on fol. 96^b.

238. Shaikh Abû-alḳâsim alḥakîm alṣamarḳandi, with his real name: Ishâk bin Muḥammad Isma'il, friend of Abûbakr Warrâk (No. 264), and author of a تفسير on several verses of the Qurân, died the 10th of Muḥarram, A. H. 342, in Samarḳand, on fol. 96^b.

239. Shaikh Abû-alkâsim bin 'Îsâ (bin 'Ali in the following copy) albaghdâdî, with his real name Fâris (Fâriḍ, فارس, in the following copy), one of the spiritual successors of Ḥusain bin Maṣṣûr Hallâj (No. 211), died the same 10th of Muḥarram, in the same year, 342, in Samarḳand, on fol. 97^a.

240. Shaikh Abû-al'abbâs Sayyârî (سيارى), grandson of Aḥmad bin Sayyâr, with his real name: Kâsim bin Kâsim bin Mahdi, pupil of Abûbâkr Wâsiṭi (No. 222), born in Marw, died there, A. H. 342, on fol. 97^a.

241. Shaikh Abû-alkhair altainâtî (التيناتي), Tainât being a village near Miṣr, or according to others, near Maṣṣah in Maghrib alakṭa', with his real name Ḥammâd, friend of Junaid and Abû 'Abdallâh bin Jallâ, died A. H. 343, on fol. 97^a.

242. Abûbâkr Miṣrî, with his real name: Muḥammad bin Ibrâhîm, the teacher of Abûbâkr Dakḳî (No. 253) and Karâfi (comp. No. 229), pupil of Zakḳâk-i-Kabir and friend of Junaid and Nûri, died in Miṣr, A. H. 345, in Ramaḍân, on fol. 97^a.

243. Abûbâkr 'Aṭûfi (عطوفى), with his real name: Muḥammad bin 'Ali bin Ḥusain bin Wahab 'Aṭûfi, pupil of Junaid, died in Ramlah, A. H. 345, on fol. 97^b.

244. Abû Muzâḥim (ابو مزاحم), in the following copy: Abû Marâhim (ابو مزاحم) of Shirâz, contemporary with Junaid and Shibli (No. 30), died A. H. 345, on fol. 97^b.

245. Abû 'Amr ('Umar in the following copy) alzajjâjî, with his real name Ibrâhîm, according to others: Muḥammad bin Ibrâhîm, originally of Nishâpûr, friend of Junaid, Ruwaim (No. 143), Abû 'Uthmân Ḥirî (No. 205), and Ibrâhîm Khawwâs (No. 199), lived forty years in Makkah, died A. H. 348 (in the following copy 347), on fol. 97^b.

246. Shaikh Ja'far bin Muḥammad bin Nuṣair (Naṣr in the following copy) alkhuldî (الخلدى), Khuld is a quarter of Baghdâd, with the Kunyah Abû Muḥammad, disciple of Junaid and Ibrâhîm Khawwâs (therefore Ja'far himself is styled in the Nafahât-aluns *الخوَّاص*, alkhawwâs) and spiritual guide of Shaikh Abû-al'abbâs Nahâwandi (No. 145), friend of Nûri, Ruwaim, Samnûn (No. 204), and Jurairî (No. 215), died 95 years old, A. H. 348, and was buried in Baghdâd by the side of Sari Saḳâtî and Junaid (Nos. 28 and 29), on fol. 97^b.

247. Abû-alḥusain (according to the Nafahât-aluns: Abû-alḥasan) alṣûfi alḥushanjî, with his real name: 'Ali bin Aḥmad bin Suhail (Sahl, according to the Nafahât-aluns, No. 1412, fol. 107^b), born in Fûshanj or Pûshang, near Harât, friend of Abû-al'abbâs bin 'Aṭâ (No. 212) Jurairî (No. 215), Tâ'ir (correctly Tâhir in the following copy) Maḳḍisi, and Abû 'Umar Dimishḳî, died A. H. 348, on fol. 98^a.

248. Abûbâkr bin Dâ'ûd Dinawarî, lived in Syria, and was in friendly intercourse with 'Abdallâh bin Jallâ (No. 210), died A. H. 350, on fol. 98^a.

249. Shaikh 'Abdallâh, with the Kunyah Abû Muḥammad, son of Muḥammad bin 'Abdallâh, born in Nishâpûr (although his family originally belonged to Rai), was a friend of Junaid, Muḥammad bin alfaḍl (in the following copy again bin Fudail) Balkhî (No. 217), Ruwaim, Samnûn (No. 204), Abû 'Ali Jurjânî, and Muḥammad Ḥâmid (in the following copy again 'Âbid, comp. No. 174), and died A. H. 353, on fol. 98^b.

250. Shaikh Bundâr bin Ḥusain bin Muḥammad bin al-muhallab Shirâzî, with the Kunyah Abû-alḥusain (Abû-alḥasan in the following copy), pupil of Shibli (No. 30), teacher of Abû 'Abdallâh bin Khafif, and friend of Abû Ja'far Ḥaddâd, died in Arjân, A. H. 353, on fol. 98^b.

251. 'Abd-almalik bin 'Ali bin 'Abdallâh bin 'Umar alkâzarûnî, with the Kunyah Abû 'Umar, died the 26th of Dhû-alḥijjah, A. H. 358, on fol. 98^b.

252. 'Ali bin Bundâr bin Ḥusain alṣûfi alṣairafi, with the Kunyah Abû-alḥasan, of Nishâpûr, friend of Junaid, Ruwaim, Samnûn, Ibn 'Aṭâ (No. 212), Jurairî (No. 215), and Shaikh Abû 'Abdallâh bin Khafif (No. 144), died A. H. 359, on fol. 98^b.

253. Shaikh Abûbâkr aldakḳî, with his real name: Muḥammad bin Dâ'ûd Dimishḳî (others call him Dinawarî), pupil of Zakḳâk-i-Kabir, lived in Syria and died there, 120 years old, A. H. 359; he had enjoyed personal acquaintance with Junaid, on fol. 99^a.

254. Abû-alḥasan (Abû Ḥusain in the following copy) bin Sâlim Basrî, the last pupil of Sahl (again Suhail in the following copy) bin 'Abdallâh Tustarî (No. 193) and teacher of Abû Ṭâlib Makḳî (No. 278), died A. H. 360, on fol. 99^a.

255. Abûbâkr Mufid, with his real name: Muḥammad bin Aḥmad bin Ibrâhîm, born in Jarjarâbâd, had personally known Yûsuf bin Ḥusain (No. 208) and Junaid, died A. H. 364, on fol. 99^a.

256. Shaikh Isma'îl Nishâpûrî, died A. H. 365, on fol. 99^a.

257. Abû 'Umar (according to the Nafahât-aluns, No. 1412, fol. 108^a, Abû 'Amr) bin Nujaid, with his real name: Isma'îl bin Nujaid bin Aḥmad alsullamî, the grandfather of Shaikh Abû 'Abd-alrahmân Sullamî (No. 284), had personally known Shaikh Junaid, died A. H. 365 or 366, on fol. 99^a.

258. Abû 'Abdallâh Mukḳî, with his real name: Muḥammad bin Aḥmad almukḳî (Nafahât-aluns, No. 1412, fol. 127^a, almaghribî), friend of Abû Yûsuf (in the following copy Yûsuf) bin Ḥusain, 'Abdallâh Kharrâz of Rai, Muẓaffar Kirmânshâhî, Ruwaim, Jurairî, Ibn 'Aṭâ, and others, died A. H. 366, on fol. 99^b.

259. Abûbâkr Kaṭî'î, Hâfiẓ and Imâm of Baghdâd, was in the science of tradition (حديث) a pupil of 'Abdallâh bin Aḥmad bin Hanbal and had also personally known Shaikh Junaid; he died in Baghdâd, Dhû-alḥijjah, A. H. 360 (a mistake for A. H. 368, see the Nafahât-aluns, No. 1412, fol. 96^a), on fol. 99^b.

260. Shaikh Abû Muḥammad (Abû Aḥmad in the following copy), son of Muḥammad bin 'Îsâ Nishâpûrî, died A. H. 368 (so to be read according to the following copy, instead of 308 *و هشت*, the word *شست* being omitted), on fol. 99^b.

261. Abû 'Abdallâh Rûdbârî, with his real name: Aḥmad bin 'Aṭâ, one of the Syrian Shaikhs, lived in Sûr (Tyros) and died there, A. H. 369; his grave is now covered by the sea, on fol. 99^b.

262. Abû Sahl (in the following copy again Abû Suhail) Ṣa'lûkî (فقير=معلوكى), with his real name: Muḥammad bin Sulaimân Ṣa'lûkî al-faḳîr, born in Nishâpûr, A. H. 290, died 79 years old, A. H. 369; he was a friend of Shibli, Murta'ish (No. 227), and Abû

'Ali Thakafi (or Shafakī, as the text of the Nafahāt-aluns spells the name again, No. 1412, fol. 146^b; comp. No. 226 above), on fol. 99^b.

263. Shaikh Ibrāhīm bin Thābit, with the Kunyah Abū Ishak, friend and older contemporary of Shaikh Abū 'Abd-alrahmān Sullamī (comp. No. 257), died A. H. 369, on fol. 99^b.

264. Shaikh Abūbākr Warrāk, with his real name: Muḥammad bin 'Umar alḥakīm, originally of Tirmidh, but lived in Balkh; he was the pupil of Muḥammad bin 'Ali Hakim Tirmidhī (No. 182), and the author of a diwān and of several other works; he had studied the Pentateuch, the Gospels, and Psalms, died A. H. 370 and was buried in Tirmidh, on fol. 100^a.

265. Abūbākr Farrā (the following copy has an incorrect *فرار*), with his real name: Muḥammad bin Ahmad bin Hamdūn Farrā, of Nishāpūr, friend of Abū 'Ali Thakafi (here the Nafahāt-aluns, No. 1412, fol. 92^b, also read distinctly *ثقفى*, see No. 226 above), 'Abdallāh Manāzil (No. 231), Abūbākr Shiblī, Abūbākr bin Ṭāhir Abharī (No. 200^a), and Murta'ish (No. 227), died A. H. 370, on fol. 100^a.

266. Abū-ḥusain Ḥuṣrī, with his real name: 'Ali bin Ibrāhīm, originally of Baṣrah, lived in Baghdād; he was a Hanbalite, pupil of Shaikh Shiblī, and died in Dhū-alḥijjah, A. H. 371, on fol. 100^a.

267. Abū-alkāsim Naṣrābādī, with his real name: Ibrāhīm bin Muḥammad bin Maḥmūyah (*محمويه*), born in Nishāpūr, pupil of Shaikh Shiblī and friend of Abū 'Ali Rūdbārī (No. 68), Murta'ish, and Abūbākr bin Ṭāhir Abharī; at the end of his life he settled in the holy precincts of Makkah; he died, according to the Nafahāt-aluns, A. H. 372, according to Yāfi', the محاسن الاخبار, and others in the month Rabi'-alawwal, A. H. 367, which seems to be more correct, on fol. 100^a.

268. Abūbākr alṭarsūsī, with his real name: 'Ali bin Ahmad bin Muḥammad Ṭarsūsī; he was a disciple of Abū-ḥaramain (probably Abū-ḥusain, as the following copy reads) Mālikī, friend of Ibrāhīm bin Shaibān Kirmānshāhī (No. 232), and received the nickname of طائوس الحرمین, 'the peacock of the two holy places (Makkah and Madinah),' in consequence of a lengthened stay in Makkah; he died A. H. 374 and was buried in Makkah, on fol. 100^b.

269. 'Abd-alwāḥid bin 'Ali alsayyārī, nephew and pupil of Abū-al'abbās Sayyārī (No. 240), died A. H. 375 (the following copy has—no doubt incorrectly—370), on fol. 100^b.

270. Shaikh Abū 'Abdallāh albarkī, born in Bark, a suburb of Khwārizm, where he also spent his life; he died A. H. 376, on fol. 100^b.

271. Abū Naṣr Sarraj, with his real name: 'Abdallāh bin 'Ali alṭūsī, with the nickname طائوس الفقرا, 'the peacock of the dervishes;' among his numerous works is the كتاب المع on Sūfism; he was a pupil of Abū Muḥammad Murta'ish (No. 227) and had personally known Sari Saḳaṭī (? see No. 28) and Sahl (in the following copy again Suhail) Tustari (No. 193), died in Tūs, A. H. 370 (correctly 378, as the following copy has), on fol. 100^b.

272. Abū-alkāsim Rāzī, with his real name: Ja'far bin Ahmad bin Muḥammad, lived in Nishāpūr and was a friend of Ibn 'Atā (No. 212), Muḥammad bin Abī-aljawāri (correctly alḥawāri, as in No. 172), and Abū 'Ali Rūdbārī (No. 68), died in Rai, A. H. 378, on fol. 101^a.

273. Abū-alkāsim almuḳrī, with his real name: Ja'far bin Ahmad bin Muḥammad almuḳrī, brother of Abū 'Abdallāh Muḳrī (No. 258), one of the Shaikhs of Khurāsān and friend of Ibn 'Atā, Jurairi, Abūbākr bin Abī Sa'dān, Abū 'Ali Rūdbārī, and Abūbākr Mamshād, died in Nishāpūr, A. H. 378, on fol. 101^a.

274. Abūbākr Kalābādī (*كلابادى*), with his real name: Muḥammad bin Ibrāhīm bin Ya'qūb alkalābādī albukhārī, author of a كتاب تعزى, died in Bukhārā the 19th of Jumādā-alawwal, A. H. 380 (according to others A. H. 384 or 385), on fol. 101^a.

275. Shaikh Abū-alkhair (*ابو الخير*), so according to the index on fol. 2^a, the following copy, and the Nafahāt-aluns, No. 1412, fol. 102^b, last line; the text here reads Abū-aljunaid, (*ابو الجنييد*) Ḥabashī, with the nickname of طائوس الحرمین (like Abūbākr alṭarsūsī, see No. 268; but a marginal note in the Nafahāt-aluns, No. 1412, fol. 103^a, declares this to be a mistake), for sixty years he stayed in the holy places and died in Makkah, A. H. 383, on fol. 101^a.

276. Ahmad bin Ibrāhīm almusawwamī (*المسومي*), in the following copy (*متوقى*), with the Kunyah Abū 'Ali, one of the Shaikhs of Baghdād, died 83 years old, A. H. 386, in the month Sha'bān; he is called here a friend of Shaikh Sari Saḳaṭī, which is an impossibility, since that Shaikh died fifty years before Ahmad bin Ibrāhīm was born (see No. 28), on fol. 101^b.

277. Shaikh Abū-ḥusain bin Sam'ūn, with his real name Muḥammad (in the Nafahāt-aluns more fully: Muḥammad bin Ahmad bin Isma'il bin Sam'ūn) and the Laḳab ناطق بالحكمة, 'wisdom-speaking,' a contemporary of Shaikh Shiblī, born A. H. 300, died 15th of Dhū-alḳa'dah or Dhū-alḥijjah, A. H. 386 or 387, on fol. 101^b.

278. Shaikh Abū Ṭālib Makkī, with his real name: Muḥammad bin 'Ali bin 'Aṭīyyah alḥārithī, pupil of Shaikh Abū-ḥusain (or Abū-ḥusain) Muḥammad bin Abī 'Abdallāh Ahmad bin alsālim albaṣrī, died in Jumādā-alākhar, A. H. 386, on fol. 102^a.

279. Abūbākr alsūsī, with his real name: Muḥammad bin Ibrāhīm alsūsī alsūsī, lived in Syria and died in Damascus in Dhū-alḥijjah, A. H. 386, on fol. 102^a.

280. Shaikh Abū-alkāsim Dinawarī Wā'iz, with his real name: 'Abd-alṣamad bin 'Umar bin Muḥammad bin Ishak, died the 24th of Dhū-alḥijjah, A. H. 397, and was buried by the side of Imām Hanbal, on fol. 102^a.

281. Khwājah Yaḥyā bin 'Ammār alshailānī, originally of Sijistān; he had personally known Shaikh Abū 'Abdallāh bin Khafif (No. 144), and Khwājah 'Abdallāh Anṣārī (No. 300) had known him when a boy; he died A. H. 402, on fol. 102^a.

282. Shaikh 'Uthmān bin Abū 'Amr (Abū 'Umar in the following copy) Bākīlānī, died in Rajab, A. H. 402, 84 years old, on fol. 102^a.

283. Shaikh Abū 'Ali Daḳḳāk, with his real name: Ḥasan bin Muḥammad Daḳḳāk, pupil of Shaikh Abū-

alkâsim Naṣrâbâdî (No. 267); Abû-alkâsim Kūshairî (No. 299) was his disciple and son-in-law; Abû 'Alî died in Nishâpûr in the month Dhû-alka'dah, A. H. 405 or 406, on fol. 102^b.

284. Shaikh Abû 'Abd-alrahmân (comp. Nos. 257 and 263; in No. 294 and in the following copy simply 'Abd-alrahmân) Sullamî, with his real name: Muḥammad bin Husain bin Muḥammad bin Mûsâ Sullamî, pupil of Shaikh Abû-alkâsim Naṣrâbâdî (No. 267) and Shaikh Shiblî; Shaikh Abû Sa'id bin Abû-alkhair got his investiture from him, after the death of his Pir Abû-alfadl; Abû 'Abd-alrahmân is the author of the *تفسير حقائق* and the *طبقات مشايخ*, and died in Sha'bân, A. H. 412, on fol. 102^b.

285. Shaikh Abû Sa'id Mâlinî (Barbier de Meynard, *Dictionnaire géographique etc. de la Perse*, p. 511, calls him Abû Sa'd), with his real name: Aḥmad bin Muḥammad bin Aḥmad bin Isma'il bin Ḥafṣ (حفص), so distinctly in the following copy; here is written *حصيص* or *حصص* (حصص), born in Mâlin near Harât, died in Shawwâl, A. H. 412, in Egypt, on fol. 102^b.

286. Abû-alḥasan (according to the following copy and the *Nafahât-aluns* Abû-alḥusain) bin Jahdam Hamadânî, with his real name 'Alî, disciple of Kaukabi and Ja'far Khuldî (No. 246), author of a work *حجة الاسرار*, in which the life and miracles of the Ghauth-ala'zam 'Abd-alkâdir Jilî are alleged to be related (sic! 'Abd-alkâdir was born A. H. 470, i. e. 56 years after the death of his imaginary biographer Abû-alḥasan, see No. 36); he died A. H. 414, on fol. 102^b.

287. Shaikh Abû 'Abdallâh Ṭâkî (طائي), with his real name: Muḥammad bin Faḍl bin Muḥammad alṭâkî alsijistânî alharawî, pupil of Mûsâ bin 'Amrân Jirafî (or according to a marginal note in the *Nafahât-aluns*, No. 1412, fol. 158^a, Jîruftî, Jîraft or Jîruft being a town in Kirmân), died the 1st of Ṣafar, A. H. 416, in Harât, on fol. 103^a.

288. Shaikh Abû 'Abdallâh Dâstânî, with his real name: Muḥammad bin 'Alî Dâstânî, and the Laqab Shaikh-almashâyikh, contemporary with Abû-alḥasan Kharakânî (No. 67), died in Rajab, A. H. 417, 59 years old, on fol. 103^a.

289. Shaikh Abû Maṣṣûr Iṣfahânî, died in Ramaḍân, A. H. 418, on fol. 103^a.

290. Sâlar-i-Maṣ'ûd Ghâzi, according to Shaikh 'Abd-alḥaqq Dihlawî one of the great generals of Sulṭân Maḥmûd of Ghazna, fought many battles in India and was killed there, A. H. 419; his grave is visited every year by many pious people, on fol. 103^a.

291. Shaikh Abû 'Alî Siyâh, of Marw, was a contemporary with Abû-al'abbâs Kaṣṣâb and a friend of Abû 'Alî Daḡḡâḡ (No. 283), died in Marw in Sha'bân, A. H. 424, on fol. 103^b.

292. Shaikh Abû Ishâḡ bin Shahriyâr Kâzarûnî, with his real name Ibrâhîm, originally of Fârs; Shaikh Abû 'Alî Husain bin Muḥammad alfirûzâbâdî alakkâr was his instructor in Ṣūfism; he had personally known Abû-alḥusain bin Jahdam (No. 286), and died in Dhû-alka'dah, A. H. 426, on fol. 103^b.

293. Shaikh Abû Maṣṣûr Muḥammad al-Anṣârî, the father of the famous Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî (No. 300) and pupil of Sharif Ḥamzah 'Akîlî as

well as of Abû-almuzaḡfar Tirmidhî, died in Sha'bân, A. H. 430, and was buried in Balkh by the side of Sharif Ḥamzah 'Akîlî, on fol. 103^b.

294. Shaikh Abû Sa'id bin Abû-alkhair, the great rubâ'i-writer, with his real name Faḍl-allâh, born in Mahna in Khurâsân; he was first a pupil of Shaikh Abû-alfadl bin Ḥasan of Sarakhs (who himself had as teacher Abû Naṣr Sarraj, No. 271, the pupil of Abû Muḥammad Murta'ish, No. 227, whose Pir had been Shaikh Junaid Baghdâdî, No. 29), and after the death of that Shaikh he got his investiture from Shaikh (Abû) 'Abd-alrahmân Sullamî (No. 284); he also studied one year with Abû-al'abbâs Kaṣṣâb Âmulî; he was born A. H. 357, and died the 4th of Sha'bân, A. H. 440, 1000 months old (= 83 years and 4 months), on fol. 104^a.

295. Shaikh 'Ammû (عمو, not عمر, as the following copy has), a nickname (paternal uncle) given to Aḥmad bin Muḥammad bin Hamzah Ṣūfî, with the Kunyah Abû Isma'il, by Shaikh Abû-al'abbâs Nahâwandi (No. 145); he died in Rajab, A. H. 441, 92 years old, on fol. 105^a.

296. Shaikh Abû 'Abdallâh (in the following copy 'Abdallâh) Ibn Bâkūyah (ابن باكيو), with his real name: 'Alî bin Muḥammad bin 'Abdallâh; he had, in his youth, personally known Shaikh Abû 'Abdallâh bin Khafif (No. 144) and had friendly intercourse with Abû-alkâsim Kūshairî (No. 299), Shaikh Abû Sa'id (No. 294), and Shaikh Abû-al'abbâs Nahâwandi; he died A. H. 442 in Shirâz, on fol. 105^a.

297. Shaikh Abû-alḥasan Rûzî, with his real name: 'Alî bin Maḥmûd bin Ibrâhîm (in the following copy: 'Alî bin Muḥammad bin Maḥmûd bin Ibrâhîm), pupil of Shaikh Abû-alḥasan (more correctly Abû-alḥusain) Ḥuṣrî (No. 266), and friend of 'Abd-alrahmân (or Abû 'Abd-alrahmân) Sullamî; he died in Ramaḍân, A. H. 451, 85 years old, on fol. 105^a.

298. Ḥadrat Shaikh Pir 'Alî Hujwirî, son of 'Uthmân Ibn 'Alî aljullâbî alghaznawî, with the Kunyah Abû-alḥasan, the famous author of the *كشف المحجوب*, pupil of Shaikh Abû-alfadl bin Ḥasan (or Husain) alkhuttalî (who himself was a pupil of Shaikh Ḥuṣrî, whose teacher had been Shaikh Shiblî); he was personally acquainted with Shaikh Abû-alkâsim Gurgânî, Shaikh Abû Sa'id bin Abû-alkhair, and Shaikh Abû-alkâsim Kūshairî, and followed the Hanafite doctrine; he spent a considerable time in Lâhûr and found there many disciples; he died either A. H. 456 or 464 in Lâhûr (see the objection to both these dates in Rieu i. p. 343), on fol. 105^a.

299. Shaikh Abû-alkâsim Kūshairî, with his real name: 'Abd-alkarîm bin Hawâzin alḡushairî, one of the Shaikhs of Khurâsân and author of the *رسالة وشيرة* and the *تفسير لطائف الاشارات*; he was the pupil and son-in-law of Shaikh Abû 'Alî Daḡḡâḡ (No. 283), and spiritual guide of Shaikh Abû 'Alî Fârmadî (No. 72), and died in Rabî' alâkhar, A. H. 465, on fol. 106^a.

300. Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî, son of Abû Maṣṣûr Muḥammad Anṣârî (No. 293), with the Kunyah Abû Isma'il, of Harât; he was a descendant of Abû Maṣṣûr Matt (مت) alansârî ibn Abû Ayyûb Anṣârî, who, in the reign of the Khalîf 'Uthmân, went

with Aḥnaf bin Kais to Khurāsān and settled in Harāt, was born in Sha'bān, A. H. 396, and died, 85 years old, A. H. 481, 9th of Rabī' al-ākhar, on fol. 106^a.

301. Abū-alḥasan Najjār, died the 22nd of Dhū-alḥijjah, A. H. 481, 84 years old, on fol. 106^b.

302. Abū Naṣr alḥarawī alkhānjabādī (الخانجه بادی), with his real name: Muḥammad bin Aḥmad bin Abī Ja'far, originally of Kirmān, died 124 years old, in Khānjabād, A. H. 500, on fol. 106^b.

303. Ḥujjat-alislām Imām Muḥammad bin Muḥammad al-Ghazālī alṭūsī, with the Kunyah Abū Ḥāmid and the Laqab Zain-al-dīn, who had as teacher in Ṣūfism Shaikh Abū 'Alī Fārmadī (No. 72); he was a Shāfi'ite and author of many important works, for instance, the *تفسير باقوت التأويل* in 40 volumes, the *احياء العلوم*, the *جواهر القرآن*, the *كيمياء سعادت*, etc. (in the *Nafahāt-aluns* there is added the *مشكوة الانوار*). He was a brother of Imām Aḥmad Ghazālī, was born A. H. 450, and died, 54 years old, the 14th of Jumādā-alākhar, A. H. 505, in Baghdād, on fol. 107^a.

304. Abū-al'abbās Ḥurri, with his real name: Aḥmad bin Ja'far, died A. H. 507 (so correctly in the following copy; here is written by mistake *هفتاد و هفتاد*), on fol. 107^a.

305. Ḥakīm Sanā'i Ghaznawī, with his real name: Abū-almajd Majdūd bin Ādam, the famous author of the 'Ḥadīkah,' a pupil of Khwājah Yūsuf Hamadānī (No. 73); his death is fixed here in A. H. 525, and this ta'rīkh is stated to be inscribed on Sanā'i's tomb in Ghazna, which Dārā Shukūh, the author of this work, states to have visited himself, on fol. 107^a.

306. Shaikh Abū 'Abdallāh Juwainī (جوينی, so to be read instead of *جوني*, which is found both in index and text here, and also in the following copy), with his real name: Muḥammad bin Ḥummūyah (حُمُويَة), one of the Shaikhs of Khurāsān and friend of Shaikh Abū-alḥasan Bustī, died, 90 years old, A. H. 530, on fol. 107^b.

307. Ḥadrat 'Ain-alkudāt of Hamadān, with his real name: Abū-alfadā'il 'Abdallāh bin Muḥammad almiyānī, a friend of Shaikh Muḥammad bin Ḥummūyah and Imām Aḥmad Ghazālī, author of various Arabic and Persian works, died A. H. 533, on fol. 107^b.

308. Shaikh-alislām Ḥadrat Shaikh Aḥmad-i-Jām, son of Abū-alḥusain, with the Kunyah Abū Naṣr, born in Nāmaḡ near Jām, a descendant of that Jarīr bin 'Abdallāh alṭajallī to whom the Khalīf 'Umar ibn al-Khaṭṭāb had given the name Yūsuf bin Ummat; he had 39 sons and 3 daughters, and 17 of these children (including the daughters) survived him; the mother of the emperor Akbar, the great-grandfather of the author of this work, was also a descendant of Shaikh Aḥmad-i-Jām; Shaikh Zāhir-al-dīn 'Isā, one of the Shaikh's sons, reports in his *رموز الحقائق*, that his father, during his lifetime, had brought 600,000 (in the following copy only 300,000) persons to repentance. According to a legend, told here in detail, Abū Sa'id bin Abū-alkhair, who died one year before Aḥmad-i-Jām's birth, had a prophetic vision of this coming great ornament of Ṣūfism, and charged in his last will his son Abū Tābir (to whom he also afterwards appeared in a dream) to hand to Aḥmad-i-Jām, as soon

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as he was grown up, his (the father's) own garment (خرقة) as token of investiture, a commission which was duly executed. One of the greatest pupils of Aḥmad-i-Jām was Khwājah Maudūd 'Ishtī (No. 105). The Shaikh was born A. H. 441 and died, 95 years old, A. H. 536, on fol. 107^b.

309. Shaikh Abū-al'abbās bin 'Irrif, with his real name: Aḥmad bin Muḥammad alṣauḥājī (الصنهاجي), so correctly in the following copy and in the *Nafahāt-aluns*, No. 1412, fol. 250^b, where the father's name is spelt 'Irif) alandalusi, died A. H. 536, on fol. 108^b.

310. 'Abd-alsalām bin 'Abd-alraḥmān bin Abī-alrijāl allahmī alashbīlī (الاشبيلي), in the following copy (الاشتبلي), with the Kunyah Abū-alḥikam (or Abū-alḥakim, as the following copy has), author of the *شرح اسماء الحسنی*, died A. H. 536, on fol. 108^b.

311. Shaikh Abū-albayān bin Maḥfūz alḡurashī, called Ibn-aljawāri (alḡawāri?), died A. H. 551, on fol. 108^b.

312. Shaikh 'Abd-alawwal bin 'Isā bin Shu'aib alsanjari alḥarawī, with the Kunyah Abū-alwaḡt, was in the science of tradition a pupil of Jamāl-alislām Dā'ūdī and a friend of Khwājah 'Abdallāh Anṣārī (No. 300); he went from Khurāsān to Baghdād, was born in Dhū-alḡa'dah, A. H. 458, and died in Dhū-alḡa'dah, A. H. 553, in Baghdād; 'Abd-alḡādir Jilānī (No. 36) read the burial service over his grave, which is close to that of Ruwaim (No. 143), on fol. 108^b.

313. Shaikh Tāj-al'arifin Abū-alwafā, with his real name, Kākish (ككيش), contemporary with 'Abd-alḡādir Jilānī, who visited him, when still young, in Baghdād. Tāj-al'arifin, who recognised at once in 'Abd-alḡādir the future spiritual greatness, demonstrated it to the audience of his majlis in a rather drastic way. He got 'Abd-alḡādir twice turned out from the majlis, both times the youth humbly went out and humbly returned, and the third time the Shaikh embraced him and showed him to all people present as a really god-like man; Tāj-al'arifin died, more than 80 years old, after A. H. 500 (550?), in Baghdād, on fol. 109^a.

314. Shaikh 'Adī (عدي) bin almusāfir alshāmi (in the following copy, alshāfi') alḡakkārī (الḡكاري), friend of 'Abd-alḡādir Jilānī, Shaikh Ḥammād Dabbās (No. 35), one of the spiritual guides of the former, and 'Uḡail Manijī (or Manijī, as it is pointed in the *Nafahāt-aluns*, No. 1412, fol. 251^b marginal gloss), went from Syria to the Ḥakkārī hill near Maṣūl, and built there a cell for himself, where he died, A. H. 557, on fol. 109^b.

315. Shaikh Mājīd Kurdi, pupil of Tāj-al'arifin Abū-alwafā (No. 313), died A. H. 561 (560 in the following copy), on fol. 110^a.

316. Sayyid Aḥmad bin Abū-alḥasan alrafā'i, a descendant of the seventh Imām Mūsā Kāzīm (No. 11) and a direct successor in the spiritual leadership (through five generations) of Shaikh Shibli (No. 30); he was a Shāfi'ite and died the 12th of Jumādā-alawwal, A. H. 578, more than 80 years old, on fol. 110^b.

317. Shaikh Ḥayāt bin Kais alḡarrānī (بفتح حاء و تشديد راء), marginal gloss in *Nafahāt-aluns*, No. 1412, fol. 253^a, died end of Jumādā-alākhar, A. H. 581, in Ḥarrān, on fol. 111^a.

318. Shaikh Shihāb-al-dīn Suhrawardī almaḡtūl,

with his real name, Yaḥyā bin Jaish, put to death in Ḥalab by the orthodox 'Ulamās, A. H. 587, 36 or 37 years old, on fol. 111^b.

319. Shaikh Jāgīr (جَاجِير), originally of Kurdistān, lived in Sāmīrah and died there A. H. 590, on fol. 111^b.

320. Shaikh 'Abd-alrahīm (in the following copy 'Abd-alrahmān) Maghribī, with the Kunyah Abū Muḥammad, died A. H. 592, 70 years old, on fol. 111^b.

321. Shaikh Abū 'Alī bin Muslim, of 'Irāk, died 90 years old, A. H. 594, on fol. 112^a.

322. Shaikh Nizāmī of Ganjah, the great epic poet, here called a pupil of Akhī Faraj (in the following copy again Farrukh, see No. 146) Zanjānī (!), died A. H. 596, on fol. 112^a.

323. Shaikh Abū 'Abdallāh alḡurashī (alḡuraishī in the following copy) alḡashimī, with his real name, Muḥammad bin Ibrāhīm, died A. H. 599, on fol. 112^a.

324. Shaikh Rūzbahān Baklī, with the Kunyah Abū Muḥammad bin Abī Naṣr, pupil of Sirāj-al-dīn Maḥmūd bin Khalīfah, author of many publications, among others, of the (in the following copy: عرائض) تفسير عرائض; 50 years he preached in Shirāz, and died in the middle of Muḥarram, A. H. 606, on fol. 112^b.

325. Shaikh Abū-alḡasan Karduwaīh (كَردُوِيَه), lived in Shirāz and died the end of Muḥarram, A. H. 606, on fol. 112^b.

326. Shaikh Abū Ishāq Aghrab (اَغْرَب), with his real name, Ibrāhīm bin 'Alī, lived in Baṭā'ih (بَطَائِح) and died there, A. H. 609, on fol. 112^b.

327. Ibn Ṣabbāgh, with his real name, 'Alī bin Ḥamid alṣa'idi, and the Kunyah Abū-alḡasan, died the 15th of Sha'bān, A. H. 612, and was buried in one of the villages of Miṣr, on fol. 112^b.

328. Shaikh 'Alī bin Idrīs (so correctly in the index of this copy and the text of the following one; the text here has Uwais) Ya'qūbī, with the Kunyah Abū Muḥammad, who had received much instruction from 'Abd-alḡādir Jilānī; he was a pupil of Shaikh 'Alī bin Hai'atī (No. 47), whose teacher Tāj-al'arīfin Abū-alwafā' (No. 313) had been; he died the last of Dhū-alḡa'dah, A. H. 619, in the رباط يعقوب (Jacob's hospice), on fol. 113^a.

329. Shaikh Yūnus bin Yūsuf (so in the index and in the following copy; the text here has Saif) Shaibānī, founder of the طائفة يونسية, died A. H. 619, on fol. 113^a.

330. Shaikh Kuraishi, with his real name 'Alī, and the Kunyah Abū-alḡasan, died A. H. 621, on fol. 113^a.

331. Shaikh Farīd-al-dīn 'Aṭṭār, the great mystic poet, born near Nishāpūr in Sha'bān, A. H. 513, spent 85 years in Nishāpūr and was put to death A. H. 627, 114 years old. He was a pupil of Shaikh Majd-al-dīn Baghdādī. Of his works mentioned here are: تذكرة, منطق الطير, ويسر نامه, الهی نامه, الاولیا, on fol. 113^b.

332. Shaikh Ibn Fāriḍ almiṣri, with his real name, 'Umar bin Fāriḍ alḡamawī, with the Kunyah Abū-alḡaṣṣ and the Laḡab Sharaf-al-dīn; he was born in Egypt, spent his life there, and belonged to the Banū Sa'd; he wrote the famous mystic ḡaṣidah الثائبة, and died the 2nd Jumādā-alawwal, A. H. 632 (here is written by mistake ششم و سی, in the following copy ششم و سی);

a combination of both ششم و سی و دو gives the correct year), on fol. 113^b.

333. Shaikh Aḡḡad-al-dīn Ḥamid alḡirmānī, pupil of Shaikh Rukn-al-dīn Sanjāsī (سنجَاسِي), whose teacher had been Shaikh Kuṭb-al-dīn Abḡarī, the pupil of Shaikh Abū-alḡajīb 'Abd-alḡāhir Suhrawardī (No. 122); he was a friend of Shaikh Muḡyī-al-dīn (ibn) 'Arabī (No. 60), and died A. H. 635 (contrary to the common statement, A. H. 697, see Bodleian Cat., No. 1904, 19; A. Sprenger, Catal., p. 48, and Rieu ii. p. 619^a, and compare the remark under No. 349 below), on fol. 113^b.

334. Maulānā Shams-al-dīn Tabrizī, with his real name: Muḡammad bin 'Alī bin Malakḡād, Jalāl-al-dīn Rūmī's spiritual guide; he was a pupil of Shaikh Abū-bakr Sallabāf (the basket-maker) Tabrizī, or according to others: of Shaikh Rukn-al-dīn Sanjāsī (comp. No. 333), or according to others again: of Bābā Kamāl Jandī; he died A. H. 645, on fol. 114^a.

335. Shaikh Abū-alḡhaith Jamīl Yamānī, was originally a highwayman, but a heavenly voice converted him; he first became the pupil of Shaikh Ibn al'āḡlī (al'āḡlīlah in the following copy; alafḡah, which is probably the correct form, in the Nafahāt-aluns, No. 1412, fol. 267^a, l. 5) alyamānī, and afterwards of Shaikh-i-Kabir 'Alī Aḡḡal (or, as the Nafahāt point, Uḡḡul); he died A. H. 651, on fol. 114^a.

336. Shaikh Abū-alḡasan Shādhilī, with his real name: 'Alī bin 'Abdallāh, of Maghrib, lived in Isḡandarīyyah; he died in Makkah, A. H. 654 or 656, on fol. 114^b.

337. Shaikh 'Alī al-Khabbāz (the baker), of 'Irāk, died A. H. 656, on fol. 114^b.

338. Shaikh 'Abdallāh Balyānī (بَلْيَانِي), son of Diyā-al-dīn Maṣ'ūd bin Muḡammad bin 'Alī bin Aḡmad bin 'Umar bin Isma'īl bin Shaikh Abū 'Alī Daḡḡāḡ, and honoured by the epithet Kamāl Aḡḡad-al-dīn; he received the investiture from his father, who traced his own back through four generations to Shaikh Abū-alḡajīb Suhrawardī (No. 122); he died the 10th of Muḡarram, A. H. 686 (680 in the following copy), on fol. 114^b.

339. Shaikh Yāsīn almaghribī alaswad, the Ḥajjām, or barber, among whose pupils is particularly conspicuous Imām Muḡyī-al-dīn Nawāwī (or, as the following copy reads probably more correctly, Nawawī); he died in Rabī'alawwal, A. H. 687 (so correctly in the following copy and in the Nafahāt-aluns, No. 1412, fol. 269^a, lin. penult.; here is written by mistake 677), 80 years old, on fol. 115^a.

340. Shaikh 'Afīf-al-dīn Tilimsānī, with his real name: Sulaimān bin 'Alī, died A. H. 690, on fol. 115^a.

341. Shaikh Sa'dī Shirāzī, the great didactic and moral poet, with his real name: Muṣṡīḡ bin 'Abdallāh, and the Laḡab: Musharraf-al-dīn (in the following copy Sharaf-al-dīn), died in Shawwāl, A. H. 691, in Shirāz, on fol. 115^b.

342. Shaikh Hasan Bulḡḡārī (in the following copy Bāzārī), born in Nakhjuwān; he traces his investiture through two generations back to Shaikh Abū-alḡajīb Suhrawardī, died A. H. 698, 93 years old, on fol. 115^b.

343. Shaikh Abū Muḡammad (in the following copy: Shaikh Muḡammad) Marjānī, with his real name: 'Abdallāh bin Muḡammad, of Marjān in Maghrib, died in Tūnis, A. H. 699, on fol. 115^b.

344. Ibn Muṭarrāf of Andalus, with the Kunyah Abū 'Abdallāh, lived a long time in the precincts of Makkah, and died, over 90 (in the following copy 97) years old, A. H. 707, on fol. 116^a.

345. Shaikh Shams-aldin, with his real name: Muḥammad bin Aḥmad دنایائی Sūfī, a Ḥaūbalite, died A. H. 711, on fol. 116^a.

346. Shaikh Hammād-aldin (in the following copy: 'Imād-aldin), with his real name: Aḥmad (or according to the following copy: Muḥammad bin Aḥmad) bin Shaikh-alḥarāmīyah Ibrāhīm bin 'Abd-alraḥmān (or according to the following copy: bin 'Abdallāh Ibrāhīm bin 'Abd-alraḥmān) of Wāsiṭ, died, 54 years old, in A. H. 711, on fol. 116^a.

347. Shaikh Sulaimān Turkman, lived in Damascus, died A. H. 714, on fol. 116^a.

348. Shaikh Najm-aldin, with his real name: 'Abdallāh bin Aḥmad bin Muḥammad alisfahānī, a pupil of Abū-al'abbās almursā (المرسی) alshādhilī, lived for some time in the precincts of Makkah, and died there in Jumādā-alākhar, A. H. 721, 78 years old, on fol. 116^a.

349. Shaikh Aḥādī Isfahānī, the author of the جام جم, said to have been a companion of Shaikh Aḥād-aldin Kirmānī (see No. 333); he died A. H. 738 in Tabriz, on fol. 116^a.

350. Maulānā Maḥmūd (so in the text here and in the following copy, but the index has Muḥammad) Zāhid Murghābī, with the Laḡab Jalāl-aldin, a pupil of Maulānā Nizām-aldin Harawī in the علوم ظاهري or exoteric sciences, died in Dhū-alḥijjah, A. H. 778, and was buried in Murghāb, near Harāt, on fol. 116^b.

351. Maulānā Zain-aldin Abūbākr (ابابکر) Tābyādi, son of Shaikh 'Alī bin Shaikh Abūbākr bin Shaikh Aḥmad bin Shaikh Muḥammadshāh bin Shaikh Maḥmūd bin Shaikh Suhail Tābyādi (Tābyād is a village near Jām), likewise a pupil of Nizām-aldin Harawī, and spiritual guide of Khwājah Bahā-aldin Naqshband (No. 82); he died the last of Muḥarram, A. H. 791 (so correctly instead of the wrong نود و یک بانصد here), on fol. 116^b.

352. Khwājah Ḥāfiẓ of Shirāz, the great lyrical poet, with his real name Muḥammad, the Laḡab Shams-aldin, and the honorary epithet Lisān-alghaib, the tongue of the invisible world; he is said to have been a pupil of Khwājah Bahā-aldin Naqshband, and died in Shirāz, A. H. 792, on fol. 116^b.

353. Maulānā Zāhir-aldin Khalwatī, pupil of Shaikh Saif-aldin Khalwatī, who died A. H. 793 (in the following copy 783), and contemporary with Zain-aldin Abūbākr Tābyādi (No. 351), he died A. H. 800, on fol. 117^a.

354. Shaikh Kamāl (or Kamāl-aldin) Khujandī, died in Tabriz, A. H. 803, on fol. 117^a.

355. Maulānā Muḥammad Shirin, with the takhalluṣ Maghribī, pupil of Shaikh Isma'īl Sisi, who was a companion of Shaikh Nūr-aldin 'Abd-alraḥmān of Asfarā'in (No. 131) and a contemporary of Shaikh Kamāl Khujandī; he died A. H. 809, 60 years old, on fol. 117^b.

356. Shāh Kāsim-i-Anwār, originally of Ādharbaijān, born and brought up in Tabriz; he was first a pupil of Shaikh Ṣadr-aldin Ardabili, and later on of Shaikh Ṣadr-aldin 'Alī Yamani, whose teacher Shaikh Aḥād-

aldin Kirmānī (No. 333) had been, and also of Khwājah Bahā-aldin Naqshband, died A. H. 837 in Kharjird, near Jām, on fol. 117^b.

357. Shaikh Zain-aldin Khwāfi, with the Kunyah Abūbākr, pupil of Shaikh Nūr-aldin 'Abd-alraḥmān Kuraishī Miṣrī (who was himself a pupil of Shaikh Yūsuf Kūrānī, whose Pir had been Shaikh Tāj-aldin Ḥasan Shamsbīrī, the pupil of Shaikh Maḥmūd Isfahānī, whose spiritual guide Shaikh 'Abd-alṣamad Naṣārī had been under the tuition of Shaikh 'Alī bin Buzghush of Shirāz, No. 150, the pupil of the Shaikh-alshuyūkh Shihāb-aldin Suhrawardī, No. 148); he died the 2nd of Shawwāl, A. H. 838, on fol. 118^a.

358. Ḥadrat Shaikh (in the following copy Sayyid) Badī-aldin, with the Laḡab: Shāh Madār, a pupil of Shaikh Muḥammad Taifūr Shāmi, died the 17th of Jumādā-alawwal, A. H. 840, in Makanpūr near Kānūj; his grave is visited every year in that month by an innumerable crowd of male and female devotees, on fol. 118^b.

359. Maulānā Jalāl-aldin Būrānī (or Pūrānī), with the Kunyah Abū Yazid, friend and disciple of Maulānā Zāhir-aldin Khalwatī (No. 353), died the 10th of Dhū-alḡadā, A. H. 862, on fol. 118^b.

360. Khwājah Shams-aldin Muḥammad alkūsū'i (Kūsū is a village near Harāt, where he was born) aljāmi (or bin aljāmi, according to the following copy), a descendant of the Shaikh-alislām Aḥmad aljāmi alnāmaki (No. 308); he was a pupil of Shaikh Zain-aldin Khwāfi (No. 357), and a friend of Shaikh Bahā-aldin 'Umar (Tabrizi is added in the following copy); his majlis was frequented by famous Shaikhs like Maulānā Sa'd-aldin Kāshgharī (No. 89), Maulānā Shams-aldin Muḥammad Asad, Maulānā Jalāl-aldin Būrānī, and others; he died the 26th of Jumādā-alawwal, A. H. 863, in Harāt, on fol. 119^a.

361. Maulānā Shams-aldin Muḥammad Rūji (Rūj is a village, nine farsangs from Harāt), a pupil of Maulānā Sa'd-aldin Kāshgharī; he was born in the night of the 14th Sha'bān (شب براءت), A. H. 820, and died the 16th of Ramaḍān, A. H. 904; his grave is close by that of Khwājah 'Abdallāh Anṣārī, the Shaikh-alislām, on fol. 119^b.

362. Shaikh Ṣūfī 'Alī, of Jām, pupil of Zain-aldin Khwāfi, died A. H. 908, on fol. 120^a.

363. Amīr Sayyid 'Alī Kiwām, one of the Sayyids of سوارنه or سوانه near Sirhind, and pupil of Shaikh Bahā-aldin Jaunpūrī, died in Jaunpūr, A. H. 950, on fol. 120^a.

364. Makhdūmī Shaikh Ḥusain Khwārizmī, pupil of Ḥadrat Makhdūmī-a'zam Shaikh Ḥāji Muḥammad Khabūshānī of the Kubrawī order (who was himself a pupil of Shaikh Shāh 'Alī Bidāwarī, whose Pir, Shaikh Rashid-aldin Muḥammad Asfarā'inī, had been under the tuition of Amīr 'Abdallāh بزمشایادی, the pupil of Shaikh Ishāq خلانی, who had received his spiritual education from Amīr Sayyid 'Alī Hamadānī); the Makhdūmī a'zam died A. H. 937 (in the following copy 930), Shaikh Ḥusain Khwārizmī, A. H. 956, in Syria, on fol. 120^b.

365. Shaikh 'Alī Muttakī, son of 'Abd-almalik bin Kādikhān almuttakī alshādhilī almadani al-āshīti, one of the great saints of India; his ancestors

came from Jaunpūr, he himself was born in Burhānpūr and was first a pupil of Shāh Bājīn 'Cishti, who lived in the same town; after having received the 'Cishti investiture from Shāh Bājīn's son, Shaikh 'Abd-alḥakīm, he went to Multān, and later on to Makkah and Madinah, where he obtained from Shaikh Muḥammad bin Muḥammad alsakhāwī the Kādīrī and Shādhilī investiture (the latter order having been founded by Shaikh Nūr-al-dīn Abū-alḥasan 'Alī alḥusainī alshādhilī, No. 336); he died in Madinah the 2nd of Jumādā-alawwal, A. H. 975, 90 years old, on fol. 120^b.

366. Shaikh Adhan (ادھن) of Jaunpūr, son of Shaikh Bahā-al-dīn, died in Jaunpūr, A. H. 976, more than 100 years old, on fol. 121^a.

367. Shaikh Salīm Fathpūrī, son of Shaikh Bahā-al-dīn, born in Dībli, pupil of Khwājāh Ibrāhīm (who was a descendant of Khwājāh Fudāil bin 'Iyād, see No. 96) of the 'Cishti order; the Shaikh himself was a descendant of Shaikh Farīd-al-dīn Ganj-i-shakar, and originally a soldier by profession; the emperor Akbar held him in high esteem, and it was in his house that Jahāngīr was born (therefore his name Salīm). The Shaikh was born A. H. 897, and died the 29th of Ramaḍān, A. H. 979; he was buried in the principal mosque in Fathpūr, on fol. 121^a.

368. Shaikh Nizām-al-dīn of Abnūtah (ابنیتو), a village near Lakhnau), pupil of Shaikh Ma'rūf Jaunpūrī, whose Pir had been Shaikh Ilāhdād, the commentator of the کافیه and the هدایه; he died A. H. 979, on fol. 121^b.

369. Shaikh Dā'ūd 'Channidāl (چھٹی) is a village near Lāhūr), whose forefathers had come from Arabia to India; he was first a pupil of Maulānā Isma'il of Uch (اچہ), whose Pir the great poet 'Abd-alrahmān Jāmī had been; he joined the Kādīrī order, and died A. H. 982, on fol. 121^b.

370. Shaikh Nizām of Nārnaul in India, a pupil of Shaikh Khānū (خانو) 'Cishti, who lived in Gwāliyār and died A. H. 940; Shaikh Nizām died A. H. 997, on fol. 122^a.

371. Shaikh Wajih-al-dīn Gujarātī, lived in Ahmadābād, and was a disciple of Shaikh Muḥammad Ghauth; he died the 1st of Sa'ar, A. H. 998; Muḥammad Ghauth died the 15th of Ramaḍān, A. H. 970, in Akbarābād, 80 years old, and was buried in Gwāliyār, on fol. 122^a.

372. Sayyid 'Alā-al-dīn of Audh, put to death, A. H. 998, on fol. 122^b.

373. Khwājāh 'Abd-alḥakīm Jāmī, a descendant of the Shaikh-alislām Ahmad-i-Jām; he lived in Zandajān (زندجان) near Harāt, and died A. H. 1005; when 'Abd-allāhkhān Uzbek came from Transoxania, in order to subdue Khurāsān, and entered the Khwājā's majlis in Zandajān, the latter entreated him to spare the holy men, and predicted to him the conquest of Harāt in nine months, nine days, and nine hours, a prediction which was actually fulfilled; his disciple, Shaikh Faṣīḥ-al-dīn, the father of Ḥadrat Mirak Shaikh (see fol. 124^b, line 2 of this copy), who was Dārā Shukūh, the author's own Pir, died the 22nd of Ramaḍān, A. H. 1019, in Lāhūr, on fol. 122^b.

374. Shāh Abū-alma'ālī, of the Kādīrī order, pupil of Shaikh Dā'ūd 'Channidāl (No. 369), settled in later years in Lāhūr; he was born the 10th of Dhū-alḥijjah,

A. H. 960, and died the 16th of Rabi'-alawwal, A. H. 1024; he is the author of a work on the life and miracles of 'Abd-alḥakīm Jilānī (غوث اعظم), entitled تحفة القادریه, on fol. 123^a.

375. Shaikh Muḥammad bin Fadl-allāh bin Shaikh Muḥammad Ṣadr, a descendant of the Khalīf Abūbaktir Ṣiddīq; his ancestors had settled in Jaunpūr, but he was born at Ahmadābād in Gujarāt; he was first a pupil of Makhdūm Ṣafī Gujarātī, performed then his pilgrimage to Makkah and Madinah, and stayed 12 years in the former town, where he enjoyed the tuition of Shaikh 'Alī Muttakī (No. 365); after his return to Ahmadābād, he became for a further 12 years a disciple of Shaikh Wajih-al-dīn Gujarātī (No. 371); he belonged to the 'Cishti order, and died in Burhānpūr, the 2nd of Ramaḍān, A. H. 1029, on fol. 123^b.

376. Shaikh Ahmad Kābulī alsirhindī, a descendant of the Khalīf 'Umar, a Hanafite and a Nakshbandī, being in the latter capacity a pupil of Khwājāh Bākī, whose Pir Maulānā Khwājagī انکنی (in the following copy, and on fol. 124^b, line 9 of this copy, انکنکی) had been under the tuition of his own father, Maulānā Darwish Muḥammad. He also got instruction from Kādīrī and 'Cishti Shaikhs, and died in Sirhind, A. H. 1034, 63 years old, on fol. 124^a.

377. Shaikh Balāwal, born in a village called شیخو واهن (or شیمود امن), in the Panjāb, lived in Lāhūr; he was, in the doctrines of the Kādīrī order, a pupil of Shaikh Shams-al-dīn, whose Pir had been Shaikh Abū Ishāq, the disciple of Shaikh Dā'ūd 'Channidāl (No. 369). He died the 28th of Sha'bān, A. H. 1046, 70 years old. The author of this book had enjoyed his tuition for some time, on fol. 125^a.

VIII. Female Saints. (a) The prophet's wives.

378. Ḥadrat Khadijah Kubrā, the first wife of the prophet, with the Kunyah Umm Hind, daughter of Khuwailid bin Asad bin 'Abd-al'uzzā bin Qusayy bin Kilāb, and Faṭimah bint Zā'idah bin alāṣamm, of the Bani 'Amir bin Luwayy; she was 40 when she married Muḥammad, who was then in his 25th year; she died, 65 years old, the 10th of Ramaḍān, in the 10th year of Muḥammad's prophetic mission (three years before the Hijrah, A. D. 619), on fol. 125^b.

379. Ḥadrat 'Ā'ishah Ṣadiqah, with the Kunyah Umm 'Abdallāh, Muḥammad's third and best beloved wife after Khadijah, daughter of Abūbaktir, died the 17th of Ramaḍān, A. H. 58, 66 years old, and was buried in the cemetery Albakī' in Madinah; Abū Hurairah read the prayer over her body, on fol. 125^b.

380. Zainab, daughter of Khuzaimah bin Hārith bin 'Abdallāh bin 'Amr bin 'Abd-Manāf bin Hilāl bin 'Amir bin Ṣaṣ'ah (صمصعہ), Muḥammad's fifth wife, married to him in Ramaḍān, A. H. 3, died the first of Rabi'-alākhar, A. H. 4 (in Muir's Life of Mahomet, A. H. 4 and 5 respectively are given), on fol. 126^b.

381. Zainab bint Jahsh, with the Kunyah Umm-alḥukm, whose mother Umamah (in the following copy Aminah) bint 'Abd-almutṭalib was Muḥammad's aunt, the prophet's seventh wife, married to him in the month Dhū-alḥajjah, A. H. 5; her original name was Barrah, and her first husband Zaid, Muḥammad's adopted son; she died A. H. 20 or 21, on fol. 126^b.

382. Saudah, with the Kunyah Umm-alaswad, daughter

of Rabi'ah bin Kais bin 'Abd Shams bin 'Abd . . . bin Naṣr bin Mālik bin Ḥanbal bin 'Amir bin Luwayy bin Ghālib al-kurashīyah al-āmīriyyah, and Bint Kais bin 'Amr, Muḥammad's second wife, whom he married in the tenth year of his prophetic mission, shortly after Khadijah's death; she died at the end of the Khalif 'Umar's reign or (according to a less trustworthy authority) during the reign of Mu'āwiyah, on fol. 127^a.

383. Ṣafiyyah, daughter of Ḥayy bin Akḥṭab bin Sa'batah (سعبته) bin Tuḳailah (تقيل) and Ḥurrah (so in the following copy حره; here it is spelt خره) bin Samwān (سموان), a Jewess, Muḥammad's ninth wife; she died A. H. 36, or according to others, A. H. 50 or 52, or even, as some assert, in Khalif 'Umar's reign, on fol. 127^a.

384. Umm Ḥabibah, daughter of Abū Sufyān, and Ṣafiyyah bint al-ʿāṣ (in the following copy Abi-al-ʿāṣ) bin Umayyah bin 'Abd-al-shams, the aunt of the Khalif 'Uthmān. Umm Ḥabibah was Muḥammad's tenth wife, whom he married in her 35th year in Madinah, A. H. 7, her dowry was 400 gold dinārs, or according to others, 4000 silver dirhams; she died A. H. 42 or 44, on fol. 127^b.

385. Ḥafṣah, daughter of 'Umar the second Khalif, and Zainab bint Maṭ'ūn bin Ḥabīb bin Wahab, Muḥammad's fourth wife, married to him A. H. 2 or 3; she was born 5 years before Muḥammad's prophetic mission, and died A. H. 45 or 47 (in the following copy a third alternative, viz. A. H. 41, is given), on fol. 127^b.

386. Juwairiyyah, daughter of Ḥārith bin Abi Darār (Darārī in the following copy) bin Ḥabīb bin 'Abid bin Mālik, married to Muḥammad as his eighth wife in Sha'bān, A. H. 5 or 6; she died in Madinah, A. H. 55 or 56, 65 years old, on fol. 127^b.

387. Maimūnah, daughter of Ḥārith bin Ḥuzn bin Baḥr bin al-Ḥazm, and Hind bint 'Auf bin Zamīr bin al-Ḥarb, married to the prophet as his eleventh wife, A. H. 7; she died, according to the most trustworthy authorities, A. H. 51, according to others, A. H. 61, 63 or 66, on fol. 128^a.

388. Umm Salmah, with her real name: Hind bint Abi Umayyah, married to the prophet in Shawwāl, A. H. 4, as his sixth wife; she died the 3rd of Rabi'-al-ākhar, A. H. 61 or 59, 84 years old; Abū Hurairah read the prayer over her body, on fol. 128^a.

(b) *The prophet's daughters.*

389. Ḥadrat Fāṭimah Zahrâ, with the Kunyah Umm Muḥammad, and the Laqabs Ṭāhirah, Zākīyah, Rāḍīyah, Marḍīyyah, and Batûl; she was the youngest daughter of the prophet, and married to 'Alī in Ramaḍān, A. H. 2, after his return from the battle of Badr, when she was 15 or (more correctly) 18 years old; she bore him three sons, Ḥasan, Ḥusain, and Muḥsin, and three daughters, Zainab, Umm Kulthûm, and Ruḳayyah; Muḥsin and Ruḳayyah died quite young; Zainab, who was married to 'Abdallāh Ja'far, and Umm Kulthûm, who was married to the (Khalif) 'Umar, left no children behind; Fāṭimah was born five years before Muḥammad's prophetic mission, and died the 3rd of Ramaḍān, A. H. 11, six months after the prophet's death, 28 years old, on fol. 128^a.

390. Ḥadrat Zainab, the eldest daughter of the prophet, married to her cousin Abū-al-abbās bin al-

Rabi'; issue: one son, 'Alī, and one daughter, Imāmah, who became 'Alī's wife after Fāṭimah's death; the son, 'Alī, died when he had just reached manhood; Zainab was born before the prophetic mission, and died A. H. 8, on fol. 128^b.

391. Ḥadrat Ruḳayyah, Muḥammad's second daughter, born after Zainab, married to the (Khalif) 'Uthmān, to whom she bore one son, who died in his second year; she was born before the prophetic mission, and died A. H. 2 (so correctly in the following copy: در سال دوم از هجرت; here is written by mistake: در سال هشتم از هجرت), on fol. 128^b.

392. Ḥadrat Umm Kulthûm, Muḥammad's third daughter, born after Ruḳayyah, and before Fāṭimah; her real name was Āminah (أمينة), in the following copy Aminah (امينه); she was married to 'Uthmān after her sister Ruḳayyah's death, A. H. 3, and died A. H. 9, on fol. 129^a.

(c) *Other famous women.*

393. Zā'idah, a slave-girl of (the Khalif) 'Umar, on fol. 129^a.

394. Shu'wānah (شُعْوَانَة), a Persian by birth, settled in Ubullah (four farsangs from Baṣrah), where her majlis was frequented by many learned and pious men; she was contemporary with Fuḍail bin 'Yād (No. 96) and died A. H. 175, on fol. 129^b.

395. Ḥadrat 'Ukairah (عقيرة), in the Nafahāt-aluns: 'Ufairah) al-ābidah, of Baṣrah, died A. H. 180, on fol. 129^b.

396. Ḥadrat Rābi'a-i-'adawiyyah of Baṣrah, contemporary with Sufyān Thaurī (No. 162); she was the fourth daughter of her father, therefore her name Rābi'ah; her pilgrimage to Makkah occupied 14 years, because at every step in the desert she said a full prayer. She died A. H. 185, on fol. 129^b.

397. Naṣiyyah (نفسية, perhaps Nakīyyah?) of Miṣr; Imām Shāfi'ī (No. 23) visited her, and when he died in Miṣr, his corpse was taken into her house; she died in Ramaḍān, A. H. 208. Her husband, Ishāq bin Ja'far, wanted to bury her in Madinah, but the people of Miṣr insisted on her interment in their own city, on fol. 130^b.

398. Fāṭimah of Nishāpūr, dwelt for some time in the holy city of Makkah, and also in Jerusalem; Shaikh Bāyazīd Bisṭāmī (No. 66), her contemporary, admired and praised her very much; she died A. H. 223, on fol. 131^a.

399. Tuḥfah, originally a slave-girl, whose romantic rescue through the agency of Shaikh Sari Saḳatī (No. 28) is here related with all details, on fol. 131^a.

400. Umm 'Isā, daughter of Ibrāhīm Harbī, a great authority in legal matters, died in Rajab (according to others, in Ramaḍān), A. H. 328, on fol. 133^a.

401. Umm Muḥammad, the mother of Shaikh 'Abdallāh (or Abū 'Abdallāh) bin Khafīf (No. 144), in whose company she made by sea the pilgrimage to Ḥijāz, on fol. 133^a.

402. Ummat-alwāhid, with her real name ستميه (in the following copy ستميه), daughter of Ḥusain bin Ismā'il Ḥākīmī, famous as Qurān-reader, traditionist, legal authority, etc.; she died in Ramaḍān, A. H. 377, more than 90 years old, on fol. 133^a.

403. Ummat-alsalām, daughter of Kaḍi Abūbākr bin Kāmil bin Khalaf and disciple of Muḥammad bin

2. در معاش و لباس آنحضرت, on fol. 15^a.
 3. در اخلاق و شمائل و صرف اوقات و شمه از ریاضات آنحضرت, on fol. 20^b.
 4. در خوارق عادات آنحضرت, on fol. 52^a.
 5. در ملفوظات و تأریخ وفات آنحضرت, on fol. 133^a.
- الحمد لله الذى ارسل عبده الذى هو عزيز الله النجى
 Dated the 11th of Jumâdâ I, A. H. 1108 (A. D. 1696, December 6).
 No. 1165, ff. 255, ll. 11; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

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Manâqib-alḥadarât (مناقب للحضرات).

A more modern history of the great Shaikhs of the Naqshbandi order, especially of Shaikh Ahmad Fârûkî, who died in Sirhind, A. H. 1034 or 1035 = A. D. 1625 or 1626 (referred to as *حضرت ايشان*), Shaikh Muhammad Sa'id Ma'sûm 'Umari, the son of the preceding Shaikh, who died, according to Beale, Oriental Biogr. Dictionary, p. 190^b, A. H. 1079 = A. D. 1668 (simply styled *مخدومى* or *معصوم الزمانى*), and Shaikh Âdam Naqshbandi (called *سیدى* or *خليفة الزمانى*), the same who wrote in A. H. 1035-1037 (A. D. 1626-1628) the *خلاصة المعارف*, their contemporaries and disciples. The full title of the book is: مناقب آدمیہ و حضرات احمدیہ, and it is divided, according to the index on ff. 2^b and 3^a, into a *muḥaddimah*, three *maṭlabs*, eleven *bâbs*, and a *khâtimah*. But unfortunately the MS. is in a hopeless confusion; many leaves are misplaced, several lacunas are found besides, and a great number of catchwords being torn away, it is impossible to restore order. There are three distinct beginnings in the book, the *first*, on fol. 1^b: الحمد لله رب العالمين والصلوة الخ; the *second*, on fol. 40^b: الحمد لله رب العالمين الرحيم مالك; the *third*, on fol. 189^b: الحمد لله الذى جعل الامكان مرآة للوجوب الخ.

Accordingly we have three large divisions, probably comprising the *muḥaddimah*, the three *maṭlabs*, and the *khâtimah*, respectively.

Muḥaddimah (در ترغيب بر محبت نيكان و سبب) تأليف ابن كتاب و مناقب سلسله نقشبنديہ و تنبيهات (و فوائد ضروريہ), on fol. 3^a.

Maṭlab I, in four fasls, on fol. 163^a, margin: fasl 1. در مناقب اجمالى حضرت شيخ احمد فاروقى; 2. در مناقب اجمالى حضرت شيخ محمد سعيد عمرى, on fol. 174^b, margin; 3. در مناقب فضائل اجمالى حضرت شيخ محمد معصوم نقشبندى, on fol. 177^a; 4. در فضائل اجمالى بعضى از مشايخ خليفة الزمانى, on fol. 185^a, margin.

Maṭlab II. در مناقب حضرت خليفة الزمانى, on fol. 188^b, margin, in nine *bâbs*, only eight of which are found in this copy, viz. the *first*, on fol. 188^b, margin; the *third*, on fol. 116^a, margin; the *fourth*, on fol. 118^a;

the *fifth*, on fol. 122^a, margin; the *sixth*, on fol. 129^a, margin; the *seventh*, on fol. 133^a, margin; the *eighth*, on fol. 140^b, margin; and the *ninth*, on fol. 152^b, margin.

The beginning of the *third Maṭlab* (در بيان احوال در بعضى) and of the *Khâtimah* (بعضى از خلفاى ايشان) cannot be traced anywhere; but the greater portion of both is undoubtedly contained in this copy. There appears an *eleventh bâb*, on fol. 49^a: در بيان احوال بعضى خلفا, probably belonging to the *third Maṭlab*.

On fol. 189^b, margin, in the *third beginning*, there seems to be given the author's name, viz. Muhammad Murâd bin Habib-allâh bin Sa'di, who is probably identical with the holy Shaikh of Kashmir, Muhammad Murâd Naqshbandi, who died, according to Rien i. p. 300^a, A. H. 1134 (A. D. 1722); in the *first beginning*, on fol. 2^b, margin, is stated, that this work is the third *kism* of the *لحرمين*.

It was written, according to the colophons on ff. 39^b and 226^a, in A. H. 1139 and 1140 (A. D. 1726-1728).

No. 1940, ff. 226, centre-column, ll. 13, and a margin-column, ll. 32-34; Nasta'liq; many little damages throughout; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

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Maṭlûb-alṭâlibin (مطلوب الطالبين).

A detailed biography of the great Shaikh of the Cîshti order, Nizâm-aldin Muhammad Auliya, who was born in Badâ'un, the 27th of Šafar, A. H. 636 (A. D. 1238, October 9), became a pupil of Shaikh Farid-aldin Ganj-i-shakar, the 15th of Rajab, A. H. 655 (A. D. 1257, July 29), was nominated by him his Khalifah or spiritual successor, the 2nd of Rabi'-alawwal, A. H. 656 (A. D. 1258, March 9), died the 18th of Rabi'-alakhar, A. H. 725 (A. D. 1325, April 3), and was buried in Ghiyâthpûr, near Dihli (see fol. 113^b, line 11 sq., and compare the *Safinat-alauliyâ*, No. 114), together with a full account of his deeds and doctrines, of the other great Shaikhs of the Cîshti order from Farid-aldin upwards, his relations and disciples, as well as of the pedigree of the compiler of this work, Muhammad Bûlak bin Shaikh Abû Muhammad Khâlidi Dihlawi bin Shaikh 'Alî Akbar, who was a descendant of the hero of this biography, and completed this history of the life of his great ancestor A. H. 1111 = A. D. 1699, 1700 (see the two chronograms *تحفة شد از برای طالبان* and *سلك نظامى* on fol. 2^a, line 9, and fol. 2^b, line 2). Nizâm-aldin Auliya was the spiritual teacher of the two great poets of Dihli, Amir Khusrau and Amir Hasan.

The work is divided into the following 17 *maṭlabs*: 1. Pedigree and birth of Nizâm-aldin, account of his parents, and genealogy of the author of this work (در بيان حسب و نسب و مولد سلطان المشايخ و اجمال احوال والدين شريفين وى و مجملا ذكر آباء و اجداد (ابن احقر العباد راقم اوراق محمد بولاق الخ), on fol. 5^b. Nizâm-aldin's father is called here Khwâjah Ahmad bin Khwâjah 'Alî of Bukhârâ (died the 5th of Dhû-al-hijjah, A. H. 641 = A. D. 1244, May 15, five years after the birth of his son; his mother was Bibi Zalikha).

2. Nizâm-al-din's earlier education in the exact sciences (در بیان تعلّم و تفرّس سلطان المشايخ و تفصيل), on fol. 10^a.

3. Nizâm-al-din's journey from Badâ'ûn to Dihli, and thence to Ajwadhan, in Multân, to become a pupil of Shaikh Farid-al-din Ganj-i-shakar in Sûfic lore (در بیان پیدا آمدن محبّت شيخ الاسلام شيخ فرید گنجشکر در دل سلطان المشايخ و رسیدن وی بدان اخلاص از شهر بداون بشهر دهلی و از آنجا رو نهادن بطرف اجودهن که (مسکن خاص شيخ فرید گنجشکر بود و هم مدفن اوست), on fol. 12^a. The death of Farid-al-din Ganj-i-shakar, the pupil of Khwajâh Kūṭb-al-din Bakhtiyâr Kâkî Ūshî and the spiritual guide of Nizâm-al-din Anliyâ, is fixed in this work, on fol. 124^a, in A.H. 668, the 5th of Muharram (A.D. 1269, September 4), instead of the usual date, given in all other biographies, see the Safinat-alauliyâ, No. 113, cf. A.H. 664=A.D. 1265, October 17 (comp. also No. 640 above in this Catalogue).

4. Nizâm-al-din's arrival in Ajwadhan, and beginning of his studies under Farid-al-din Ganj-i-shakar (در بیان رسیدن سلطان المشايخ در شهر اجودهن و ارادت آوردن وی (در خدمت شيخ فرید الدین گنجشکر), on fol. 14^a.

5. Nizâm-al-din's steadiness, devotion, confidence, and obedience as Farid-al-din's pupil, the Shaikh's tender affection for him, explanation of the rules and rites of the Bai'at or initiation, the duties and relations of Pir and Murid, and account of Bibi Fâṭimah Sâ'm (در بیان رسوخیت و فدویت و اعتقاد و انقیاد سلطان المشايخ در خدمت پیر خود فرید الدین گنجشکر و شفقت و مرحمت شيخ در باب او و تشریح آداب بیعت و ارادت و توضیح حقوق پیری و مریدی و اجمال احوال حضرت بی بی فاطمه (سام), on fol. 15^a. Bibi Fâṭimah Sâ'm, a very spiritual woman, was the adopted sister of Shaikh Farid-al-din, and his brother Shaikh Najib-al-din Mutawakkil, see fol. 19^a.

6. Nizâm-al-din's nomination as Khalifah of Farid-al-din, and explanation of the various kinds of the Khilâfat, the origin of the Khirḳah or devotee's garment, the Kulâh or cowl, and other matters pertaining thereto (در بیان یافتن خلافت سلطان المشايخ از خدمت پیر خود فرید الدین گنجشکر و توضیح اقسام خلافت و شروح (اصل خرّقه و کلاه و اسباب خلافت باطنی و غیره فواید), on fol. 29^b.

7. Nizâm-al-din's setting up a Sûfic convent in Ghiyâthpûr, near Dihli, and account of Shaikh Malikyâr-i-Parrân and Shaikh Abûbâkr Ṭûsî Haidari (در بیان تشریف آوردن سلطان المشايخ در شهر دهلی از خدمت پیر خود شيخ فرید الدین گنجشکر و سکونت اختیار کردن در موضع غیاث پور باشا غیبی و موجب تعمیر خانقاه و اجمال احوال شيخ ملکيار پَران و شيخ ابا بکر (طوسی حیدری), on fol. 37^a. The renowned Shaikh Nûr-al-din Malikyâr-i-Parrân came from Lâr to Dihli in the reign of Ghiyâth-al-din Balban (A.H. 664-686=A.D.

1266-1287) and entered there into close friendship with Shaikh Abûbâkr Ṭûsî Haidari, see fol. 40^b.

8. Nizâm-al-din's practice of poverty, resignation, trust in God, worship, ascetism, and spiritual exertions in his earlier years in Ajwadhan and Dihli (در بیان فقر و قناعت و توکل و اطاعت و بعضی ریاضات و مجاهدات اوائل حال سلطان المشايخ که در دیار اجودهن و دهلی (کشیده و بران شاکر و صابر مانده), on fol. 41^a.

9. Nizâm-al-din's offerings and donations, and princes coming to beg at his door, together with an account of the seven Sulṭâns of Dihli, who were his contemporaries and partly hostile, partly friendly to him (در توضیح فتح

و فتوح و بذل و ایثار و انعام و اطعام سلطان المشايخ و آمدن پادشاهان بامید گدائی بر در او و اجمال احوال هفت سلاطین دهلی که معاصر آن حضرت بودند بعضی (مخالف و بعضی مخلص), on fol. 46^a. The seven Sulṭâns are: 1. Ghiyâth-al-din Balban, reigned 21 years, and died A.H. 686 (A.D. 1287); 2. Mu'izz-al-din Kai-kubâd bin Nâsir-al-din, grandson of the former, the same to whom Amir Khusrau dedicated his *Qiran al-sa'idin*, reigned three years, and was killed A.H. 689 (A.D. 1290) by 3. Jalâl-al-din Khiljî, one of his Amirs, who became his successor, reigned six or seven years, and was in his turn killed in Ramadân, A.H. 695 (A.D. 1296, July), by 4. 'Alâ-al-din, his nephew and son-in-law, who reigned twenty years, and died the 6th of Shawwâl, A.H. 715 (A.D. 1316, January 3; the usual date is A.H. 716=A.D. 1316, December 22); 5. Kūṭb-al-din, son of the former, commonly known as Mubârakshâh, who killed his three brothers Khidrkhân, Shâdikhân (both pupils of Shaikh Nizâm-al-din), and Shihâb-al-dinkhân; he was, contrary to his predecessors, hostile to the Shaikh, and was killed after a reign of four years and four months, A.H. 720=A.D. 1320 (so here distinctly; the usual date of his death is A.H. 721=A.D. 1321), by Khusrau Khân, who usurped the throne for four months, after which he was slain in his turn by 6. Ghiyâth-al-din Tughluḳ, the governor of Multân, who became king, A.H. 720 (again distinctly: و در سنّه عشرين و (سبعمائه یعنی در سال هفصد و بیست و نه سپهر که به او امیر کھسrau dedicated his *Qiran al-sa'idin*, he was crushed by the fall of a pavilion in A.H. 725 (A.D. 1325); 7. Muhammad bin Ghiyâth-al-din Tughluḳ (A.H. 725-752=A.D. 1325-1351), in the beginning of whose reign the Shaikh died.

10. Nizâm-al-din's great forbearance with and kind affection to high and low, his intercourses with Shaikh Rukn-al-din Abû-alfath and their mutual humility and civility (در بیان تحمّل و تأمل و بردباری و دلداري سلطان المشايخ که با خاص و عام داشت و ذکر بعضی مجالس که در میان سلطان المشايخ و شيخ رکن الدین ابو الفتح نیمرو شيخ بهاء الدین زکریا واقع شده و تواضع و سلوک (نمودن این هردو بزرگ با یکدیگر), on fol. 55^a. Shaikh Rukn-al-din Abû-alfath was the son of Shaikh Ṣadr-al-din Ârif, and grandson of Shaikh Bahâ-al-din Zakariyyâ; he died A.H. 735, the 9th of Jumâdâ-alawwal (A.D. 1335, January 5), comp. the Safinat-alauliyâ, No. 156.

11. Stories of Nizâm-al-din's supernatural powers and the miracles worked by him, with an explanation of the various stages of the mystic road, the different kinds of Wilâyat or saintship, the terms Akṭâb or 'poles,' Abdâl or 'lieutenants,' the condition of the 'beloved,' and the like (در بیان حکایات تصرفات و کشف کرامات) سلطان المشايخ و تفصيل مراتب سلوك و اقسام ولايت و تفسير تعداد اساميهاى اقطاب و ابدال و غيره که قيام عالم بوجود شان موقوف است و تشریح مرتبۀ (محبوبى يعنى معشوقى), on fol. 61^b.

12. Nizâm-al-din's Samâ' and some of its ceremonies (در بیان شنیدن سماع سلطان المشايخ و بعضی آداب آن), on fol. 76^a.

13. Nizâm-al-din's humility, asceticism, and devotions in his later years, and account of the prayers, fastings, and breviaries of himself and other Cîshtî Pirs (در بیان خشوع و خضوع و بعضی ریاضات و عبادات آخر عمر حضرت سلطان المشايخ و ترتیب و توصیف نماز روزی و اوراد که معمول آن حضرت و غیره پیران چشت است), on fol. 88^b.

14. Nizâm-al-din's last illness, death, and burial (در بیان حقائق زحمت کشیدن و خرامیدن سلطان المشايخ (از دار دنیا سوی روضۀ عقبی و کماهی تکفین و تجهیزوی), on fol. 108^a.

15. Account of the prominent Shaikhs of the Cîshtî order, its fourteen Khânwâdas or families, and its fourteen branches (در بیان اجمال احوال هر يك از پیران شجرۀ عالیۀ چشتی و بعضی وطن و مسکن و مدفن و مدت حیات و تأریخ وفات ایشان و مجملاً مذکور چهار پیر و چهارده خاندان (خانواده) (in the index) اصل و (چهارده فرع (فروع) (in the index) آن), on fol. 114^b.

The chain of the Cîshtî Pirs is the usual one, but in an inverted order, comp. Rieu i. pp. 359 and 360^b, viz. 1. Farîd-al-din Ganj-i-shakar (see above in the third maṭlah), who had five sons, viz. (a) Shaikh Naṣr-al-din, the father of Maulânâ Kamâl-al-din; (b) Shaikh Shihâb-al-din; (c) Shaikh Badr-al-din Sulaimân, who occupied his father's position with the consent of his brothers, and was succeeded by his famous son, Maulânâ 'Alâ-al-din; (d) Shaikh Nizâm-al-din, the father of Khwâjah Ibrâhîm, and grandfather of another renowned Shaikh, Maulânâ 'Azîz-al-din; and (e) Shaikh Ya'qûb, the father of Maulânâ A'azz-al-din (اعزّ الدین) and Khwâjah Kâdî; and three daughters, viz. (a) Bibi Mastûrah; (b) Bibi Sharifah, and (c) Bibi Fâtimah, the wife of Maulânâ Badr-al-din Ishâk, and mother of Khwâjah Muḥammad and Khwâjah Mûsâ; 2. Khwâjah Kuṭb-al-din Bakhtiyâr Kâkî, ūsh of Khwâjah Kamâl-al-din Aḥmad bin Mûsâ Ūshî (Ūsh is a village in Transoxania, according to others in Farghâna, see the Safinat-alauliyâ, No. 112); 3. Khwâjah Mu'in-al-din Cîshtî, see the Safinat-alauliyâ, No. 110. His death is fixed here in A. H. 632, 6th of Rajab (A. D. 1235, March 27), that is, before Kuṭb-al-din's, who died A. H. 633, 14th of Rabî'-'alawwâl (A. D. 1235, Nov. 27). 4. Khwâjah 'Uṭhmân Hârûnî (Hârûn is a village in Khurâsân, or according to others in Farghâna), see the Safinat-alauliyâ, No. 109. He died A. H. 607, 6th or 16th of Shawwâl (A. D. 1211, March 23 or April 2).

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5. Khwâjah Hâjî Sharîf Zandânî, see the Safinat-alauliyâ, No. 108. He died the 3rd or 6th of Rajab (year not known, سنۀ وفاتش در نظر نیامده). 6. Khwâjah Kuṭb-al-din Maudûd Cîshtî, see the Safinat-alauliyâ, No. 105. He was the son, pupil, and spiritual successor of Khwâjah Nâṣir Yûsuf (in No. 7, and in Rieu, loc. cit.: Abû Yûsuf) Cîshtî, and died the first of Rajab, A. H. 527 (A. D. 1133, May 8). 7. Khwâjah Nâṣir-al-din Abû Yûsuf Cîshtî (in the Safinat-alauliyâ, No. 104, Yûsuf), son of Muḥammad Sim'ân, nephew, pupil, and spiritual successor of Khwâjah Abû Muḥammad Cîshtî, died A. H. 459, the 4th of Rabî'-'alâkhar (A. D. 1067, February 22). 8. Khwâjah Abû Muḥammad (in the Safinat-alauliyâ, No. 103, Muḥammad) Cîshtî, whose death is fixed here in A. H. 414, the first of Rajab (A. D. 1023, September 19). 9. Khwâjah Abû Aḥmad Cîshtî (No. 102 in the Safinat-alauliyâ), father of the preceding and pupil of the following Shaikh, born A. H. 260, the 3rd of Jumâdâ-'alḥânî (A. D. 874, March 26), died the 10th of Jumâdâ-'alḥânî, A. H. 355 (A. D. 966, June 3). 10. Khwâjah Abû Ishâk Shâmi, afterwards Cîshtî, pupil and spiritual successor of the following Shaikh; year of his death unknown (see the Safinat-alauliyâ, No. 101). 11. Khwâjah Mamshâd 'Ulû Dinawarî, pupil of the following Shaikh; year of his death likewise unknown (see the Safinat-alauliyâ, Nos. 100 and 140, where a distinction is made between 'Ulû Dinawarî and Mamshâd Dinawarî, the death of the latter being fixed in A. H. 299=A. D. 911, 912). 12. Khwâjah Hubairah Baṣrî, pupil of the following Shaikh, year of death again unknown (see the Safinat-alauliyâ, No. 99). 13. Khwâjah Hudhaifah Mar'ashî, pupil of the following Shaikh, year of death unknown (see the Safinat-alauliyâ, No. 98). 14. Khwâjah Ibrâhîm bin Adham, who got his tuition and investiture from the following Shaikh; his death is fixed here in A. H. 161, the first of Shawwâl=A. D. 778, July 2 (comp. the Safinat-alauliyâ, No. 97, and the Majma'-alauliyâ, third bâb, where he is incorrectly styled Ibrâhîm Adham). 15. Khwâjah Fuḍail bin 'Tyâd, pupil of the following Shaikh, he died in Muharram, A. H. 187=A. D. 803, January (see the Safinat-alauliyâ, No. 96). 16. Khwâjah 'Abd-alwâhid bin Zaid, pupil of the following Shaikh; his death is fixed here in A. H. 176, the 27th of Ṣafar=A. D. 792, June 23 (comp. the Safinat-alauliyâ, No. 95). 17. Khwâjah Ḥasan Baṣrî, with the Kunyas Abû Ṣa'id and Abû Muḥammad, died the first of Rajab, A. H. 110 (A. D. 728, Oct. 10), 89 years old (comp. the Safinat-alauliyâ, No. 19, and the Majma'-alauliyâ, second bâb). 18. Amir-almu'minin 'Alî bin Abî Tâlib. 19. Muḥammad the prophet.

The fourteen families of the Cîshtî order are: 1. The Zaidîs, beginning with No. 16 in the preceding list of Cîshtî Shaikhs. 2. The 'Iyâdis, beginning with No. 15. 3. The Adhamîs, beginning with No. 14. 4. The Hubairîs, beginning with No. 12. 5. The Cîshtîs, beginning with No. 11 (or 10). 6. 'Ajami, beginning with Ḥabîb-i-'ajamî, pupil of Ḥasan Baṣrî (see the Safinat-alauliyâ, No. 161). 7. The Taifûris, beginning with Bâyezîd Bistâmi (see the Safinat-alauliyâ, No. 66, and the Majma'-alauliyâ, fifth bâb). 8. The Karkhîs, beginning with Ma'rûf Karkhî (see the Safinat-alauliyâ, No. 27, and the Majma'-alauliyâ, fourth bâb). 9. The Ṣakaṭîs, beginning with Sarî Ṣakaṭî (see the Safinat-alauliyâ, No. 28). 10. The

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Junaidis, beginning with Junaid Baghdādi (see the Safinat-alauliyā, No. 29, and the Majma'-alauliyā, sixth bāb). 11. The Kāzarūnis, beginning with Abū Ishāk Kāzarūni (see the Safinat-alauliyā, No. 292). 12. The Tūsis, beginning with 'Alā-aldin Tūsi, the pupil and spiritual successor of Shaikh Wajih-aldin Abū Ḥafṣ (see the Safinat-alauliyā, No. 147). 13. The Suhrawardis, beginning with Diyā-aldin Abū Najib Suhrawardi, likewise a pupil and successor of Wajih-aldin Abū Ḥafṣ (see the Safinat-alauliyā, No. 122). 14. The Firdausis, beginning with Najm-aldin Kubrā Firdausi (see the Safinat-alauliyā, No. 124).

The fourteen branch-families (خانواده‌های or فروع, otherwise styled silsilas, i. e. subordinate orders, see Rieu i. p. 360^b) are: 1. The Kādiris or Ghauthis (قادرية غوثية), beginning with 'Abd-alkādir Jilāni (see the Safinat-alauliyā, No. 36, and the Majma'-alauliyā, eighth bāb). 2. The Yasawis, beginning with Aḥmad Yasawī, the pupil and successor of Khwājah Abū Yūsuf Hamadāni (usually called Yūsuf Hamadāni, comp. on both the Safinat-alauliyā, Nos. 73 and 75, the Majma'-alauliyā, seventh bāb, and the Maḳāmāt-i-Sayyid Atā'i, No. 644 in this Catalogue). 3. The Naḳshbandis, beginning with Bahā-aldin Naḳshband (see the Safinat-alauliyā, No. 82). 4. The Nūris, beginning with Abū-alḥasan Nūri (see the Safinat-alauliyā, No. 201). 5. The Khidrawis, beginning with Aḥmad bin Khidrawai (see the Safinat-alauliyā, No. 174). 6. The Shattāris or 'Ishkis (شطارية عشقية), beginning with 'Abdallāh Shattār, the pupil and spiritual successor of Shaikh Muḥammad 'Arif. 7. The Husainis or Bukhāris (حسينية بخارية), who trace their line from Sayyid Jalāl Makhdūm-i-Jahāniyān Bukhārī (see the Safinat-alauliyā, No. 157) back to Imām Ḥusain and 'Alī bin Abī Tālib. 8. The Zāhidis, beginning with Khwājah Badī-aldin (in Rieu, loc. cit., Badr-aldin) Zāhid, the pupil and spiritual successor of Fakhr-aldin Zāhid. 9. The Anṣāris, beginning with 'Abdallāh Anṣārī (see the Safinat-alauliyā, No. 300). 10. The Ṣafawis, beginning with Ṣafī-aldin Ishāk Ardabīli, pupil, son-in-law, and successor of Shaikh Zāhid Ibrāhīm Jilāni. 11. The 'Aidarūsīs, beginning with Sayyid 'Abdallāh 'Aidarūsī, the pupil and successor of Shaikh Abūbākr. 12. The Kalandaris, beginning with Shaikh Haidar Kalandar and Shāh Ḥusain Balkhī Kalandar; this order, often called the Kalandari and Cīstī branch (خانواده چشتية قلندرية) was spread in India by Shāh Khidr-i-Rūmī, a pupil of Khwājah Kuṭb-aldin Bakhtiyār Kāki (No. 2 in the list of Pirs above; comp. also Bodleian Cat., No. 1997). 13. The Uwaisis, who trace their line back to Uwais Karni (see the Safinat-alauliyā, No. 18); Nizāmī of Ganja was one of the prominent Shaikhs of this order. 14. The Madāris, beginning with Badī-aldin Shāh Madār, whose life has been described by his pupil Shaikh Maḥmūd in his ایمان محمودی (see the Safinat-alauliyā, No. 358, and Rieu i. p. 361).

16. Nizām-aldin's relations, spiritual successors, down to the author of this book, and pupils (در بیان احوال اقربای صالحین و خلفای راشدین و بعضی مریدان سلطان المشايخ و تفصیل شجره این راقم اوراق که بحضرت (سلطان المشايخ منتهی میشود), on fol. 144^b.

Principal relations: 1. Khwājah Muḥammad, pupil and nephew of Nizām-aldin, son of his sister Bibi Jannat. 2. Khwājah Rafī-aldin Hārūn, son of Khwājah Muḥammad. 3. Khwājah Nafī-aldin Nūh, son of a younger brother of Rafī-aldin Hārūn, who bore likewise the name of Khwājah Muḥammad. 4. Khwājah Abūbākr, a son, or son-in-law, as it seems, of Bibi Jannat, and father of Khwājah 'Aziz-aldin.

The first ten Khalifas or spiritual successors: 1. Naṣir-aldin Muḥammad Cīrāgh of Dihli, son of Shaikh Yahyā Audhī (see the Safinat-alauliyā, No. 116, and the Siyar-al-'ārifin, No. 12). 2. Shaikh Shams-aldin Muḥammad bin Yahyā. 3. Shaikh Kuṭb-aldin Munawwar bin Shaikh Burhān-aldin bin Shaikh Jamāl-aldin Hānsawī; his son was Shaikh Nūr-aldin. 4. Shaikh Ḥusām (so correct instead of جسم in the text) -aldin Multāni. 5. Shaikh Fakhr-aldin Zarāwī. 6. Shaikh 'Alā-aldin 'Alī. 7. Shaikh Burhān-aldin Gharib (see the Safinat-alauliyā, No. 117), died the 12th of Safar, A.H. 732 (A.D. 1331, Nov. 14), at Daulatābād. 8. Shaikh Wajih-aldin Yūsuf II. 9. Shaikh Shihāb-aldin Imām, died in Dihli. 10. Shaikh Sirāj-aldin 'Uthmān, known as Akhī Sirāj. All these ten Khalifas survived Nizām-aldin by a few years only.

The chain of Khalifas which connects Shaikh Sirāj-aldin with the author of this work, Muḥammad Būlāk, is as follows: 11. Shaikh 'Alā-alḥaḳḳ wa-aldin Bangālī, pupil and successor of Akhī Sirāj, and son of 'Umar bin As'ad Lāhūrī. 12. Shaikh Nūr Kuṭb-i-'ālam, son and successor of the preceding Shaikh. 13. Makhdūm Shaikh Ḥusām (here again spelt جسم) -aldin of Mānikpūr (a place in Audh, see W. Pertsch, Berlin Cat., p. 998). 14. Sayyid Rājī Ḥamidshāh. 15. Shaikh Ḥasan Tāhir, originally of Jaunpūr, came under Sultān Sīkandar (i. e. Sīkandar Shāh Lūdi, A.H. 894-923 = A.D. 1489-1517) to Dihli. 16. Kādikhān Yūsuf Nāshihī (in one place here ماصی Māshihī). 17. Shāh 'Abd-al-'aziz Kashkī (کشکی), with the honorary epithet of Jamāl-alḥaḳḳ, the younger son of Shaikh Ḥasan Tāhir, and brother of Shāh Diyā, came from Jaunpūr to Dihli, and lived there seventy years. 18. Shāh Najm-alḥaḳḳ wa-aldin Cā'in lodhā (چائین لودها). 19. Shaikh Bahā-aldin Shāhābādī (Shāhābād is a place near Karnāl). 20. Ḥadrat Shāh Aḥmad Asad-allāh. 21. Makhdūm Shāh Khūb-allāh (خوب الله), son and successor of the preceding Shaikh, and Pir and predecessor of Muḥammad Būlāk, who was honoured by him with the epithet of Kamāl-alḥaḳḳ wa-aldin, and appointed his Khalifah, in the 84th year of Makhdūm Shāh, and the 50th of his own life.

Principal pupils of Nizām-aldin: 1. Khwājah Abūbākr of Māndū. 2. Kādī Muḥyi-aldin Kāshāni. 3. Amīr Khusrāu of Dihli, the great poet who only survived his master's death by six months, and died the 18th of Shawwāl, A.H. 725 (A.D. 1325, September 27). 4. Amīr Ḥasan, the poet. 5. Maulānā Wajih-aldin Pā'ili (پائلی). 6. Maulānā Fakhr-aldin Rūzi (or perhaps Rūzani). 7. Maulānā Faṣīh-aldin. 8. Maulānā Jamāl-aldin. 9. Maulānā Jalāl-aldin (the last three died during their master's lifetime). 10. Khwājah Muḥammad Imām ibn Maulānā Badr-aldin Ishāk (the husband of Bibi Fātimah, daughter of Shaikh Farīd-aldin

Ganj-i-shakar), author of the *انوار المجالس* in which he collected the sayings of Nizâm-aldin. 11. Khwâjah Mûsâ, brother of the preceding Khwâjah. 12. Maulânâ 'Azîz-aldin Şûfî, son of Bibi Mastûrah, one of Shaikh Farid-aldin Ganj-i-shakar's daughters (see about the last three above, in maṭlab 15), and author of the *تحفة الأبرار*, in which sayings of Nizâm-aldin are collected also. 13. Khwâjah Karim-aldin bin Khwâjah Kamâl-aldin Samarkandî, who married the daughter of Khwâjah Muḥammad (No. 10), the grandson of Farid-aldin Ganj-i-shakar. 14. Kâdî Sharaf-aldin Firûzgahî (فیروزگهی). 15. Maulânâ Bahâ-aldin Audhî, originally of Multân; he lived and died in Dihli. 16. Shaikh Mubârak Gûyâ, called Amîrdâd, because he was Amîrdâd or Mîrdâd (i.e. chief-justice) under Sultân 'Alâ-aldin Khiljî (see above, in maṭlab 9). 17. Khwâjah Mu'ayyid-aldin Kurri, who was originally prefect of *کرت* under Sultân Jalâl-aldin (i.e. Jalâl-aldin Khiljî, see above, maṭlab 9). 18. Khwâjah Tâj-aldin Dâwarî. 19. Khwâjah Diyâ-aldin Baraui, intimate friend of Amîr Khusrau and Amîr Hasan, rose to a high position under Sultân Muḥammad Tughluḡshâh (see above, maṭlab 9), and composed a number of renowned works, for instance, the *صلوات*, *ثنای محمدی*, *عنايت نامه الهی*, *مآثر سادات*, and particularly the *تاریخ فیروزشاهی* (see above, No. 211, in this Cat., and also No. 569, where the same author's *اخبار برمکیان* are noticed). 20. Khwâjah Mu'ayyid-aldin Anṣârî. 21. Khwâjah Shams-aldin, a nephew of the poet Amîr Hasan (by others, but wrongly, called a nephew of Amîr Khusrau). 22. Hâjî Nizâm-aldin Shirâzî. 23. Khwâjah Sâlâr. 24. Maulânâ Fakhr-aldin of Mîrath (Meerut). 25. Maulânâ Mahmûd. 26. Maulânâ 'Alâ-aldin of Andhipat. 27. Maulânâ Shihâb-aldin *کشتواری*. 28. Maulânâ Ḥajib-aldin Multânî. 29. Maulânâ Badr-aldin *نوله*. 30. Maulânâ Rukn-aldin *جغمه*. 31. Khwâjah Aḥmad Badâ'ûnî. 32. Khwâjah Kutb-aldin Kuhansâli. 33. Maulânâ Najm-aldin Maḥbûb, with the epithet *Shakarkhân-i-Thânîsari* (شکرخان), also called Janbî (جنبی), he wrote a book, containing sayings of his master (ملفوظات آنحضرت). 35. Maulânâ Yûsuf Badâ'ûnî. 36. Maulânâ Kâdî *بشہ پائی*. 37. Maulânâ Kiwâm-aldin Yakdâna Andhî. 38. Maulânâ Burhân-aldin Sâwî. 39. Khwâjah 'Abd-al'azîz Bângarmû'î. 40. Maulânâ Jamâl-aldin Audhî. 41. Shaikh Nizâm-aldin Mû'î (موئی), friend of Shaikh Sharaf-aldin Munyari (died A. H. 782 = A. D. 1380, 1381), who went for his sake to Bihâr, and settled there. 42. Kâdî 'Abd-alkarîm *فدروی*, lived and died in Audh. 43. Kâdî Kiwâm-aldin *فدروی*. 44. Makhdûm Shaikh Ḥaidar. 45. Sayyid Muḥammad (bin Mubârak) Kirmânî, the author of the *سیر الاولیا* (see Rieu iii. p. 976^a).

17. Pithy sayings and stories of Nizâm-aldin, as collected by Amîr Hasan, Amîr Khusrau, and other pupils of his *در بیان بعضی کلمات و حکایات نوادر که بر زبان دربار گهرنثار سلطان المشایخ گذشته و آنها را امیر حسن و امیر خسرو و غیره مریدان در تصانیف خود جمع کرده* (بنوک قلم در آورده اند), on fol. 169^b.

Beginning of the whole work, on fol. 1^b: *لله الحمد و المنة که دین متین خاتم النبیین را بر آئین انبیای پیشین سلام الله علیهم اجمعین کرامت و شرافت بخشید الخ*.

A full index of the seventeen maṭlabs is found on ff. 2^b, 3^a, 3^b, and 5^a. The proper order of the leaves, which are curiously misplaced, is: ff. 1-3, 5, 4, 6-106, 115-121, 107-114, 122-175. Among the numerous authorities, constantly referred to in this work, the most prominent and most frequently occurring ones are: *فوائد الفؤاد* and *راحت المحبتین*, both containing sayings and discourses of Nizâm-aldin, taken down by his pupils (the latter by Amîr Hasan, see above, and comp. Rieu iii. p. 973^b); *راحت القلوب* by Farid-aldin Ganj-i-shakar (ib. p. 974^a); *اوراد چشتیہ*; *سبر العارفین* (see Nos. 637-639 in this Cat.); *سیر الاولیا* by Sayyid Muḥammad Kirmânî (see above), etc.

This copy was transcribed A. H. 1137 (A. D. 1724, 1725), in Muḥammadshâh's reign, by Sayyid Mir Muḥammad Ganjâhî (گنجاهی), known as *شاه دولہ* (1).

No. 886, ff. 175, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

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Sawâṭi'-alanwâr (سواطع الانوار).

The most elaborate and detailed work on the great Shaikhs of the Cîshti order that has yet come to light, by one of the more modern Khalîfas or spiritual successors of Mu'in-aldin Cîshti, Farid-aldin Ganj-i-shakar, and other renowned Pirs, Muḥammad Akram bin Shaikh Muḥammad 'Alî bin Shaikh Ilâhbakhsh alḥanafî albarâsawî (البراسوی), see ff. 1^b, l. 5; 5^b, ll. 15 and 16, etc.; who commenced this work, chiefly for the spiritual guidance of his pupil, Sharaf-aldin 'Alikhân bin Shaikh Bahâ-aldin bin Ihtishâmkhân Badâ'ûnî, A. H. 1135 (A. D. 1723), at Dihli, and completed it, after seven years' labour, the 13th of Muḥarram, A. H. 1142 (A. D. 1729, August 8), see fol. 6^b, line 6 ab infra, sq. The chronogram for the beginning of the work is *معتبر* (= 1135), in a ta'rikh, by the above-mentioned Sharaf-aldin 'Alikhân, see fol. 6^b, last line, sq.; that for the completion *بحر الخارق* (= 1142), see fol. 7^a, l. 2 sq. The author's chief authorities were (see fol. 7^a, lin. penult. sq.):

سیر الاولیا

بحر المعانی

روضة الاحباب

شواهد النبوة

روضة الشهدا

روضة الصفا

حبیب السیر

(by Sayyid Ashraf Jahângîr)

مکتوبات سید اشرف جهانگیر

نفحات الانس

(by Shaikh 'Abd-alrahmân Cîshti)

سیر الاقطاب (by Allah Diyah, see Rieu i. p. 358^b)

تحفة القادرية

تكملة غوث الصمداني

(by Jamāl-aldin Amīr-i-Iqbāl bin Sābiḡ of Sijistān, who noted down all the admonitions and precepts of his Pir 'Alā-aulah Simnānī, who died A.H. 736=A.D. 1335, 1336, comp. Bodleian Cat., No. 1446).

سبع مسائل

سير العارفين

اخبار الاختيار

رونى المجالس

ترجمة حكايات الصالحين

اسرار السالكين

(by Abū 'Āṣim Baṣrī, see fol. 56^b, first line).

جامع السلاسل

ملفوظ حوض شمشى (?) (شمسى)

جوامع الكلم ملفوظ مير سيد محمد گيسودراز

(spiritual teachings of Sayyid Muḥammad Giṣūdarāz, who died A.H. 825=A.D. 1422, collected by Muḥammad bin Muḥammad Akbar Ḥusaini, see Rieu i. p. 347^b).

فتوحات مكي

تذكرة الاوليا

(by Shaikh 'Abd-alkuddūs of Gangū) انوار العيون

مكتوبات حضرت قطب العالم شيخ عبد القدوس حنفى ('Abd-alkuddūs of Gangū died A.H. 944 or 945=A.D. 1537, 1538, comp. the Safinat-alauliyā, No. 118).

لطائف قدسى (by Shaikh Rukn-aldin bin 'Abd-alkuddūs of Gangū).

كتاب چشتية بهشتية

نوادير الانوار

گلزار الابرا

and others (a work often quoted in this book, but not mentioned in the list of authorities, is the جواهر فريدى, see further below).

The Sawāṭi'-alanwār are divided into four اقتباس (found here respectively on ff. 7^b, 45^a, 91^a, and 358^b), each subdivided into three نور, with many smaller divisions, called شاع, لامع, and ساطع.

The first *Iktibās* treats of the lives and deeds of Muḥammad, the first four Khalifs, and the twelve Imāms.

The second, third, and fourth *Iktibās* give detailed biographies of the whole chain of Cīstī Pirs, from Ḥasan Baṣrī to the author's own father Muḥammad 'Alī, covering a space of more than 1000 years.

List of the great Cīstī Shaikhs in the order of their spiritual succession (the first seventeen are identical with those given in the fifteenth maṭlab of the preceding work, of course in an inverted order):

1. Khwājah Ḥasan Baṣrī, son of Abū-alḥasan Yasār, with the Kunyas Abū Sa'id and Abū Muḥammad, born

A.H. 21 (A.D. 642), died, 89 years old, the 1st or 5th of Rajab, A.H. 110 (A.D. 728, October 10 or 14), on fol. 45^a (No. 17 in the Maṭlūb-altālibin).

2. Khwājah 'Abd-alwāḥid bin Zaid, died the 27th of Šafar, A.H. 177 (A.D. 793, June 13); the تاريخ المصر fixes his death as early as A.H. 128 (!), on fol. 52^b (No. 16 in the Maṭlūb-altālibin).

3. Khwājah Fuḍail bin 'Iyād, with the Kunyas Abū 'Alī and Abū-alfaid, on fol. 56^b (No. 15 in the Maṭlūb-altālibin; as birth-places are given here: Marw, Bukhārā, Kūfah, or Samarkand).

4. Khwājah Ibrāhīm bin Adham, died the 16th of Jumādā-alawwal, A.H. 161, 162, or 166 (A.D. 778, February 19, 779, February 8, or 782, December 26), on fol. 62^a (No. 14 in the Maṭlūb-altālibin; his father's name is given here as Adham bin Sulaimān bin Manšūr Tamīmī).

5. Sayyid Badr-aldin Hudhaifah almar'ashī, contemporary with Shaḡik Balkhī and Abū Sulaimān Dārānī, exchanged many letters with Yūsuf-i-Asbāt, on fol. 70^b (No. 13 in the Maṭlūb-altālibin; date of death, as in all other biographies, only the 4th of Shawwāl).

6. Shaikh Amin-aldin Hubairah albaṣrī, died the 8th of Shawwāl (no year mentioned), 120 or even 130 years old, on fol. 71^b (No. 12 in the Maṭlūb-altālibin).

7. Khwājah 'Ulū Dīnawarī (Dīnawar is a place in Kūhistān, between Hamadān and Baghdād, near Karmisin or Kirmisin, قرمسين, the Arabicised Kirmānshāh), died the 24th of Muḥarram (no year), on fol. 73^a (No. 11 in the Maṭlūb-altālibin).

8. Sharif-aldin Abū Ishāḡ Cīstī (Cīstī is a place in Khurāsān, in the district of Harāt; another Cīstī is in India, near Multān), on fol. 73^b (No. 10 in the Maṭlūb-altālibin).

9. Abū Aḥmad Abdāl Cīstī, died, 95 years old, A.H. 355 (A.D. 966), on fol. 75^a (No. 9 in the Maṭlūb-altālibin).

10. Khwājah Abū Muḥammad Cīstī, son of the preceding Shaikh, on fol. 76^b. His death is fixed here on the 4th of Rabī'-althānī, A.H. 421=A.D. 1030, April 11 (No. 8 in the Maṭlūb-altālibin).

11. Khwājah Nāsir-aldin Abū Yūsuf Cīstī, son of Khwājah Muḥammad Sim'an (سمعان) ibn Sayyid Ibrāhīm ibn Sayyid Muḥammad ibn Sayyid Ḥusain ibn Sayyid 'Abdallāh, known as 'Alī Akbar, ibn Imām 'Alī Naḡī ibn Imām Muḥammad Takī aljawād, etc., on fol. 79^b. He left two sons: Khwājah Kuṭb-aldin Maudūd, his Khalifah, and Tāj-aldin Abū-alfath, and died the 3rd of Rajab, A.H. 459=A.D. 1067, May 20 (No. 7 in the Maṭlūb-altālibin).

12. Khwājah Kuṭb-aldin Maudūd Cīstī, died A.H. 527=A.D. 1133, on fol. 81^a (No. 6 in the Maṭlūb-altālibin). His three most prominent Khalifas were: (a) Ḥājī Sharif Zandānī; (b) Khwājah Aḥmad, born A.H. 507, died A.H. 577=A.D. 1113, 1114-1181, 1182 (Safinat-alauliyā, No. 106), Maudūd's son, and brother of Khwājah 'Abd-al'ali; (c) Shāh Sanjān, i.e. Rukn-aldin Maḥmūd, died A.H. 597=A.D. 1200, 1201 (Safinat-alauliyā, No. 107).

13. Khwājah Ḥājī Sharif Zandānī, died the 3rd of Rajab (year unknown), on fol. 87^b (No. 5 in the Maṭlūb-altālibin).

14. Khwājah 'Uthmān Hārūnī (Hārūn is a place in the district of Nishāpūr or in that of Farghāna), on fol. 88^b (No. 4 in the Maṭlūb-altālībīn).

15. Khwājah Mu'in-aldin 'Cishti Sijzi, son of Khwājah Ghiyāth-aldin Hasan ibn Sayyid Ahmad Hasan ibn Sayyid Tahir ibn Sayyid 'Abd-al-'aziz ibn Sayyid Ibrāhīm ibn Imām 'Alī Ridā ibn Imām Mūsā Kāzīm ibn Imām Ja'far Šādiq ibn Imām Muḥammad Bākī ibn Imām Zayn-al-'ābidīn ibn Imām Ḥusain, on fol. 91^b (No. 3 in the Maṭlūb-altālībīn). He was born, A. H. 537 (A. D. 1142, 1143), in Sijistān, went to India and enjoyed the tuition and companionship of 'Abd-al-kādir Jilānī and Najm-aldin Kubrā, and died the 6th of Rajab, or according to others, the 20th of Dhū-al-ḥijjah, A. H. 632 = A. D. 1235, March 27 or September 5, quite as in the preceding work. He had two wives, viz. Bibi 'Ismat, the daughter of Shaikh Wajih-aldin Mashhadi, and Immat or Ummat-allāh (امّة الله), a Rājah's daughter; one daughter, Bibi Hāfiz Jamāl, and three sons, viz. (a) Shaikh Abū Sa'id, (b) Shaikh Faṭḥ-aldin, (c) Shaikh Husām-aldin. His two most renowned disciples and Kḥalīfas were: (a) Kuṭb-aldin Bakhtiyār, and (b) Ḥamid-aldin Šūfi alsa'idi alnāgūri alsiwālī (السوّالي), Siwāl being one of the townships of Nāgūr, with the Kunyah Abū Ahmad and the epithet of Sultān-altārikin, died the 11th of Ramaḍān, A. H. 641 (A. D. 1244, February 22), or, more correctly, the 29th of Rabi'-alākhar, A. H. 673 = A. D. 1274, Nov. 1 (see the Safinat-alauliyā, No. 111).

16. Khwājah Kuṭb-aldin Bakhtiyār Kāki Ūshī, son of Khwājah Kamāl-aldin bin Ahmad bin Mūsā Ūshī, on fol. 107^b (No. 2 in the Maṭlūb-altālībīn). His chief disciples were: (a) Shaikh Farid-aldin Ganj-i-shakar; (b) Shaikh Badr-aldin Ghaznawī, who came from Ghazna to Lāhūr, and later on to Dihli, whose Kḥalīfah was Shaikh Imām-aldin Abdāl, succeeded by Shaikh Shihāb-aldin 'Ashīq, whose Kḥalīfah again was Shaikh 'Imād-aldin Dihlawī, likewise a pupil of Imām-aldin Abdāl, succeeded in his turn by Shaikh Tāj-aldin Imām; (c) Shāh Khidr Rūmī (see the list of subordinate orders of the 'Cishtis, No. 12 in the Maṭlūb-altālībīn), whose pupil was Shaikh Najm-aldin Kalandar; (d) Kādi Ḥamid-aldin Nāgūri (see the Safinat-alauliyā, No. 149), with his real name: Muḥammad bin 'Atā, who belonged at the same time to the Suhrawardī order, being a disciple of Shaikh Shihāb-aldin Suhrawardī, and died the 5th of Ramaḍān, A. H. 643 (A. D. 1246, January 24), at Dihli; his son was Maulānā Nāsiḥ-aldin.

17. Shaikh Farid-aldin Mas'ūd Ajwadhani Ganj-i-shakar, on fol. 118^b (No. 1 in the Maṭlūb-altālībīn). His father's name appears here as Shaikh (or Kādi) Jamāl-aldin Sulaimān bin Shaikh Shu'āib bin Shaikh Ahmad II bin Shaikh Yūsuf bin Shaikh Muḥammad bin Shaikh Shihāb-aldin bin Shaikh Ahmad I (known as Farrukh-shāh of Kābul) bin Shaikh Naṣir-aldin bin Sultān Maḥmūd bin Shaikh Sāmān bin Shaikh Mas'ūd bin Shaikh 'Abdallāh Khwurd bin Wā'iz alasghar bin Wā'iz alakbar bin Shaikh Abū-alfath bin Shaikh Ishāq bin Shaikh Ibrāhīm bin Shaikh Nāṣir-aldin bin Shaikh 'Abdallāh Kalān ibn Amir-almu'minin 'Umar ibn Alkhattāb. His elder brother was Shaikh A'azz-aldin Muḥammad, his younger brother Shaikh Najib-aldin Mutawakkil. His

death is fixed here, as usual, on the 5th of Muḥarram, A. H. 664 (A. D. 1265, Oct. 17), when he was 95 years old; but the immediately following remark, that he survived by 35 years Kuṭb-aldin Bakhtiyār Kāki (who died the 14th of Rabi'-alawwal, A. H. 633), would rather point to A. H. 668, the date given in the preceding work. As ta'rikh, however, appears فريد الله شد (= 664). Both order and names of the five sons and three daughters of Ganj-i-shakar are the same as in the Maṭlūb-altālībīn, except that the first is called here (probably more correctly) Shaikh Naṣir-aldin, known as Naṣr-allāh; but according to the جواهر فریدی—a statement which the author of this work has apparently adopted—the five sons were: (a) Shihāb-aldin Ganj-i-'ilm, (b) Nizām-aldin Shahid, (c) Badr-aldin Sulaimān, (d) Shaikh Ya'qūb, (e) 'Abdallāh, who died very young; Shaikh Naṣr-allāh was, according to this authority, only a stepson (ريب). The proper order of Ganj-i-shakar's three daughters, according to the same authority, is: Bibi Fātimah, Bibi Sharifah, and Bibi Mastūrah, who became the wife of Shaikh 'Umar Šūfi Fārūki and the mother of Shaikh 'Izz-aldin (so on fol. 186^a, last line, whereas on fol. 165^b, line 7, he is called 'Adud-aldin, and in the Maṭlūb-altālībīn, 16th maṭlab, No. 12 in the list of pupils: 'Aziz-aldin). Ganj-i-shakar's wife was a daughter of Sultān Ghiyāth-aldin Balbau (see the Maṭlūb-altālībīn, 9th maṭlab).

Ganj-i-shakar's grandchildren: I. Sons of Shaikh Shihāb-aldin Ganj-i-'ilm: (a) Shaikh Husām-aldin, (b) Shaikh 'Abd-alḥamid, (c) Shaikh Mas'ūd, (d) Shaikh Muḥammad, (e) Shaikh 'Alishir, (f) Shaikh Jamshid. II. Sons of Shaikh Nizām-aldin: (a) 'Adud-aldin, known as Shaikh Ibrāhīm, father of Shaikh Nūr-aldin (called in the Maṭlūb-altālībīn: 'Aziz-aldin), the father of Khwājah 'Adud-aldin, who had again three sons: Khwājah Badr-aldin, Khwājah Rukn-aldin, and Shaikh Khwājah; (b) Khwājah 'Alī, the father of Shaikh Sālār, Shaikh Nūr-aldin, Shaikh Yahyā, and Shaikh Khusrāu.

III. Sons and daughters of Shaikh Badr-aldin Sulaimān: A. Issue of his wife, Bibi Malkū (ملكو), the daughter of Kādi Abū Muslim: (a) Shaikh Muḥammad 'Alā-aldin Mauj-i-daryā, who was for 50, or even 54 years, his father's Kḥalīfah, and had two sons: Shaikh Mu'izz-aldin and Shaikh 'Alam-aldin; the list of lineal descendants of Mauj-i-daryā goes down to Shaikh Tāj-aldin Maḥmūd, who died the 17th of Šafar, A. H. 1019 (A. D. 1610, May 11), 85 years old, a short time after the death of his son Shaikh Faḥd-allāh (died, 55 years old, the 25th of Dhū-al-ḥijjah, A. H. 1018 = A. D. 1610, March 21), in whose place he had appointed his grandson, Shaikh Ibrāhīm, Faḥd-allāh's son. Shaikh Ibrāhīm had four sons: Shaikh Muḥammad (died A. H. 1024, the 18th of Muḥarram = A. D. 1615, Feb. 17), Shaikh Ilāh-bakhsb, Shaikh Ghulam Muḥammad, and Shaikh Jān Muḥammad; (b) Shaikh Muḥammad Shahid; (c) Shaikh Maḥmūd; (d) Shaikh Tāj-aldin; (e) Bibi 'Illat; (f) Bibi Šafiyah; (g) Bibi Zainab; (h) Bibi Raḳīyyah. B. Issue of his wife, Bibi Hājirān: (a) Shaikh Maudūd, (b) Shaikh Ahmad, (c) a daughter, whose name is not mentioned. IV. Sons and daughter of Shaikh Ya'qūb: (a) Khwājah 'Adud-aldin (called in the Maṭlūb-altālībīn: A'azz-aldin), (b) Khwājah Kādi, (c) Bibi 'Izzat. V.

Sons of Shaikh Naṣir-aldin or Naṣr-allāh: (a) Khwājah Bāyazid, (b) Khwājah Nīmat-allāh, (c) Khwājah 'Abd-allāh, (d) Khwājah Karīm-aldin, (e) Khwājah Ibrāhim, (f) Khwājah 'Abd-alraṣhid (a Maulānā Kamāl-aldin, who appears as Shaikh Naṣir-aldin's son in the Maṭlūb-altālibin, is not mentioned here at all).

18. Shaikh Najib-aldin Mutawakkil (see above in the Siyar-al'arifin, No. 10, and the Maṭlūb-altālibin, 5th maṭlab), the brother and Khalifah of the preceding Shaikh, on fol. 189^a. He died the 9th of Ramadān, A. H. 669 (A. D. 1271, April 21), at Dihli, in the reign of Ghiyāth-aldin Balban.

19. Shaikh Jamāl-aldin Hānsawī, with his real name Ahmad, died during Farid-aldin Ganj-i-shakar's lifetime, on fol. 191^a. Shaikh Abūbakr Tūsi Haidari Kalandar and Shaikh Ḥusām-aldin of Andipat (انديپت) were among his companions and disciples; his son was Shaikh Burhān-aldin, the father of Shaikh Kuṭb-aldin Munawwar (one of Nizām-aldin Auliya's Khalifas, see the Maṭlūb-altālibin, 16th maṭlab, No. 3 in the list of Khalifas).

20. Shaikh Badr-aldin Ishāk bin 'Alī bin Ishāk, of Dihli, pupil, Khalifah, and son-in-law of Farid-aldin Ganj-i-shakar (see the Maṭlūb-altālibin, 15th maṭlab, No. 1), on fol. 194^a.

21. Shaikh Nizām-ahkāk wa-aldin Muḥammad bin Ahmad bin 'Alī albukhārī (see a different statement in the Safinat-alauliyyā, No. 114, and the Maṭlūb-altālibin), with the honorary epithets of Sulṭān-almashāyikh and Nizām-alauliyyā, on fol. 196^a. His paternal as well as his maternal grandfather, Khwājah 'Alī and Khwājah 'Arab, came from Bukhārā, stayed some time in Lāhūr, and settled then in Badā'ūn; both were descendants of the Khalif 'Alī bin Abī Tālib, their respective genealogies being: (a) Khwājah 'Alī bin Sayyid 'Abdallāh bin Sayyid Husain bin Sayyid 'Alī bin Sayyid Ahmad bin Sayyid Abī 'Abdallāh bin Sayyid 'Alī Aṣghar bin Sayyid Ja'far bin Imām 'Alī Hādī bin Imām Muḥammad Jawād bin Imām 'Alī Ridā bin Imām Mūsā Kāẓim, etc.; (b) Khwājah 'Arab bin Sayyid Abū-almafākhīr bin Sayyid Muḥammad Aṭhar, one of the Khalifas of 'Abd-alkādir Jilānī, and son of the same Sayyid Husain bin Sayyid 'Alī, who appears as grandfather of Khwājah 'Alī, above.

22. Shaikh Naṣir-aldin Maḥmūd C'irāgh of Dihli, son of Shaikh Yahyā Audhī (see the Safinat-alauliyyā, No. 116, and the Maṭlūb-altālibin, 16th maṭlab, No. 1 in the list of Khalifas), on fol. 246^a. His prominent disciples and Khalifas were: (a) Sayyid Muḥammad Gisūdarāz bin Sayyid Yūsuf alḥasanī aldihlawī, born in Dihli, the 4th of Rajab, A. H. 720 = A. D. 1320, August 10 (the usual date is 721, see Rieu i. p. 347), died at Gulbarga, 105 years old, A. H. 825 (A. D. 1422), in the reign, as is stated here, of Sulṭān Firūzshāh Ghiyāth-aldin bin Muḥammadshāh (more correctly: Ahmad-khān, see above, No. 449 in this Cat.) bin Shāh 'Alā-aldin Bahmanī (who died in Shawwāl, A. H. 825; Rien, loc. cit., fixes Gisūdarāz' death on the 16th of Dhū-alka'dah of that year, soon after the accession of Sulṭān Ahmadshāh I); his spiritual successor was his grandson, Mīr Sayyid Yad-allāh, and among the latter's successors was the poet Shaikh Rizq-allāh, with the takhalluṣ Mush-tāqī in his Persian and that of Rājan in his Hindūstānī poems, born A. H. 897 (A. D. 1492), died the 20th of

Rabī'-alawwal, A. H. 989 (A. D. 1581, April 24), according to the ta'rikh مشتاق حقم, 92 years old. Other pupils and Khalifas of Gisūdarāz were Shaikh Abū-alfath 'Alā-aldin Kuraishī, the author of a تكميل on syntax and a مشاهدہ on Sūfism, and Gisūdarāz' own son, Shaikh 'Alā-aldin, the father of the renowned Shaikh Ṣadr-aldin Hakim. (b) Sayyid Muḥammad ibn Sayyid Ja'far Makki, author of the بحر المعاني on Sūfism, of a رساله در بيان روح, of another risālah, styled ببحر الانساب, and of the ببحر نکات; he lived from the time of Sulṭān Muḥammad Tughluq (reigned A. H. 725-752 = A. D. 1325-1351) to that of Sulṭān Bahlūl (reigned A. H. 854-894 = A. D. 1450-1489), and reached an age of more than 100 years; (c) Maulānā Khwājagī, the spiritual teacher of Kādi Shihāb-aldin; (d) Shaikh Ṣadr-aldin Hakim (different from the Shaikh of the same name, mentioned above as one of Gisūdarāz' Khalifas); (e) Kādi 'Abd-almuktadir ibn Kādi Rukn-aldin alshariḥi alkandi, author of Arabic kaṣidas and ghazals, and of a counterpart to the لامية العجم; (f) Kādi Maḥmūd سيماوی, the spiritual teacher of Khwājah Ikhtiyār-aldin 'Umar Īrīcī, died A. H. 809, the 14th of Muḥarram (A. D. 1406, July 1); (g) Kādi Fakhr-aldin بجلوری, also pupil and Khalifah of Nizām-aldin Auliyyā; (h) Khwājah Khānūn of Gwāliyyār (here spelt گوالیری), one of the later Khalifas of Naṣir-aldin Maḥmūd, pupil of Khwājah Husain Nāgūri, and Pir of Shaikh Nizām-aldin Nārnauli, whose tuition the great Sulṭān Akbar enjoyed; (i) Sayyid Jalāl-aldin Bukhārī, son of Sayyid Ahmad Kabīr, and brother of Sayyid Ṣadr-aldin Rājū Kattāl of Bukhārā (died A. H. 827 = A. D. 1424), with the epithet of Makhdūm-i-Jahāniyān (Safinat-alauliyyā, No. 157; Siyar-al'arifin, No. 13), pupil of Shaikh Rukn-aldin Abū-alfath Kuraishī ibn Shaikh Ṣadr-aldin ibn Shaikh Bahā-aldin Zakariyyā Multānī, and friend of Imām Abū 'Abdallāh Yāfi'i; his sayings are collected in the خزائن جلالی, among his disciples and Khalifas are mentioned: (a) Shaikh Yūsuf Budh of Īrīcī, who was also a pupil of Ikhtiyār-aldin (see above) and of Ṣadr-aldin Rājū Kattāl, and translated Muḥammad Ghazālī's منهاج العابدین into Persian (died A. H. 834 = A. D. 1430, 1431); another of Jalāl-aldin Bukhārī's pupils, whose name is not given, translated into Persian the تكملة روض الرباعين by 'Abdallāh Yāfi'i (the same which is described above in No. 643 of this Cat.); (b) Shaikh Kiwām-aldin, the spiritual guide of Shaikh Sārang, who was originally one of the Amirs of Sulṭān Firūzshāh, and founded the city of Sārangpūr, but afterwards renounced the world, performed the pilgrimage, and was for some time a pupil of Shaikh Yūsuf Īrīcī; (c) Shaikh Sirāj-aldin Sūkhta; (d) Sayyid Burhān-aldin Kuṭb-i-'ālam, grandson of Jalāl-aldin Bukhārī and father of Shāh-i-manjhan, with the epithet of Shāh 'Ālam; he died in Ahmadābād, the 8th of Dhū-alhijjah, A. H. 857 (A. D. 1453, Dec. 10); Shāh 'Ālam died A. H. 880 (A. D. 1475, 1476). (j) Shaikh Fath-allāh Audhī, Khalifah of Shaikh Ṣadr-aldin Hakim (mentioned under d), and spiritual guide of Shaikh Darwish Kāsim Audhī Dihlawī, the author of a risālah, styled آداب السالكين; (k) Shaikh Abū-alfath Jaunpūri, pupil of

his grandfather Kâdî 'Abd-almuktadir (mentioned under *e*), and author of excellent Arabic *kašidas* as well as of Persian poetry, born the 14th of Muharram, A. H. 772 (A. D. 1370, August 8), died the 23rd of Rabi'-alawwal, A. H. 858 (A. D. 1454, March 23).

23. Shaikh Sirāj-al-din 'Uthmān, known as Akhi Sirāj, one of the most renowned successors of Nizām-al-din Auliya, on fol. 291^b (see the *Maṭlūb-altālibin*, 16th maṭlab, No. 10 in the list of Khalifas), whose spiritual successor was Shaikh 'Alā-al-din bin As'ad Lāhūrī Bangālī; the son, pupil, and Khalifah of the latter was Shāh Nūr-al-din Kuṭb-i-ālam, author of *مکتوبات*, full of deep thoughts, and father of Shaikh Rif'at-al-din and Shaikh Anwar. One of the prominent disciples of Shaikh 'Alā-al-din Bangālī was Sayyid Ashraf Jahāngir (Simnānī, as we learn from fol. 360^a, l. 3, and Rieu i. p. 361^a; died A. H. 840 = A. D. 1436, 1437), who travelled in company with Sayyid 'Alī Hamadānī, and took 'Alā-al-din as Pir when he came to India; he was also contemporary with Kâdî Shihāb-al-din Daulatābādī, and a friend of Shāh Madār (who also died A. H. 840, see Rieu, loc. cit.); his discourses were collected in a volume, which bore the title of *لطائف اشرفی*, see the list of authorities above. A renowned pupil and Khalifah of Shaikh Nūr-al-din Kuṭb-i-ālam was Shaikh Husām-al-din of Mānikpūr (see the *Maṭlūb-altālibin*, 16th maṭlab, Nos. 11-13 in the list of Khalifas), whose sayings and discourses were collected in the *رفیق العارفين*. Husām-al-din's chief disciple and Khalifah was Rāji Hāmidshāh, the father of Rāji Sayyid Nūr, and the spiritual guide of Shaikh Hasan Ṭāhir of Jaunpūr, who wrote the Sūfic work *مفتاح الفيض*, and died in Dihli, the 24th of Rabi'-alawwal, A. H. 909 (A. D. 1503, September 16). Hasan Ṭāhir was the friend of Maulānā Ilāhdād (or as the name is pointed here distinctly: *آلهداد*) of Jaunpūr, the commentator of the *كافية* and the *هداية*, and the Pir of Shaikh Ma'rūf of Jaunpūr, whose pupil was Shaikh Nizām-al-din of Amptah (or Ompta in Bangālāh, here spelt both *امپته* and *امپته*, see fol. 303^a, last line, and fol. 303^b, l. 13), who died A. H. 981 (A. D. 1573, 1574).

Other renowned Khalifas and disciples of Nizām-al-din Auliya (added here to the chapter on Sirāj-al-din 'Uthmān) were: (a) Shaikh Kuṭb-al-din Munawwar bin Shaikh Burhān-al-din bin Shaikh Jamāl-al-din Hānsawī, see No. 19, above. His son was Shaikh Nūr-al-din, and his chief Khalifah Sayyid Taj-al-din Shīrsuwār; (b) Shaikh Shihāb-al-din Imām (see the *Maṭlūb-altālibin*, 16th maṭlab, No. 9 in the list of Khalifas), whose son was Shaikh Rukn-al-din. A pupil of the latter was the poet Mas'ūd-i-Bakk (died A. H. 800 = A. D. 1397, 1398, comp. Bodleian Catal., No. 856, and A. Sprenger, Catal., p. 486), with his original name Shirkhān, a relative of Sultān Firūz of Dihli, author of a diwān and various Sūfic works, for instance, the *تمهيدات*, similar to 'Ain-alkudāt Hamadānī's (died A. H. 525 = A. D. 1130, 1131, or 533 = A. D. 1138, 1139) *تمهيدات*, the *عارفين*, which is divided into fourteen *كشف* (the fourteenth of which, on the soul, *في بيان حقيقة الروح*, is quoted here in full), and others; (c) Shaikh Husām-al-din Mūltānī (see the *Maṭlūb-altālibin*, 16th maṭlab, No. 4 in the list of Khalifas), who entered into Nizām-al-din's tuition

together with Maulānā Jamāl-al-din Nuṣratkhānī and Maulānā Sharaf-al-din, and died in Patan (i. e. Pākpatan) in the same year in which Sultān Muḥammad Tughluq ordered the inhabitants of Dihli to remove to Diwgir (Deogiri, as it is called in Elphinstone, History of India, 5th ed., p. 408); (d) Shaikh Fakhr-al-din Zarāwī (see the *Maṭlūb-altālibin*, 16th maṭlab, No. 5 in the list of Khalifas) or Zarādī, as it appears to be spelt here, who visited Shaikh Mu'in-al-din in Ajmīr, and Shaikh Farid-al-din Ganj-i-shakar in Ajwadhan; at the time of the removal of the inhabitants of Dihli to Diwgir he went on a pilgrimage to Makkah, thence to Baghdād, and, finally, longing for his old home, Dihli, he started on his return voyage to India; but his ship was lost, and he perished with it; (e) Maulānā Fakhr-al-din Marwazī (perhaps identical with No. 6 in the list of Nizām-al-din's pupils, in the 16th maṭlab of the *Maṭlūb-altālibin*, called there Fakhr-al-din Rūzi or Rūzanī); (f) Maulānā 'Alā-al-din Nailī (so distinctly pointed), who is called 'Alā-al-din 'Alī, see No. 6 in the above list of Khalifas; (g) Shaikh Burhān-al-din Ghariḥ, usually called Burhān-i-Auliya (see above, No. 7 in the list of Khalifas), died a few years after Nizām-al-din; (h) Maulānā 'Alī Shāh Jāndār, author of the *خلاصة اللطائف*; (i) Sayyid Muḥammad bin Mubārak bin Muḥammad al-Kirmānī, author of the *سير الاوليا*; (j) Maulānā Shams-al-din Yahyā (called Shams-al-din Muḥammad bin Yahyā in the *Maṭlūb-altālibin*, 16th maṭlab, No. 2 in the list of Khalifas); (k) Kâdî Muḥyi-al-din Kāshānī (see the above maṭlab, No. 2 in the list of pupils), died before Nizām-al-din; (l) Maulānā Wajih-al-din Yūsuf (see the above maṭlab, No. 8 in the list of Khalifas, where he is called Yūsuf II); (m) Amīr Khusrau, the poet, died the 18th of Shawwāl, A. H. 725 (A. D. 1325, September 27); (n) Amīr Hasan bin 'Alā-i-Sanjari Dihlawī, the poet and collector of the *فوائد الفوائد*, or sayings and discourses of Shaikh Nizām-al-din; (o) Khwājah Shams-al-din, here called a nephew of Amīr Khusrau (but see the *Maṭlūb-altālibin*, loc. cit., No. 21 in the list of pupils); (p) Khwājah Diyā-al-din Baranī (ib., No. 19); one of his works, mentioned here, is the *حسرت نامه*, or book of regret, an extract of which is given.

24. Kuṭb-i-abdāl Shaikh 'Alā-al-din 'Alī bin Ahmad Šābir, pupil of Farid-al-din Ganj-i-shakar, on fol. 320^b. The Akhbār-alakhyār (see No. 640 in this Cat.) represent him as nephew and son-in-law of Farid-al-din, but that statement is not corroborated by any of the detailed accounts of that Shaikh's family, both in the present work and in the *Maṭlūb-altālibin*. He died before Nizām-al-din, the 13th of Rabi'-alawwal, A. H. 690 (A. D. 1291, March 16).

25. Shaikh Shams-al-din Turk Pānipatī, the Khalifah of the preceding Shaikh, on fol. 325^a. He was the son of Khwājah Ahmad Buzurg ibn Khwājah 'Abd-almu'min, a descendant of Khwājah Ahmad Yasawī (see the *Safinat-alauliyā*, No. 75), who traced his genealogy back to Muḥammad Hanifah bin 'Alī Murtaḍā, and dwelt for a long time in Turkistān and Transoxania, in pursuit of Sūfic lore, before he came to India and chose 'Alā-al-din 'Alī Šābir as his spiritual guide. He died in Pānipat, the 19th of Sha'bān, but the year of his death is not known; he was contemporary with Shaikh Naṣir-al-din Maḥmūd Audhī, who died A. H. 757 (A. D. 1356), i. e.

the great Maḥmūd Ġirāgh of Dihlī, who died A. H. 757, 18th of Ramaḍān (A. D. 1356, Sept. 14), see No. 22, above.

26. Shaikh Jalāl-alḥaqq-wa-al-din Pānīpatī, with his real name, Muḥammad bin Mu'izz-al-din Khwājah Maḥmūd, the Khalīfah of the preceding Shaikh, on fol. 328^b. His father Maḥmūd traces his origin back to the Khalīf 'Uthmān bin 'Affān, by the following chain of ancestors: Karīm-al-din Khwājah Ya'qūb (Maḥmūd's father) bin Jamīl-al-din Khwājah 'Isā bin Majd-al-din Khwājah Isma'il bin Sharaf-al-din Khwājah Muḥammad bin Badr-al-din Khwājah Abūbakr bin Šadr-al-din Khwājah 'Alī bin Shams-al-din Khwājah 'Uthmān bin Najm-al-din Khwājah 'Abdallāh bin Shihāb-al-din Khwājah 'Abd-al-raḥmān II bin Zain-al-din Khwājah 'Abd-al-'aziz al-sarakhsī bin Fakhr-al-din Khwājah Khālīd bin Diyā-al-din Khwājah Walīd bin Kuṭb-al-din Khwājah 'Abd-al-'aziz al-kabīr bin Rukn-al-din Khwājah 'Abd-al-raḥmān al-kabīr bin 'Alā-al-din Khwājah 'Abdallāh II bin 'Alam-al-din Khwājah 'Abd-al-'aziz bin Ḥusām-al-din Khwājah 'Abdallāh Kabir bin Imām-al-din Ḥaḍrat Khwājah 'Umar bin Amir-al-mu'minīn Imām-al-muttakīn Ḥabīb-al-raḥmān Ḥaḍrat 'Uthmān bin 'Affān. The year of Jalāl-al-din's death is not known; he was contemporary with Sulṭān Maḥmūd bin Muḥammad bin Firūzshāh, who died, after a reign of twenty years and two months, the 5th of Dhū-alḥa'dah, A. H. 815 (A. D. 1413, February 6). His five sons were: (a) Khwājah 'Abd-alḥādīr, (b) Khwājah Ibrāhīm, (c) Khwājah Shiblī, (d) Khwājah Karīm-al-din, (e) Khwājah 'Abd-alwāḥid. Shaikh 'Abd-alṣamad Sunāmī (سنامی), one of his principal Khalīfas, collected his ملفوظات, or sayings.

27. Makhdūm Shaikh (or Shāh) Aḥmad 'Abd-alḥaqq of Radaulī, the principal Khalīfah of the preceding Shaikh, on fol. 333^a. His grandfather, Shaikh Dā'ūd, who traced his origin back to the Khalīf 'Umar, had left his native town Balkh during the devastation under Hūlāgūkhān, and came to India, where he settled, in Sulṭān 'Alā-al-din Khiljī's reign (A. H. 695-715 = A. D. 1296-1316), in Radaulī, near Audh, and became a pupil of Shaikh Naṣīr-al-din Maḥmūd Ġirāgh (see No. 22, above). His son was Shaikh 'Umar, who again had two sons: Shaikh Taqī-al-din and Shaikh Aḥmad 'Abd-alḥaqq. The latter chose Jalāl-al-din Pānīpatī as his spiritual guide. He afterwards spent some time in Sunām, where he lived in the house of an excellent female devotee, Fātimah; then went back to Pānīpat, and, not finding his master there, to Badā'ūn, in the very year when Timūr invaded India and fought the battle of Dihlī with Sulṭān Maḥmūd, the grandson of Firūzshāh, who took refuge in Gujarāt (Rabī' al-thānī, A. H. 801 = A. D. 1398, December, to 1399, January); from Badā'ūn Aḥmad 'Abd-alḥaqq betook himself to Bhakhar, later on again to Pānīpat, to enjoy once more Jalāl-al-din's tuition, and after his Pir's death to Bangālah, where he met with Shaikh Nūr Kuṭb-i-'ālam (see No. 23, above). He finally returned to his native place Radaulī, and died the 15th of Jumādā-al-thānī, A. H. 837 (A. D. 1434, January 27), 120 years old (ta'rikh: عارف حَق احمد عبد الحق بنحق). Among his disciples the most prominent were: (a) Shaikh Bakhtiyār; (b) Shaikh Mukhlis with his two sons, Bahrām and Shams-al-din; (c) Shaikh Naṣīr-al-din and his younger brother, Shaikh Kidwat-al-din, sons of Shaikh Badr-al-din Ġishti.

28. Makhdūm Shaikh 'Ārif, son and Khalīfah of the preceding Shaikh, on fol. 350^a. He married Umm Kulthūm, the daughter of Shaikh Nūr-al-din (the Khalīfah of Sayyid Mūsā), and begat two daughters, the second of whom was married to Shaikh 'Abd-alkuddūs, and one son (the immediately following Shaikh). He was 50 years head of the order, after the death of his father, but the exact date of his demise is not given anywhere.

29. Shaikh Muḥammad bin 'Ārif bin Aḥmad 'Abd-alḥaqq, son and Khalīfah of the preceding Shaikh, on fol. 353^a. His son was Shaikh-i-Anliyā, known as Shaikh Budh, the father of Shaikh Pir and Shaikh Maṣṣūr. Maṣṣūr's son was Shaikh 'Ālam, Shaikh Pir's son was Shaikh Kuṭb-al-din, who healed one of Sulṭān Akbar's Amīrs, Raḥmatkhān, who was also his disciple, from a dangerous illness, by offering twenty years of his own life for that of the Amir, an offer which God accepted. Kuṭb-al-din's son and successor was Shaikh Ḥamid, who died the 2nd of Jumādā-al-awwal, A. H. 1032 (A. D. 1623, March 4), in Jahāngīr's reign; his Khalīfah was Shaikh 'Abd-alraḥmān Ġishti, the author of the مرآة الأسرار (completed A. H. 1065 = A. D. 1655, see on this work and some of the before-mentioned Shaikhs, Rieu i. p. 359 sq.), the اواراد چشتیه and other works.

30. Kuṭb-al-'ālam Shaikh 'Abd-alkuddūs (or alḥaddūs) bin Shaikh Isma'il Gangū'i alḥanafī (see the Safinat-al-aliyā, No. 118), on fol. 359^a. He was the pupil, brother-in-law, and Khalīfah of the preceding Shaikh, but got besides an investiture from almost all the Khānwādas or Šūfic branches; his grandfather was Shaikh Šafī-al-din Ḥanafī, one of the Khalīfas of Sayyid Ashraf Jahāngīr Simnāni (see No. 23, above). Shaikh 'Abd-alkuddūs spent thirty-five years in Radaulī, left that place in A. H. 896 (A. D. 1491), in the beginning of the reign of Sulṭān Sikandar bin Bahlūl Lūdi (A. H. 894-923 = A. D. 1489-1517), at the suggestion of 'Umarkhān Kāsi, one of the Sulṭān's Amīrs and a pupil of himself, and went to Shāhābād, near Dihlī, where he stayed another thirty-five years. When in A. H. 932 (A. D. 1525, 1526) Bābar defeated and killed Sulṭān Ibrāhīm bin Sikandar bin Bahlūl Lūdi (A. H. 923-932 = A. D. 1517-1526), and sacked Shāhābād, 'Abd-alkuddūs betook himself to Gangū, where he spent fourteen years more, and died the 23rd of Jumādā-alākhar, A. H. 944 (A. D. 1537, November 27), or according to less trustworthy authorities, A. H. 945, 84 years old; he must consequently have been born A. H. 860 (A. D. 1456). Among his numerous sons particularly prominent were Shaikh Ḥamid-al-din, born A. H. 886 (A. D. 1481, 1482), and Rukn-al-din, the author of the لطائف قدسی, born A. H. 897, the 5th of Jumādā-alawwal (A. D. 1492, March 5), and father of Shaikh 'Aziz-allāh. His eight principal Khalīfas were: (a) Shaikh Jalāl-al-din Thānisari, see below; (b) Shaikh 'Abd-alḥafūr A'zampūrī, father of Shaikh Abū Ishāq and Shaikh Aḥmad Sirāj-al-'arīfin; (c) Khidrkhān, known as Shaikh Khān, of Jaunpūr; (d) Shaikh 'Abd-al-'aziz of Kairāna; (e) Shaikh 'Abd-alsattār Sahāranpūrī (who died A. H. 905 = A. D. 1499, 1500, see Rieu iii. p. 890^b); (f) Shaikh 'Abd-alahād, father of Shaikh Aḥmad Sirhindī; (g) Mīr Sayyid Rafī'al-din Akbarābādī; (h) Shaikh 'Abd-alraḥmān.

31. Shaikh Jalāl-almillāh wa-aldin bin Maḥmūd alfarūqī althānisari, the principal pupil and Khalifah of the preceding Shaikh (see the Safinat-alauliyā, No. 119), on fol. 384^b. He was originally of Balkh, and traced, both on father's and mother's side, his pedigree back to the second Khalif 'Umar Fārūk. He died the 14th or 24th of Dhū-alḥijjah, A. H. 989 (A. D. 1582, January 9 or 19), in the same year in which he had been honoured in Thānisar by the visit of the emperor Akbar (who was on the march to the Panjāb, to quell the rebellion of his brother Mirzā Muḥammad Ḥakim, the viceroy of Kābul), the prime-minister Abū-alfadl, and his brother, the poet Faḍl. The chronogram of his death, however, given here as سر دفتر اوليا, would fix the Shaikh's death in A. H. 992; but, says the author of this work, two or three years more or less in a ta'rikh is an admissible licence (زیادتی و کمئی دو سه). As he was ninety-five years old at the time of his death, he must have been born A. H. 894 (A. D. 1489). His six principal Khalifas were: (a) Shaikh Nizām-aldin Thānisari, see below; (b) Shaikh 'Abd-alshakūr, his elder brother and father of Shaikh Nizām-aldin; (c) Kādi Sālim of Kairāna; (d) Shaikh Mūsā; (e) Shaikh 'Isā; (f) Mir Sayyid Fāḍil, native of Tūhāna, commonly called Ḥadrat Mir.

32. Shaikh Nizām-aldin bin 'Abd-alshakūr alfarūqī althānisari albalakhi, nephew, son-in-law, and Khalifah of the preceding Shaikh, on fol. 393^a. When towards the end of A. H. 1014 (A. D. 1606), the first year of Jahāngir's reign, this emperor's rebellious son, Sulṭān Khusrau, fled from Akbarābād and passed through Thānisar, he called upon Shaikh Nizām-aldin, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A. H. 1035 or 1036 (A. D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irāqī's Lama'at (comp. Bodleian Cat., No. 1254), the شرح لمعات مکی and the شرح لمعات مدنی, the former written in Makkah, the latter in Madīnah. Other works of his are the رسالۃ ریاض القدس and حقیقۃ در بیان هفت بطن وجود, a commentary on the last two جُزُ of the Qurān. Among the contemporaries of Nizām-aldin, Shaikh Nizām Nārnauli is mentioned, with whom the former had frequent intercourse. Nizām-aldin's two most prominent sons were Shaikh Muḥammad Sa'id, who returned to Thānisar, the original home of his family, and 'Abd-alḥakḥ, who settled in Karnāl. Nizām-aldin's fourteen principal Khalifas were: (a) Shaikh Abū Sa'id Gangū'i, see below; (b) Shaikh Ḥusain Bhūhari (بهومری), whose spiritual successor was Shaikh Walī Muḥammad of Nārnaul; (c) Shaikh Pāyanda of بنور, a place not far from سهرند (i. e. Sirhind); (d) Mir Sayyid Ilāh-bakhsh Lāhūrī, whose principal pupil and successor was Shaikh Muḥammad Mirzā; (e) Shaikh 'Abd-alkarīm Lāhūrī, the author of a Persian commentary on the فصوص الحکم; (f) Shaikh Ilāhdād Lāhūrī; (g) Shaikh Dūst Muḥammad Ṣūfi Lāhūrī; (h) Shaikh Muṣṭafā;

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(i) Shaikh 'Abd-alfattāh; (j) Shaikh 'Abd-alraḥmān Kashmiri, who lived in Lāhūr; (k) Sayyid Kāsim Burhānpūri; (l) Kādi 'Abd-alḥayy, son of Kādi Sālim of Kairāna; (m) Shaikh Ṣādiq Burhānpūri; (n) Shaikh Fathī, whose successor was Shaikh Isma'il Akbarābādi.

33. Shaikh Abū Sa'id Gangū'i alḥanafī, the Khalifah of the preceding Shaikh, on fol. 408^a. He was a grandson both of 'Abd-alkuddūs Gangū'i (No. 30) and of Jalāl-aldin Thānisari (No. 31), his mother being a daughter of the latter Shaikh. He went after his Pir Nizām-aldin (No. 32) to Balkh, and afterwards returned to Gangū. The date of his death is unknown. His five principal Khalifas were: (a) Shaikh Muḥammad Ṣādiq Gangū'i, see below; (b) Shaikh Ibrāhīm Rāmpūri, one of whose Khalifas was Pir Muḥammad Junāidi; (c) Shaikh Muḥibb-allāh Ṣadrpūri, died in Ilāhābād the 9th of Rajab, A. H. 1058 (A. D. 1648, July 30); in his اجوبہ و اسولہ, which are quoted here at length, he gives his discussions on Ṣūfī topics with a great dervish, or according to other authorities, with prince Dārā Shukh; his son was Shaikh Tāj-aldin; (d) Shaikh Ibrāhīm Sahāranpūri; (e) Shaikh Khwājāh Pānīpati.

34. Shaikh Muḥammad Ṣādiq bin Shaikh Fath-allāh Gangū'i, nephew and Khalifah of the preceding Shaikh, on fol. 422^a. He died the 18th of Muḥarram, but the year of his death is unknown. His eight principal Khalifas were: (a) His eldest son, Shaikh Dā'ūd, see below; (b) His younger son, Shaikh Muḥammad Gangū'i; (c) Shaikh Ibrāhīm Murādābādi, the father of Shaikh Abū Sa'id; (d) Shaikh 'Abd-alsubḥān Sahāranpūri; (e) Shaikh 'Abd-aljalil Ilāhābādi, author of a risālah در بیان اذکار و اشغال; his son and Khalifah was Shaikh Ghulām Mulyi-aldin; (f) Shaikh Jamāl; (g) Shaikh Mubārak; (h) Shaikh Yūsuf, died in Sāmānah.

35. Shaikh Dā'ūd, eldest son, pupil and Khalifah of the preceding Shaikh, on fol. 435^a. In A. H. 1068 (A. D. 1658), when 'Alamgir ascended the throne in Shāhjahānābād Dillī, the Shaikh was calumniated before him, and consequently summoned to Dillī; but he was fully acquitted. He died the 6th of Ramaḍān (year not known), but his anniversary is celebrated the 19th of Sha'bān. His five principal Khalifas were: (a) Shaikh Saundhā, see below; (b) Shaikh Bulāqī (بلاقى) Kaithali; (c) Shaikh Gharīb-allāh bin Sayyid 'Abd-alrasūl of Kairāna, a foster-brother of the author of the سیر الاقطاب (see Rieu i. p. 358^b); (d) Shaikh Abū-alma'ālī, who lived at انبہتہ, in the district of Sahāranpūr; (e) 'Abd-alkādir of سنور.

36. Shaikh Saundhā (سوندها) b'n Shaikh 'Abd-almu'min Safidūnī (Safidūn is not far from Pānīpat), the principal Khalifah of the preceding Shaikh, on fol. 445^b. He lived 96 years, the first part of which he spent in his Pir, Shaikh Dā'ūd's company, the second in Bhūhar, the last in Safidūn, the original home of his family. In A. H. 1111 (A. D. 1699, 1700), he invested the author of this work, Shaikh Muḥammad Akram, with the garment of the Khalifah, and appointed him his spiritual successor. His four chief companions and disciples were: (a) Shaikh Muḥammad 'Alī, the father of the author, see below; (b) Shaikh Pir Muḥammad of تہانہ;

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(c) Shaikh 'Uthmān of كرنال (Karnāl?); (d) Shaikh Muḥammad Ṣādiq of Kaithal.

37. Shaikh Ilāhbakhsh alḥanafī albarāsawī, the grandfather of the author, on fol. 475^a. He was the son of Shaikh Isma'īl bin Shaikh Bahā-aldin bin Shaikh Faṭḥ-allāh bin Shaikh Ṣadr-aldin, who traced his pedigree back to Abū Ḥanīfah Kūfī (Safinat-alauliyā, No. 21), and the Khalīfah of Shāh Mīr Lāhūrī. His wife was Bibi Rābi'ah, who bore him three sons: (a) Shaikh 'Abd-alrahīm, who died young; (b) Shaikh Sharaf-allāh, the father of Shaikh 'Abd-almajīd, and Shaikh 'Abd-alkarīm; (c) Shaikh Muḥammad 'Alī, the father of the author.

38. Shaikh Muḥammad 'Alī bin Shaikh Ilāhbakhsh, on fol. 478^a. He was the friend and disciple of Shaikh Saundhā (see above), and married Jān Bibi, the daughter of Shaikh Muḥammad Ishāq Anṣārī, a descendant of that Abū Ayyūb Anṣārī in whose house in Madīnah the prophet stayed after his flight from Makkah. He died A. H. 1127, the 7th of Jumādā-alākhār (A. D. 1715, June 10), and left two sons: Muḥammad Akram, the author of this book, and Muḥammad 'Abdallāh.

Beginning: الحمد لله كاشف الأحوال على أرباب
المجاهدات و جاعلهم والهيمن في مقام القرب الخ

The copy is not dated, and is probably the author's autograph. A small portion of fol. 1^b, and the larger part of fol. 2, torn away. The proper order of ff. 288-294 is: 288, 293, 290-292, 289, 294. Bibliotheca Leydeniana.

No. 2705, ff. 481, ll. 17; Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

655

Raudat-alauliyā (روضة الاوليا).

A short compendium or Unmūzaj on the great Saints of India, especially of the Dakhan, compiled by Ghulām 'Alī Āzād alḥusainī alwāsītī albalgrāmī, the author of the famous tadhkiras مآثر الكرام, etc. (see further below, No. 682 sq.), in A. H. 1161 (A. D. 1748), see fol. 22^a, last line but two. It gives biographical accounts of ten great Shaikhs, the last of whom is the author himself, and is apparently the basis on which he wrote in A. H. 1166 (A. D. 1753) his larger works on the Shaikhs, learned men, and poets of Balgrām and India in general. The first biography is that of Shaikh Burhān-aldin Muḥammad bin Maḥmūd bin Nāṣir, commonly called Algharīb alḥānsawī (الغريب الهانسوي).

Beginning: نحمدك يا من تقدست ذاته عن شوائب
الامكان وتجلت صفاته في مراتب الاكوان ونصلى ونسلم
على حبيبك الخ

At the end of the short sketch of the author's life (relating his various travels and his pilgrimage to Makkah and Madīnah in A. H. 1150-52 = A. D. 1737-1740) a qaṣīdah by the same is added: قصيدة در بیان

شجره بزرگان روضه منوره قدس الله اسرارهم

Beginning:

زبان خامه مشکین کند بنام خدا
بیان سلسله اولیاء روضه ادا

No. 1814, ff. 1-23^a, ll. 21; clear Nasta'lik; size, 9½ in. by 5½ in.

d. Persian Poets.

656

Tadhkirat-alshu'arā (تذکرة الشعرا).

The well-known biography of Persian poets by Daulatshāh bin 'Alā-aldaulah Bakhtishāh (according to W. Pertsch: *ibn Bakhtishāh*) of Samarkand, who completed this work A. H. 892 (A. D. 1487), and dedicated it to Mīr 'Alī Shir. Hammer's 'Schöne Redekünste Persiens' are principally based on it. It is divided into a muḥaddimah, seven ṭabaḳāt, and a khātimah, comp. Notices et Extr. iv. p. 220 sq., where the full list of biographies is given; Bodleian Cat., Nos. 348-359; Rieu i. p. 364; W. Pertsch, Berlin Catal., p. 597 sq.; A. Sprenger, Catal., p. 7 sq.; Cat. des MSS. et Xyl., p. 308 sq.; G. Flügel ii. p. 366 sq.; J. Aumer, p. 1; H. Khalfa ii. p. 262, No. 2819; Dorn, Das asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130 sq.; Rosen, Persian MSS., p. 160, etc. On the various articles of this work, translated into European languages, see W. Pertsch, loc. cit. A Turkish translation of it, entitled سفینه الشعرا, appeared in Constantinople, A. H. 1259. Daulatshāh died A. H. 900 (A. D. 1494, 1495).

This copy, excellently written and comparatively old, begins, on fol. 1^b: تعمیدی که شاهباز بلند پرواز اندیشه
بسیاجت (بساحت و فضای کبریای
other copies) آن طیران الخ. Muḥaddimah, on fol. 11^a.

Tabaḳah I (beginning with Rūdagi), on fol. 17^b; II (beginning with Azrakī), on fol. 38^b; III (beginning with Nizāmi), on fol. 64^a; IV (beginning with Farīd-aldin 'Aṭṭār), on fol. 88^a; V (beginning with 'Imād Fakih), on fol. 118^a; VI (beginning with Sayyid Ni-mat-allāh of Kūhistān), on fol. 155^a; VII (beginning with Amīr Shāhī), on fol. 197^a. Khātimah (beginning with Jāmi), on fol. 223^a. In the text itself only the third ṭabaḳah is marked by a special heading; all the others have been determined both by the index on ff. 10^a-11^a and a comparison with the following copies.

Dated the 9th of Rajab, A. H. 960 (A. D. 1553, June 21). Bibliotheca Leydeniana.

No. 2753, ff. 246, ll. 17; Naskhi; size, 8½ in. by 6½ in.

657

Another copy of the same.

Another excellent copy of Daulatshāh's tadhkirah, dated the 15th of Muḥarram, A. H. 1095 (A. D. 1684, Jan. 3). Muḥaddimah, on fol. 10^b. Tabaḳah I, on fol. 16^b; II, on fol. 42^a; III, on fol. 71^a; IV, on fol. 102^a; V, on fol. 136^a; VI, on fol. 175^b; VII, on fol. 216^b. Khātimah, on fol. 243^b. Worm-eaten. The proper order of the leaves is: ff. 1-151, 154-209, 152, 153, 210-266.

No. 2730, ff. 266, ll. 17; clear and distinct Nasta'lik; size, 9½ in. by 5½ in.

658

The same.

This copy, considerably older than the preceding one, is somewhat damaged on the first pages.

Dated the 8th of Dhū-alḥijjah, A. H. 1028 (A. D. 1619, Nov. 16).

No. 2337, ff. 420, ll. 15; Nasta'lik; size, 6½ in. by 3½ in.

659

The same.

This copy is likewise injured in many places, especially in the corners, and worm-eaten. It is dated the 5th of Rabi'-alawwal, in the 49th year (of 'Ālamgīr? that would be A. H. 1117 = A. D. 1705, June 27).

No. 809, ff. 290, ll. 17; careless and rude Nasta'lik; only the first twenty-six leaves supplied by another, careful hand, on more modern paper; size, 8½ in. by 4½ in.

660

The same.

An excellent copy, not dated.

No. 2539, ff. 65-420, ll. 15; very clear and distinct Nasta'lik; size, 10½ in. by 7½ in.

661

The same.

No date. The *sixth* ṭabākah begins here, on fol. 201^a (طبقه سادس), with Kamāl Khujandī; the usual beginning (viz. with Ni'mat-allāh Kūhistānī) is found here on fol. 206^a.

No. 401, ff. 304, ll. 16; legible, but very incorrect Nasta'lik; ff. 1 and 2 supplied later; size, 9½ in. by 5½ in.

662

A defective copy of the same.

This excellent copy, written in the tenth or eleventh century of the Hijrah, breaks off towards the end of the *sixth* ṭabākah, in the biography of Bābā Saudā'i of Abiward, who flourished under Shāhrukh, on fol. 242^b. The last words: ... ترا محنت جانى قربان agree with the preceding copy, fol. 259^b, line 4 ab infra. Muḥaddimah, on fol. 12^a. Ṭabākah I, on fol. 18^b; II, on fol. 45^b; III, on fol. 76^a (heading omitted); IV, on fol. 108^b; V, on fol. 145^b; VI, on fol. 191^b (only headed طبقه, and beginning with کهبتهانى (!), i. e. correctly: Ni'mat-allāh Kūhistānī). The last four pages (ff. 243 and 244), written by another hand, contain (a) the end of Jāmi's شرح فصوص الحکم, i. e. the نقد النصوص, a commentary on Muḥyi-aldīn Muḥammad bin 'Alī al 'Arabī's (died A. H. 638 = A. D. 1240, 1241) نقش الفصوص, an extract from the same Arabic author's larger mystical work, the فصوص الحکم (comp. Bodleian Cat., Nos. 894, 9, and 976, and W. Pertsch, Berlin Cat., p. 274), and (b) another small prose-tract on mystical matters, beginning: الها ملكا پادشاهما قبله دل مارا بتشریف رب اشرف لی صدری در اشعه آفتاب الخ.

No. 3206, ff. 244, ll. 15 (ll. 19 on the last four pages); excellent Nasta'lik; illuminated frontispiece; size, 8½ in. by 4¾ in.

663

A still more defective copy of the same.

This copy is incomplete both at the beginning and end.

It opens abruptly in the introduction, thus: خندق... جهت رسول گفته بود بدو بخشید الخ corresponding to

the preceding copy (No. 3206), fol. 6^a, l. 8, and breaks off in the beginning of the *sixth* ṭabākah with these words: ... تصرف و تخت حکم او درآمد گویند که در یورش corresponding to fol. 194^a, l. 3 ab infra, in the same copy.

No. 400, ff. 181, ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

664

Majālis-alnafā'is (مجالس النفائس).

The Caghatāi original of Mir 'Alī Shir Nawā'i's biography of Persian poets, composed A. H. 896 (A. D. 1491), comp. Rieu, Turkish Cat., p. 273; W. Pertsch, Berlin Turkish Cat., p. 313; G. Flügel, ii. p. 373; Paris Cat., pp. 297, 331, and 333; J. Aumer, Türkische Handschriften, No. 148; Cat. des MSS. et Xyl., No. 553, etc.; Hammer, Handschriften, pp. 326-330; Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 11 sq., etc.; Biography of Nawā'i, and French translation of the seventh majlis by Belin, Journal Asiatique, 5^e série, tom. xvii. p. 175 sq.; extracts from the third majlis in Berezin's Chrestomathie Turque, p. 146 sq. A Persian translation of this work by Fakhri of Harāt, the author of the جواهر العجائب (see Bodleian Cat., No. 362), entitled جواهر لطائف نامه and composed about A. H. 927 (A. D. 1521), is described in Rieu i. p. 366; a later Persian version by Shāh 'Alī is mentioned in Rieu, Turkish Cat., p. 274^a. Mir 'Alī Shir died in Jumādā II, A. H. 906 (A. D. 1501, beginning of January).

Beginning: یوز حمد آنکا کیم یساب جهان بستانی ایلاب الخ.

The title appears on fol. 3^b, last line. The work is divided into eight Majlis, viz.:

1. Poets who died in the author's lifetime, but were never personally known to him, beginning with Kāsim-i-Anwār, on fol. 5^b. The heading is omitted.

2. Contemporary poets, who were personally known to him, but died before the composition of this work, i. e. A. H. 896, on fol. 18^b, beginning with Sharaf-aldīn 'Alī Yazdi.

3. Contemporary Shaikhs and poets, personally known to him, and still alive at the time of the composition of this work, on fol. 46^a, last line, beginning with Jāmi.

4. Fuḍalā, or men of letters, who composed occasionally verses, on fol. 66^b, first line, beginning with Pahlawān Muḥammad.

5. Noblemen of Khurāsān, who excelled in poetical composition, on fol. 84^b, beginning with Daulatshāh.

6. Poets and ingenious men of other countries, on fol. 89^b, beginning with Aḥmad Hājibeg.

7. Poetry and witticisms of Sultāns and princes, on fol. 97^a, beginning with Amir Timūr Gūrgān.

8. Sayings in prose and verse of Nawā'i's patron, Sultān Husain (reigned A. H. 873-911 = A. D. 1469-1506), on fol. 101^b.

No. 2507, ff. 1-110, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

665

Tuhfa-i-Sāmī (تحفه سامی).

Biographies of Persian poets from the end of the

ninth century of the Hijrah to the middle of the tenth, a kind of continuation to Daulatshāh's and Nawā'i's *tadhkiras*, by the prince Sām Mirzā, son of Shāh Ismā'il, who was born A. H. 923 (A. D. 1517), and put to death A. H. 984 (A. D. 1576), see Rieu i. p. 367 sq.; W. Pertsch, Berlin Catal., p. 600 sq.; G. Flügel ii. p. 367; A. Sprenger, Catal., p. 12; J. Aumer, p. 1; Krafft, p. 126; and especially De Sacy in *Notices et Extraits*, iv. pp. 273-308, where a full list of the biographies has been given, and O. Frank, *Morgenländische Handschriften der kgl. Hofbibliothek in München*, p. 34 and Anhang. It was composed A. H. 957 (A. D. 1550), and divided into seven *ṣahīfas*, see Rieu and Pertsch, loc. cit. This copy contains (as far as it is possible to count the single items, several names being omitted) 579 biographies.

Beginning: لله الحمد قبل كل كلام - بصفات الجلال والاکرام
حمد او تاج تارك سخن است - صدر هر نامه نو و کهن
است الخ

No date.

No. 2570, ff. 153, ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5 in.

666

Another copy of the same.

This copy, transcribed by Bāki Muḥammad Ḥāfiẓ Nūr of Andakhud, but likewise not dated, is much shorter than the preceding one, and more like an abridgment of the original work, containing only 474 biographies.

Beginning the same as in the preceding copy.

No. 601, ff. 73, ll. 19; clear Nasta'liq; size, 9½ in. by 6½ in.

667

Khulāṣat-alash'ār wa Zubdat-alafkār (خلاصة الاشعار و زبدة الافکار).

The famous *tadhkirah* of Persian poets by Taqī-al-dīn Kāshī, who was born about A. H. 946 (A. D. 1539, 1540), and completed the four volumes which form the main portion of this work in A. H. 985 (A. D. 1577, 1578). An appendix on contemporary poets he added in A. H. 993 (A. D. 1585). A revised and amplified edition he published in A. H. 1016 (A. D. 1607, 1608). An abridgment of this second edition, in which the poetical specimens are omitted, is contained in this copy, and it agrees upon the whole so well with that in Sprenger's Catal., p. 15 sq., that it will be only necessary to point out the slight differences which exist between both. That the author was engaged in the compilation of this second edition already in A. H. 997 (A. D. 1589), we learn from fol. 1100^b, l. 12, where this date appears, preceded by the usual words حالا 'now, that.' Comp. on this important work, Bland, in *Journal of the Royal Asiatic Society*, ix. p. 126; A. Sprenger, Catal., pp. 13-46; W. Pertsch, Berlin Cat., p. 610 sq.

Beginning: جواهر حمد و ثنائی که مفرح قلوب اصحاب
دین مبین و مفتاح ابواب صدور ارباب متین الخ

The work is divided into a *muḥaddimah*, four *ṣaṣhs*, four *rukus*, the *fourth* of which is wanting in this copy,

and a *khātimah*, subdivided into twelve *ṣaṣhs*. It is dedicated to Shāh Tahmāsp (who died A. H. 984 = A. D. 1576), see fol. 4^a, l. 3; title, on fol. 8^b; index, on ff. 9^a-12^b; *Munājāt*, on fol. 12^b.

Muḥaddimah on the utility of such a *tadhkirah*, on fol. 13^b.

Four ṣaṣhs on mystical lore: *first* (در بیان ایجاد عشق) و معرفت آنکه عشق ازلیست و این محبت از جانب در تعریف فضیلت عشق), on fol. 17^a; *second* (و مذهب کسانی که مذاق را عشق نام نهاده اند الخ), on fol. 27^b; *third* (در تقسیم عشق بمجاز و حقیقت و شرائط), on fol. 31^b; *fourth* (در شرائط), on fol. 56^b.

Extracts from 'Alī's Arabic *dīwān* (اختیارات اشعار), on fol. 73^b.

Rukn I (comprising the *first* and *second* *mujallad* of the whole work), on fol. 110^a. Fifty-four ancient *kaṣīdah*-writers from the time of Sabuktāgin to the eighth century (the numbers quoted in the following instances are those in A. Sprenger, Catal., p. 15 sq.).

10. The poet's name appears here distinctly as Abū Maṣṣūr Kaṭarān Ajālī *alurmawī* (on fol. 192^a).

17. The name is spelt here thus: 'Abd-alwāsi' bin 'Abd-aljāmi' (الجامع) bin 'Umar bin al-Rabī' aljabālī alsultānī (on fol. 229^a).

35. Here is distinctly written *Shufurwah* (on fol. 339^b).

42. Najīb-al-dīn *Jarḥādḥānī* (on fol. 382^b).

This *rukṇ* is dated the 21st of Ramaḍān, A. H. 1038 (A. D. 1629, May 14).

Rukn II (comprising the *third* *mujallad*), on fol. 454^a. Forty-two *ghazal*-writers and later *kaṣīdah*-writers from the eighth century to the beginning of the ninth; the first is Sa'dī of Shīrāz.

80. 'Izz-al-dīn *Karkhī* (on fol. 586^a).

88. Najm-al-dīn bin Muḥammad bin Zangī (on fol. 627^a).

89. Muẓaffar Harawī, died A. H. 782 (both dates of Sprenger's copy are confounded here; there is first 82 and then 20, written before 700, on fol. 636^b).

This *rukṇ* is dated the 5th of Dhū-alḥaḍah, A. H. 1038 (A. D. 1629, June 26).

Rukn III (comprising the *fourth* *mujallad*), on fol. 691^b. Forty-nine modern poets of the ninth and a few of the tenth century.

114. Badr-al-dīn Shāshī, died A. H. 854 (here again appear both dates و ثمانمائه و سبعمائه, on fol. 791^a).

130. Amir *Yādgārbeg* Saifi (on fol. 862^a).

132. Shaikh *Walī* Kalandar (on fol. 866^b).

139. Sayyid Ashraf, died A. H. 854 (on fol. 875^b).

141. Here spelt فصای سمرقندی (on fol. 879^b).

145. Looks, both in index and text, as *Fand'i* (on fol. 889^a).

This *rukṇ* is dated Muḥarram, A. H. 1039 (A. D. 1629, August-September).

Rukn IV (comprising the *fifth* *mujallad*) is missing.

Besides the poets quoted above, some others have a different spelling in the text, but in the index those agree with Sprenger.

Khâtimah: Contemporary poets, in twelve *asls*, beginning, on fol. 890^b: حمد و سپاس بی عدد آفریدگار: را سزد که نفس ناطقه را معدن الخ

Asl I, in two *fasls*: Poets of Kāshān. *First fasl*, on fol. 899^a; *second fasl*, on fol. 969^b.

252. Here spelt *Kiyām*-aldin Muḥammad (on fol. 907^a).

266. *Shujā*'-aldin Ghādanfar (on fol. 936^v).

272. Maulānā *Faḍl* instead of Afḍal (on fol. 945^b).

300–301. Between these two *one* poet more is found in our copy, viz. *Maulānā 'Abdī* (so to be read instead of *عبدل*) *Sākīnī*, died A. H. 965 = A. D. 1557, 1558 (on fol. 980^b).

Asl II, in two *fasls*: Poets of Iṣfahān. *First fasl*, on fol. 981^v; *second*, on fol. 1015^a.

303. Ḥairatī is called here *Ḥuznī* (حزنی, on fol. 987^b).

312. Here called Shāhaki *Zamānī* (of Zamān, in the district of Iṣfahān, on fol. 1007^a).

313. Ākā Malik *Ma'rāf* (on fol. 1008^a).

322. *Abū Ṭālib* (on fol. 1016^a).

339–340. Between both *one* poet more is found, viz. *Maulānā Ḥurīmī* (حریمی), died A. H. 968 = A. D. 1560, 1561 (on fol. 1023^a).

340. Maulānā Kāsim *Zārī* (on fol. 1023^a).

Asl III: Poets of Kumm and neighbourhood, on fol. 1029^a.

356–357. Between both *Maulānā Mashrabi* (on fol. 1037^b).

Asl IV: Poets of Sāwa and environs, on fol. 1048^b.

367. Called here *Sāzanī* (on fol. 1050^b).

Asl V: Poets of Kāzwin, on fol. 1055^a.

379. Precedes here 378 (on fol. 1060^b).

381. Mirzā *Sulaimān* (on fol. 1062^b).

386–394 are found here in the following order: 391, 392, 386, 388, 389, 393, 390, 387, 394 (on ff. 1066^b–1069^b); between 387 and 394 appears another poet, not found in Sprenger, viz. *Imām Kulibeg Fusānī* (still alive in the author's time, on fol. 1068^b).

Asl VI: Poets of Gilān, on fol. 1071^b.

406. Precedes here 405 (on fol. 1076^a).

411 is wanting here.

Asl VII: Poets of Tabrīz and Adharbaijān, on fol. 1081^a.

429. Called here Ḥasanbeg *Ajrī* (on fol. 1089^a).

434. Ḥakim *Abū Ṭālib* (on fol. 1093^a).

436. *Ṣāhibeg* (صبی بیگ, on fol. 1094^b).

437. Mir Ḥusain *Sahwī* (on fol. 1099^b).

Asl VIII: Poets of Yazd and Kirmān, in two *fasls*, *first*, on fol. 1107^b; *second*, on fol. 1121^b.

461. Maulānā Ḥusain *Kāmī* (on fol. 1115^a).

474. Here: Maulānā *Ghubārī* (غباری, on fol. 1123^b).

480 is wanting here.

482. *Dākhilī* instead of Dakhli (on fol. 1136^b).

485. Faīdī is called here by a strange mistake *Fahmī* (on fol. 1137^b).

487. Heading is omitted here.

After 489 (Maẓharī, on fol. 1157^b) a lacuna; the next poet on fol. 1159^a is *Maulānā Nāṭiq*, corresponding to Sprenger's Nuṭqi (No. 498). Consequently the end of the *eighth Asl* and the beginning of *Asl IX*, Poets of Shīrāz, are missing here.

508–511, 515–517, 520 and 521. All the headings are omitted here.

Asl X: Poets of Hamadān and environs (heading omitted), on fol. 1167^b.

523–526. Headings omitted.

527. Ākā Bābā *Darkī* (المتخلص بدرکی, on fol. 1171^b).

528–534. Headings omitted. After 534 another poet, not found in Sprenger, viz. *Mir 'Aḳil* (on fol. 1181^a).

First appendix (لاحقه): Poets of Baghdād (heading omitted, on fol. 1183^a).

538–544. Headings omitted.

Second appendix: Poets of Jarbādḳān, on fol. 1189^b.

547, 548, and 553. Headings omitted.

Third appendix: Poets of Khwānsār, on fol. 1201^b.

557. Here called Maulānā *Ṭaghī* (طاغی, on fol. 1202^a).

558 is wanting here.

560. Heading omitted.

561 is wanting here (see fol. 1205^a).

566. Zulālī appears here in the queer form of زکامی (on fol. 1209^a).

Asl XI: Poets of Rai and Astarābād, in two *fasls*, *first*, on fol. 1212^a; *second*, on fol. 1224^b.

569 and 576. Headings omitted. In the place of 577 appears here *Maulānā Fahmī* (on fol. 1218^a).

578. Here called *Musabbikhān* (مستبب خان, on fol. 1218^b).

579 and 580. Headings omitted.

587. Heading omitted.

Asl XII: Poets of Khurāsān, on fol. 1233^b.

610. The takhalluṣ is here *Dhawāḳī* (ذواقی, on fol. 1245^a).

612 and 613. Headings omitted.

618 appears here as *Maulānā Kamāl* (on fol. 1251^a).

620 and 624–626. Headings omitted.

627. The takhalluṣ is here *Mulāmī* (مدامی, on fol. 1255^b).

630 is wanting here.

634–636. Headings omitted.

637. Here correctly: *Mir Muḥammad Kaskanī*.

638. *Mir 'Alī Kaskanī*, brother of the preceding poet (on fol. 1257^b).

641–642. Between both appears another poet, viz. *Maulānā Fā'ilī* (فائلی, on fol. 1258^a).

643–648. Headings omitted.

650. The takhalluṣ here seems to be *Dardī* (on fol. 1261^a).

651. Heading omitted.

651–652. Between both *Khwājah Kamāl*-aldin, son of Ḥāfiẓ Ḥusain Ṭālib (on fol. 1261^b).

653–654. Headings omitted.

The *tadhkirah* ends on fol. 1264^b. Ff. 1265^b–1347 contain a list of those contemporary poets who sent their poetical specimens to the author after the completion of his work, in *alphabetical order*. It is undoubtedly the same list which Sprenger mentions as forming an appendix to the second edition (see *Catal.*, p. 14), and which W. Pertsch, *Berlin Catal.*, p. 612, wrongly represents as not having been mentioned by Sprenger. Pertsch, *loc. cit.*, enumerates the poets in

full. It begins, as in Pertsch, with *Maulânâ Abû-alḥasan of Abûward*. Bibliotheca Leydeniana.

No. 2561, ff. 1-453, No. 2562, ff. 454-901, No. 2563, ff. 902-1347, ll. 15; very incorrectly written in Nasta'lik; size, 10½ in. by 7¼ in.

668

Khâtima-i-Khulâsat-alash'âr (خاتمة خلاصة الاشعار).

This is undoubtedly the same copy of the Khâtimah or appendix to Taḳī Kāshī's tadhkirah which, according to A. Sprenger, Catal., p. 15, formerly belonged to Mr. Hall, of Banâras, and which was copied in the very year of its completion, viz. A. H. 993, in the month Jumâdâ-althâni (A. D. 1585, June), by 'Abd-alfattâḥ bin Shams-aldin Muḥammad alkāshânî. It represents the first and fuller edition of Taḳī Kāshī's work, with all the poetical extracts, which are not to be found in the more common abridgment of the second edition. The first leaf is missing; a full index on the fly-leaves, and a second index on the last two pages.

The twelve aṣls are found here:

1. Poets of Kāshân (beginning with Muḥtasham), on fol. 3^a.
 2. Poets of Iṣfahân, on fol. 92^a.
 3. Poets of Kumm and neighbourhood, on fol. 144^a.
 4. Poets of Sâwa and environs, on fol. 162^a.
 5. Poets of Kazwîn, on fol. 173^b.
 6. Poets of Gilân, on fol. 180^b.
 7. Poets of Tabriz and adjacent districts, on fol. 186^b.
 8. Poets of Yazd and Kirmân, on fol. 198^b.
 9. Poets of Shirâz, on fol. 230^a.
 10. Poets of Hamadân and environs, on fol. 238^a.
 11. Poets of Rai and neighbouring cities, on fol. 253^a.
 12. Poets of Khurâsân, on fol. 259^a.
- A short conclusion (ذیل), on fol. 309^a.

No. 3112, ff. 310, 4 coll., each ll. 24; clear Nasta'lik; very much worm-eaten throughout; size, 12¼ in. by 7¼ in.

669

Tadhkira-i-Naṣrâbâdî (تذکره نصرآبادی).

Biographies of contemporary poets by Muḥammad Ṭāhir Naṣrâbâdî (or Naṣirâbâdî), who began to compile this work A. H. 1083 (A. D. 1672, 1673), and divided it into a muḥaddimah, five sections (صُف), and a khâtimah. Various copies contain additions up to A. H. 1089 (A. D. 1678), and even to A. H. 1092 (A. D. 1681), comp. Bodleian Catal., No. 373; Rien i. p. 368; W. Pertsch, Berlin Catal., p. 616; A. Sprenger, Catal., pp. 88-108, and Bland, in Journal of the Royal Asiatic Society, ix. pp. 137-140.

Muḥaddimah: Poetry of kings and princes, on fol. 5^a.

Section I: Poetry of the Amîrs, Khâns, and wazîrs of Irân and Hindûstân, on fol. 9^a, in three firḳas or classes.

Section II: Poetry of the Sayyids, Najibs, etc., on fol. 64^a.

Section III: Poetry of wise and learned men, calligraphers, faḳîrs, etc., on fol. 100^b, in three firḳas.

Section IV: Poetry of professional poets in 'Irâḳ, Khurâsân, Transoxania, and Hindûstân, on fol. 142^b (the heading is forgotten here), in three firḳas.

Section V: Poetry of relations of the author himself.

The beginning of this section is not marked. The author's own biography begins on fol. 320^a, last line.

Khâtimah, containing chronograms, logogriphs, riddles, etc., on fol. 328^a.

Beginning: سرسبزی نهال خامه از طراوت النخ.

No. 2565, ff. 376, ll. 17; careless Nasta'lik; size, 10½ in. by 5½ in.

670

Kalimât-alshu'arâ (کلمات الشعرا).

The words of the poets, a tadhkirah of the Persian poets of India, flourishing in the reigns of Jahângîr, Shâhjahân, and 'Âlamgîr, by Mirzâ Muḥammad Afḍal with the takhalluṣ Sarkhwush, who died at Dihlî, A. H. 1127 (A. D. 1715), according to the Khazâna-i-'âmirah (Bodleian Cat., No. 381, 60), or A. H. 1126 (A. D. 1714), according to the Khulâsat-alafkâr (Bodleian Cat., No. 391, 135); even A. H. 1125 (A. D. 1713) is given as date of his death, comp. Rien i. p. 369; W. Pertsch, Berlin Cat., p. 617; Bland, in Journal of the Royal Asiatic Society, ix. p. 168; A. Sprenger, Catal., p. 108 sq., where a detailed account of this tadhkirah is given. The title of the book (see fol. 3^b, l. 6) is a chronogram, giving the date of composition as A. H. 1093 (A. D. 1682). It is arranged alphabetically, and begins (on fol. 3^b) with *Mîr Ilâhî* (who died, according to the Khulâsat-alafkâr, Bodleian Cat., No. 391, 36, A. H. 1060 = A. D. 1650; others give the date of his death as A. H. 1057; 1063, or 1064 = A. D. 1647, 1653, or 1654, see Rien ii. p. 687, iii. p. 1091^b, and A. Sprenger, Catal., p. 436); the last poet is *Mîr Yahyâ Kāshî* (who died A. H. 1074 = A. D. 1663, 1664), on fol. 103^b.

Beginning: سخن جانست و دیگر گفتگو جانان زمن بشنو - اگر هر لحظه جانی تازه خواهی این سخن بشنو.

Dated Dhû-alka'dah, A. H. 1154 (24th year of Muḥammadshâh's reign) = A. D. 1742, January.

No. 2003, ff. 108, ll. 12-13; written for the greater part in Shikasta; size, 6½ in. by 4½ in.

671

Another copy of the same.

Beginning as in the preceding copy; title on fol. 3^b, l. 5.

The first biography, Ilâhî of Hamadân, begins on fol. 3^b; the last, Yahyâ Kāshî, on fol. 126^b, last line.

No date. 12th-13th century of the Hijrah.

No. 3169, ff. 132, ll. 12; Nasta'lik; size, 7¾ in. by 4¾ in.

672

A fragment of the same.

This fragment of the Kalimât-alshu'arâ breaks off on fol. 36^b in the specimens of a poet with the takhalluṣ Sayyid, i.e. Mir Sayyid 'Alî (beginning on fol. 36^a = fol. 51^b in the preceding copy). The last words, گیسو مسلسل را ... correspond to fol. 52^b, l. 4 in the same copy. Ff. 37^b and 38^a contain (in a different handwriting) a few Rekhta ghazals. Bibliotheca Leydeniana.

No. 2773, ff. 1-38, ll. 16; Nasta'lik; size, 8¼ in. by 5½ in.

673

Mirât-alkhayâl (مرآة الخيال).

Biographies of renowned Persian poets and poetesses, by Shirkhân ibn 'Alî Anjadkhân Lûdî, who completed this work in A. H. 1102 (A. D. 1690, 1691), comp. Bodleian Cat., Nos. 374 and 375, where a complete list of the biographies is given; Rieu i. p. 369^b sq.; W. Pertsch, Berlin Cat., p. 618; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142; A. Sprenger, Cat., p. 115, and J. Aumer, p. 3. Printed Calcutta, 1831, and Bareilly, 1848.

Beginning: ای زبند بر زبان نطق سخن سرای را الخ.

The first of the ancient poets is *Rûdagî*, on fol. 10^b; the first of the modern poets *Jâmî*, on fol. 48¹; the *tadhkirah* of the poetesses begins on fol. 217^a.

Dated the 1st of Şafar, A. H. 1147 (the sixteenth year of Muḥammadshâh's reign)=A. D. 1734, July 3.

An index of the whole work is found on the fly-leaves.

No. 2011, ff. 220, ll. 17; unequal Nasta'lik; size, 9 in. by 6½ in.

674

Another copy of the same.

Beginning as in the preceding copy. The *tadhkirah* of poetesses is entirely missing here. No date.

No. 226, ff. 225, ll. 15; Shikasta; many damaged leaves have been carefully mended; size, 8½ in. by 4½ in.

675

Hamisha Bahâr (همیشه بهار).

Eternal Spring, a *tadhkirah* of Persian poets who flourished in India from the time of Jahângir to the accession of Muḥammadshâh (A. H. 1131=A. D. 1719), by a Khatri Kishançand Ikhlâs, who completed this work in A. H. 1136 (A. D. 1723, 1724), see fol. 7^b, ll. penult. and ultim. Compare the complete list of poets in this *tadhkirah* in A. Sprenger, Catal., p. 117 sq.; see also Rieu iii. p. 1086^b.

Beginning, on fol. 5^b: ای ذکر تو کلفروش بازار سخن الخ.

The first poet mentioned in this copy is Mir Ilâhî (see above in No. 670), on fol. 8^a, not, as in Sprenger's list, Amîrkhân Anjâm, who follows here as second, on fol. 9^b; the last is Aḥmad Yârkhân Yaktâ, as in Sprenger. This copy is dated A. H. 1139 (ninth year of Muḥammadshâh's reign), the 9th of Dhû-alka'dah (A. D. 1727, June 28), by Muḥammad Majid, at Shâhjahânâbâd. The remark on the fly-leaf, that it was copied A. H. 1231 (A. D. 1816), is consequently wrong; there are besides seals of former owners, for instance, of Mir Ghulâm, bearing the date A. H. 1222 (A. D. 1807, 1808). The *Hamisha Bahâr* fills ff. 5-173; the first leaves, ff. 1-4, and the last, ff. 174-191, contain various specimens of Persian poetry, mostly in oblique or diagonal lines. On the margin of ff. 5-29 there are additional verses also.

A former owner of this copy was Mr. Hall (Benares, 1851); see, besides, the remark of A. Sprenger, Catal., p. 117, note.

No. 3163, ff. 191, ll. 11 (in the main portion); Shikasta; size, 9½ in. by 5½ in.

676

Tadhkira-i-Nadrat (تذکره ندرت).

A large fragment of a *tadhkirah* of ancient and modern Persian poets, compiled by 'Alî Fîṭrat 'Atâ-allâh, with the *takhalluṣ* *Nadrat*, in the nineteenth year of Muḥammadshâh's reign, A. H. 1149, 1150 (A. D. 1737), see fol. 32^b, margin, ll. 11-12. It is divided into two چمن, seven گلشن, and one حدیقه or خاتمه; the former nine comprising the nine centuries of Persian poetry, from A. H. 200 to 1100 (A. D. 815-1689), the latter dealing with contemporary poets of the twelfth century. Of these ten subdivisions, only five are found in this copy, viz. *Āṣan I*: Poets of the third century, from Rûdagî to 'Umârah, on fol. 33^a; *Āṣan II*: Poets of the fourth century, from Amîr Akâjî (or Aghâjî) to Abû-alfaraj Sijzî, on fol. 33^b; *Gulshan I and II* (not separated here): Poets of the fifth and sixth centuries, from 'Unşuri to Jamâl-aldin 'Abd-alrazzâk of Işfahân, on fol. 34^a, margin; *Gulshan III*: Poets of the seventh century, on fol. 61^a, beginning with Kamâl-aldin Isma'il خلاق المعانی, and breaking off abruptly in the account of Jalâl-aldin Rûmî.

Beginning: ثنای فصاحت پیرا صانعی را سزاست که دندن سین سخن الخ.

Bibliotheca Leydeniana.

No. 2678, ff. 32-71, ll. 17 in the centre, ll. 34 on the margin; Nasta'lik; size, 11½ in. by 7½ in.

677

Tadhkirat-alaḥwâl (تذکره الاحوال).

The autobiography of Shaikh Muḥammad 'Alî Ḥazin, who was born in Işfahân, in Rabi'-althânî, A. H. 1103 (A. D. 1691, December, to 1692, January), and died in Banâras, A. H. 1180 (A. D. 1766). He wrote this account of his life in A. H. 1154 (A. D. 1741), see fol. 159^a, l. 7.

Beginning: نحمدہ و نسالہ التقی و نعتصم بعروة الوثقی و نصلی علی سیدنا المصطفی و آلہ الخ.

The above title is found in Rieu i. p. 372. Other titles, given to this book, are تذکره شیخ محمد علی تأریخ احوال شیخ, in Bodleian Cat., No. 383; حالات شیخ, in A. Sprenger, Catal., p. 141; and علی حزن, on the fly-leaf of this copy. An English translation of it was published by F. C. Belfour, London, 1830; the Persian text by the same, London, 1831.

Dated the 8th of Rabi'-alawwal, A. H. 1227 (A. D. 1812, March 23), at Lucknow, by پیدرو شویر بوتیس عیسوی بن فراسیکو شویر بوتیس, who copied it for مشتر (!) بیلونهری. College of Fort William, 1825.

No. 2141, ff. 1-160, ll. 11; large Nasta'lik; size, 9½ in. by 6½ in.

678

Tadhkirat-almu'ashirin (تذکره المعاصرین).

Biographies of one hundred contemporary poets of

Persia, by the same Shaikh 'Alī Ḥazīn, compiled in India, A.H. 1165 (A.D. 1752); comp. Rieu i. p. 372; W. Pertsch, Berlin Cat., p. 621; Bland, in Journal of the Royal Asiatic Society, ix. p. 147; Garcin de Tassy, Mémoire sur la religion musulmane, p. 112, and A. Sprenger, Catal., pp. 135-141, where the full list of biographies is given.

Beginning: تعالی الله حمد بیچونیکه اوراق پربشان
مجموعه کون و مکانرا برشته ایجاد شیرازه اله

Dated by Muḥammad Anīs (or as he is spelt here) the 29th of the month Sāwan, (ساون), in the year 1213 of the Bangālī (Fasli) era (A.D. 1806, August 13).

Bibliotheca Leydeniana.

No. 2786, ff. 1-72^b, ll. 15; Nasta'liq; size, 8⁵/₈ in. by 6¹/₈ in.

679

Another copy of the same.

Beginning as in the preceding copy. It was transcribed by the same who copied 'Alī Ḥazīn's autobiography (No. 677), and probably in the same year, viz. A.H. 1227 (A.D. 1812).

No. 2141, ff. 161-270, ll. 11; large Nasta'liq; size, 9¹/₈ in. by 6¹/₈ in.

680

Majma'-alnafā'is (مجمع النفائس).

The second half (جلد دوم) of the famous tadhkirah of Persian poets, completed A.H. 1164 (A.D. 1750, 1751), by Sirāj-al-dīn 'Alī Khān Ārzū, who was born A.H. 1101 (A.D. 1690), and died A.H. 1169 (A.D. 1756); comp. A. Sprenger, Catal., p. 132; Bodleian Catal., No. 380. This copy, which is no doubt Mr. Hall's (see A. Sprenger, Catal., p. 134, note), begins with the letter ض, and ends with ی; the first poet mentioned is Dīyā-al-dīn Fārsī. Among the numerous works of Ārzū the most prominent are: سراج اللغة, a glossary of ancient poets; چراغ هدایت, a glossary of modern poets; تنبيه الغافلين, a criticism on Shaikh 'Alī Ḥazīn; غرائب اللغات, a glossary of Hindi words (comp. Rieu ii. p. 501, and iii. pp. 997, 1030, and 1070^b), and خیابان گلستان, a commentary on the Gulistān (Bodleian Cat., No. 725; A. Sprenger, Catal., p. 551).

This copy is one of the oldest we have of Ārzū's work, transcribed from the author's autograph, A.H. 1166 (19th of Jumādā-alawwal, sixth year of Aḥmad-shāh's reign)=A.D. 1753, March 24, by Ārzū's pupil Mir 'Arif-allāh, known as Imām-al-dīn; it came into Kaikubādjang's library, A.H. 1204, 2nd of Rabi'-alawwal (A.D. 1789, December 20).

No. 3116, ff. 344, ll. 17; Nasta'liq, mixed with Shikasta; size, 12¹/₂ in. by 6¹/₈ in.

681

Muntakhab-i-Majma'-alnafā'is (منتخب مجمع النفائس).

An abridgment of 'Alī Khān Ārzū's tadhkirah (منتخب تذکرة خان آرزو), written in the shape of an

album, and likewise identical with the one mentioned by A. Sprenger, Catal., p. 134, at the end of the note.

Ff. 2^a-14^b contain a complete alphabetical index of all the poets quoted in this work. On fol. 15^a the real tadhkirah, or rather the anthology (for the biographical notices are either extremely short or left out altogether), begins with a rubā'i by Bāyazīd Bisṭāmī. On fol. 1^b, a wasoḥt in Rekhta is added.

This copy is dated the 1st of Šafar, A.H. 1243 (=A.D. 1827, August 24, the twenty-second year of Akbarshāh II, the son of Shāh 'Ālam and nominal emperor of Dihli, from A.H. 1221 to 1253=A.D. 1806-1837).

No. 3117, ff. 137, 2 coll., in diagonal lines, with an additional long line between the columns; Nasta'liq, mixed with Shikasta; size, 12 in. by 5¹/₂ in.

682

Maāthir alkirām-i-ta'rikh-i-Balgrām (مآثر الکرام تاریخ بلگرام).

The first volume of the great biographical work on the famous men of Balgrām in Audh and neighbourhood, and those other eminent Indians who were in some way or other connected with that district, by Mir Ghulām 'Alikhān Ḥusaini Wāsiti Balgrāmi, with the takhalluṣ Āzād, who was born in Balgrām, A.H. 1116 (A.D. 1704, 1705), and died towards the end of A.H. 1200 (A.D. 1786, September); comp. on the author, who has been mentioned above as the first editor of the Maāthir-alumarā, in No. 622 sq., and again in No. 655, Rieu i. p. 373; A. Sprenger, Catal., p. 142, and Bland, in Journal of the Royal Asiatic Society, ix. p. 150; and on the مآثر الکرام, Rieu iii. p. 971, and W. Pertsch, Berlin Cat., pp. 566-569, where a full list of the biographies in the second fasl of the work (sixty-seven in the Berlin copy) is given.

The date of composition is A.H. 1166 (A.D. 1753), according to the chronogram ختامه مسک. The Maāthir-alkirām is divided into two fasls, the first dealing with the Fuḳarā or Shaikhs and pious men, the second (beginning on fol. 71^b) with the Fuḍalā or learned men; there are seventy-seven biographies in the former, and seventy-two (five more than in the Berlin copy) in the latter. The author mentions himself in both, see ff. 65^b and 121^a.

Beginning: نسائم المحامد ساریة الى الحمی السرمدی
و ازهار التصلية و التسليم الخ

This copy was sent (according to a note in this MS.) by the author from Aurangābād, to Mr. Richard Johnson, at Haiderābād, through 'Lutchmen-narain' (that is no doubt Lachmi Narāyan, the author of the گل رعنا, a tadhkirah of Persian poets in India, composed A.H. 1181=A.D. 1767, 1768, and a faithful Ghulām or servant of Āzād, see Rieu iii. p. 977), the 1st of March, 1785; 100 rupees were sent in return.

No. 1320, ff. 123, ll. 21; Nasta'liq; size, 9³/₈ in. by 5³/₈ in.

683

Sarw-i-Āzād (سرور آزاد).

The second volume of Mir Ghulām 'Alī Āzād's great

biographical work on the famous men of Balgrām and other parts of India, with the special title of Sarw-i-Āzād, likewise composed A.H. 1166, according to the following three chronograms: نشانده ختم او احسن, آزاد سرو سبز تازه, and تحرير عالي کرد آزاد, see the last page in this copy, and ff. 3^a, ll. 6 and 7, and 158^b, last two lines, in the following copy; compare on this work, A. Sprenger, Catal., p. 143, and Bland, in Journal of the Royal Asiatic Society, ix. p. 151. It is divided, like the first volume, into two fasls: the first comprising 143 biographies of Persian poets; the second (on fol. 155^b), eight biographies of Rekhta poets. At the end of the work, on fol. 165 sq., an extract is given from Mir Ghulām Nabī's (see A. Sprenger, Catal., p. 230, first line sq.) Hindūstāni treatise, انك درين, on the forms of poetry and music, composed A.H. 1154 (A.D. 1741, 1742). A complete index of all biographies on ff. 1^b-4^a.

Beginning, on fol. 5^b: سرمایه حمد نیاز مبدعی که ارواح معانی را با قوالب الفاظ آمیخت و سبعة متعلقة افلاك را از در قدرت آویخت الن.

In the preface of this (*second*) volume the author gives a detailed statement about the composition of the whole work; he says, that after having completed A.H. 1148 (A.D. 1735, 1736) his general tadhkirah of Persian poets, styled يد بيضا (see A. Sprenger, Catal., p. 142), he resolved upon writing a work on the literary men of his native town, which he divided into two volumes, the first to be styled مآثر الكرام الن, and the second آزاد سرو (see fol. 6^b, line 14 sq.).

No date.

No. 1852, ff. 172, ll. 21; Nasta'liq; size, 9½ in. by 5½ in.

684

Another, incomplete, copy of the same.

Beginning as in the preceding copy. *First fasl*, on Persian poets, on fol. 3^a; the *second fasl*, on Hindūstāni poets, is entirely missing here.

Copied A.H. 1265 (A.D. 1849).

No. 3176, ff. 1-158, ll. 17; very distinct Nasta'liq; size, 10¾ in. by 8 in.

685

Khazāna-i-'āmirah (خزانة عامرة).

The best known of all the tadhkiras of Mir Ghulām 'Alī Āzād, styled the 'Royal Treasury,' and composed in A.H. 1176 and 1177 (A.D. 1762, 1763). It contains in alphabetical order 135 of the most renowned ancient and modern poets, comp. Bodleian Catal., No. 381, where a full list of all the biographies is given; Rien i. p. 373, where the twenty-one authorities are enumerated, on which this work is founded; A. Sprenger, Catal., p. 143; Bland, in Journal of the Royal Asiatic Society, ix. pp. 40-43; Elliot, History of India, viii. p. 188; see also No. 490 in this Cat., where extracts from the account of the Marattahs (inserted in this tadhkirah after the tenth biography) are found. A full index on the fly-leaves.

IND. OFF.

Beginning: سرکلام را جیغه حمد صانعی که انسان الن.

This copy was transcribed from the author's autograph, by Muḥammad Ma'rūf bin Muḥammad Būlāki, an inhabitant of Aurangābād, and dated the 16th of Rajab, A.H. 1182 (A.D. 1768, Nov. 26).

No. 2979, ff. 351, ll. 17; distinct Nasta'liq; size, 9¾ in. by 5¾ in.

686

Another copy of the same.

Beginning as in the preceding copy; an index on the fly-leaves. The first and the last three pages rather effaced.

Dated Rabi'-alawwal, A.H. 1193 (A.D. 1779, March, April).

No. 2736, ff. 185, ll. 27; Nasta'liq; size, 9¾ in. by 6¾ in.

687

The same.

Another excellent copy, without a date. Complete index on ff. 1^a-6^a. Beginning of the tadhkirah in the middle of fol. 6^a.

No. 2954, ff. 376, ll. 15; large and distinct Nasta'liq; size, 11¼ in. by 7 in.

688

The same.

No date. Complete index, on ff. 1^b-6^b. Beginning of the tadhkirah on fol. 7^b.

No. 2953, ff. 404, ll. 15; Nasta'liq, by different hands; size, 11¼ in. by 7 in.

689

The same.

No date. Complete index on the fly-leaves.

No. 1824, ff. 1-267, ll. 21; clear Nasta'liq; size, 9½ in. by 5¾ in.

690

The same.

No date. An index on the fly-leaves.

No. 1140, ff. 317, ll. 16-21; unequal Shikasta; size, 9¾ in. by 6½ in.

691

Majmū'a-i-shu'arā (مجموعه شعرا).

Selections from the poems of about 686 Persian poets, by Sirāj-al-din Ḥusainī of Aurangābād, with the takhalluṣ Sirāj, also called دیوان منتخب or rather منتخب دیوانها, which gives as date of completion A.H. 1169 = A.D. 1756 (see fol. 3^a, l. 7). A biography of the author and a list of those poets whose dates of death are mentioned are found in A. Sprenger, Catal., p. 148 sq.

Beginning of the preface, on fol. 1^b: دیباجة کتاب شرح و بیان حمد سخن آفرینی است که فهرست جمیع اسماء صفاتی الن.

A complete index of the poets on ff. 4^b-12^a.

A a

Beginning of the selections (in alphabetical order) on fol. 11^b, with Shafi'ā Athar (who died A. H. 1124 = A. D. 1712). Dated the 12th of Muḥarram, A. H. 1191 (A. D. 1777, February 20), and written for Mir Diyā-aldin Muḥammadkhān. This copy is obviously the same which was formerly in the possession of Mr. Hall, see A. Sprenger, Catal., p. 149, note.

No. 3166, ff. 234, 2 coll., each ll. 13; Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

692

A very large universal biography of Persian poets, with copious extracts, comprising, according to the index on ff. 1^a–17^a, 2200 names, by an anonymous author, without preface and colophon. This big volume, which is (to judge from the blank leaves left between chapters and single names) the first sketch of a tadhkirah only, must have been compiled between A. H. 1170 and 1180 (A. D. 1757–1766), for on fol. 95^a the death of Sirāj-aldin 'Alikhān Ārzū (see Nos. 680 and 681 above) is fixed in A. H. 1170 (contrary to the usual statement), and on fol. 663^b Mir Shams-aldin Fakir, who died, according to A. Sprenger, Catal., p. 394, A. H. 1180 or 1181 (A. D. 1766, 1767), is spoken of as still alive. Perhaps we have got in this copy the very rare—and as yet never met with—تذکرۃ بینظیر, which was compiled A. H. 1172 or 1178 (A. D. 1758, 1759, or 1764, 1765), by Mir 'Abd-alwabbāb Daulatābādī (see A. Sprenger, Catal., p. 144, No. 11). The arrangement is alphabetical; each letter forms a حدیقه, and each حدیقه is subdivided into three گلشن (ancient, middle, and modern poets), the last of which comprises again two چمن (viz. poets of Īrān and Tūrān, and poets of India). The first name on fol. 19^b is Shaikh Abū-alḥasan Kharakānī. As for the old poets in particular, the biographical dates are very incorrect; Kharakānī's death, for example, being fixed in A. H. 352 (instead of A. H. 425), and Nāṣir bin Khusrāu's even in A. H. 119 (!).

No. 2415, ff. 936, 3 coll., ll. 15 in each; written by different hands in Nasta'liq and Shikasta; size, 12 $\frac{1}{2}$ in. by 8 in.

693

Ātashkada (آتشدکه).

The comparatively oldest copy of Hāji Luṭf 'Alibeg Iṣfahānī's famous collection of biographies of Persian poets, styled Ātashkada or the Fire-temple, and compiled during the years A. H. 1174–1193 (A. D. 1760–1779), comp. Bodleian Cat., Nos. 384–386, where a complete list of all the biographies is given; Bland, in Journal of the Royal Asiatic Society, vii. p. 345 sq.; Rien i. p. 375; W. Pertsch, Berlin Cat., p. 624; A. Sprenger, Catal., p. 161, etc. The chapter on the 'royal and princely poets' has been edited by N. Bland, London, 1844; the whole work has been lithographed at Calcutta, A. H. 1249, and at Bombay, A. H. 1277. This copy, by far older than those in the Bodleian Library, the British Museum, and in Berlin, was made by Muḥammad Hasan almūsawī, at Shirāz, for Mirzā Muḥammad, and finished in the month Jumādā-alawwal, A. H. 1196 (A. D. 1782, April–May), only three years after the completion of the original work itself.

Beginning: فروغ آتشدکه دل و زبانۀ اخگر زبان سپاس بیقیاس قدیمی است الخ

Complete index of poets on ff. 3^b–5^b.

First Censer (مجمرة اولی), the older poets, subdivided into—

A flame (شعله), containing royal and princely poets, on fol. 5^b.

A first firebrand (اخگر): the poets of Īrān, in five sparks (شراره): (a) Poets of Ādharhaijān and its dependencies, on fol. 14^b; (b) Poets of Khurāsān, on fol. 29^a; (c) Poets of Tabaristān, Jurjān, Lāhijān, Rasht, and Māzandarān, on fol. 80^a; (d) Poets of 'Irāk-i-'Arab and 'Irāk-i-'Ajam, on fol. 88^b; (e) Poets of Fārs, on fol. 137^a.

A second firebrand: the poets of Tūrān, in three sparks: (a) Poets of Balkh and its dependencies, on fol. 156^b; (b) Poets of Khwārizm, on fol. 162^b; (c) Poets of Transoxania, on fol. 166^a.

A third firebrand: poets of India, in three sparks: (a) Poets of the Dakhan, on fol. 181^b; (b) Poets of Dihli, ib.; (c) Poets of Kashmir, on fol. 184^a, and a lustre (فروغ), containing poetesses, on fol. 184^a.

Second Censer (مجمرة ثانیة), modern and contemporary poets, subdivided into two rays (پرتو), viz.: (a) The modern poets, on fol. 185^b; (b) Khātimah and autobiography of the author himself, with extracts from his own works, on fol. 221^b.

This copy was brought from Persia, 1801.

No. 2929, ff. 244, 4 coll., ll. 25; excellent, but small Nasta'liq, the first two pages splendidly embellished; illuminated frontispiece; magnificent eastern binding; size, 11 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

694

Another copy of the same.

This copy of the Ātashkada was written by the author's own son, 'Alī Muḥammad alshirāzi alburjirdi ابن المرحوم لطفعلی علی محمد شیرازی مسکنًا (البروجردی موطئا), in the reign of Faṭḥ 'Alī Shāh of Persia, and finished in the month Šafar, A. H. 1215 (A. D. 1800, June, July). Index on ff. 3^b–5^b.

First Censer (مجمرة), older poets, on fol. 5^b.

The flame (شعله), on fol. 5^b; first firebrand (اخگر), poets of Īrān, in five sparks (شراره), on ff. 14^a (heading omitted), 28^a, 77^a, 85^a, and 133^a; second firebrand, poets of Tūrān, in three sparks, on ff. 152^a, 157^b (margin), and 161^a (here must be read شرارة ثالثة instead of ثانیة); third firebrand, poets of India, in three sparks, on ff. 175^b (first and second شراره) and 177^b margin (here again شرارة ثالثة to be read instead of ثانیة).

The lustre (فروغ), poetesses, on fol. 178^a.

Second Censer: modern and contemporary poets, on fol. 179^a; Khātimah (author's autobiography, etc.), on fol. 211^b margin.

A geographical index on the fly-leaves at the end of the MS.

No. 3445, ff. 235, 4 coll., each ll. 17, and a fifth on the margin, ll. 34; neat, but very small Nasta'liq; large illuminated frontispiece, the first two pages gorgeously embellished; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

695

Lubb-i-Lubâb (لبّ لباب).

An epitome from the large and well-known tadhkirah *رياض الشعراء*, by 'Alī Kūlikhān, with the takhalluṣ Wālih (which was completed A. H. 1161 = A. D. 1748, comp. Bodleian Cat., Nos. 377 and 378; Rieu i. p. 371; W. Pertsch, Berlin Cat., p. 622 sq.; Bland, in *Journal of the Royal Asiatic Society*, ix. p. 143; A. Sprenger, *Catal.*, p. 132, No. 18, etc.), made by Kāmar-al-dīn 'Alī bin Sanā-allāh alḥusainī alnāṣirī for Mr. Richard Johnson.

This copy is the compiler's autograph, and finished by him the 12th of Rajab, A. H. 1194 (A. D. 1780, July 14), at Lucknow.

Beginning: حمدی منزّه از وصمت انقطاع سزای بارگاه
کلیمی است که آتّه تذکرة للمتّقین نعت کلام الخ

It contains nearly all the same poets, who are quoted in the *رياض*, but much shorter, with a few biographical notices and a few specimens of their poetry; but in spite of its being only an abridgment, it is of some value as the author has made sometimes interesting additions, which are not found in the larger work. It is alphabetically arranged, and begins with Shaikh Abū Sa'īd bin Abū-alkhair.

No. 1013, ff. 236, ll. 15; Shikasta; size, 10½ in. by 6½ in.

696

Khulāṣat-alafkār (خلاصة الافكار).

Perhaps the fullest and most valuable copy extant of Abū Ṭālib ibn Marḥūm (in the Bodleian MS. *Maghfūr*) Hāji Muḥammad Begkhān Tabrizī alishāhānī's (born A. H. 1166 = A. D. 1753, died A. H. 1221 = A. D. 1806) important and rare tadhkirah of Persian poets, compiled in A. H. 1206 and 1207 (A. D. 1791-1793), comp. Bodleian Cat., No. 391, where the complete list of 494 poets is given; Rieu i. p. 378; Bland, in *Journal of the Royal Asiatic Society*, ix. pp. 153-158; A. Sprenger, *Catal.*, p. 163; Elliot, *History of India*, viii. p. 298, etc.; see also Bodleian Cat., No. 1855, where the author's travels in Europe during A. H. 1213-1218 (A. D. 1799-1803) are described under the title of *مسير طالبی فی بلاد افرنجی*, and No. 1994, where his diwān is noticed.

This copy was made, as an English letter inserted in this MS. informs us, by Mr. George Swinton, from the original work, and revised by the author in his own hand, when in Calcutta, 1804, after his return from England. Mr. Swinton gives, besides, the following particulars as to the fate of his copy: 'Having lent it afterwards to the late Dr. Leyden, it passed, with his own books, into the hands of his executors, who sold the Oriental portion of his collection to the Honourable Court of Directors (i. e. of the East India Company), in Leadenhall Street. I had quite lost sight of it until last year, when I accidentally learnt where it was. The Honourable Court were graciously pleased, on my application, to restore it to me, and I thus became once more possessor of a work to which I had attached a peculiar value for the sake of its author, under whom I had studied Persian in London, previously to my

appointment to the Bengal Civil Service. Having now gratified my desire of having it again, I conceive that I cannot more appointedly manifest my regard for the memory of its author, as one of the most enlightened and noble-minded of the natives of India, nor better evince my grateful sense of the Honourable Court's liberality in placing the work at my disposal, than by replacing it on the shelves of their Library for the general benefit of Oriental scholars who, like myself, are admirers of the Persian Muse.'

This letter is dated '29th August, 1851, 4 Athol Crescent, Edinburgh.' The MS. was numbered 53 in the Bibliotheca Leydeniana, and is the same which Mr. Bland has described in No. xi of his valuable paper; the pages containing the description are annexed to this copy.

Beginning, on fol. 1^b: لالی منشور سپاس وستایش
باستحقاق نثار دامن کبریای ناظمی تواند بود الخ

The twenty-eight *Hadīkas*, containing biographies and poetical specimens of 310 poets, begin, on fol. 8^b, with Abū Sa'īd bin Abū-alkhair.

The *ذیل* or appendix, giving specimens of 159 (in Elliot 181: 160) other poets, begins on fol. 328^a; the *Khātimah*, with twenty-four more poets, including the author himself, on fol. 344^b.

The five treatises begin on fol. 366^a: 1. رساله در علم مصطلحات موسیقی (on music), on fol. 366^a. 2. در علم عروض وقافیه (on prosody and rhyme), on fol. 370^b. 3. مختصر در فنون لبّ البیبر (on medicine), on fol. 376^a. 4. (universal history, biography, and geography), on fol. 396^a.

The fifth and last treatise, the longest of all, is subdivided into four bābs, viz.: (a) در تبیین احوال انبیا (the ancient prophets); (b) وقائع خلفاء (the Khalifs), in seven fasls; (c) in seven fasls, on the wise men of Greece and Rome, the companions, etc., of the prophet (صحابه و تابعین), Shaikhs, 'Ulamās, and poets of Islām; (d) the other dynasties of the East, contemporary with and posterior to the 'Abbāside Khalifs; although the historical notices are very short and concise, they abound in many and very correct chronological dates; on fol. 418^b, l. 4 ab infra, for instance, Rūdagi's death is fixed (and no doubt correctly) in A. H. 343 (A. D. 954, 955). This abridgment of universal history, which sometimes appears as a separate work (see Rieu iii. p. 895, and Bland, loc. cit., p. 47), was compiled A. H. 1208 (A. D. 1793, 1794). Beginning of the *Lubb-alsi-yar wa jahānumā*: الحمد لله رب العالمین اما بعد
ابجد خوان دبستان نادانی ابوطالب ابن محمد تبریزی الخ

The chronogram for the commencement of the whole work, viz. 1206, is *یکجا خلاصة الانکار*.

Bibliotheca Leydeniana.

A few leaves (ff. 107-110) are unfortunately quite parched, and consequently almost crumbling to pieces.

No. 2692, ff. 473, ll. 23; small, neat, and very distinct *Nasta'liq*; size, 12½ in. by 8½ in.

697

Another copy of the same.

The list of poets begins on fol. 8^b, and concludes on fol. 320^b. The ذیل or appendix contains only sixteen names in this copy as compared with the 159 or 160 of other copies. The four treatises on ethics, music, prosody, and medical science are entirely missing here; but the fifth, viz. the abridgment of general history, لبّ السیر و جهاننما, in four hâbs, is found here on ff. 322^b-390.

Beginning as in the preceding copy. No date.

No. 3115, ff. 390, ll. 21; clear and distinct Nasta'lik; size, 10 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

e. *Rekhta Poets.*

698

Tadhkira-i-'Alī Ḥusainī Gardizī (تذکره علی حسینی گاردیزی).

A tadhkirah of Rekhta poets, by 'Alī alḥusainī al-gardizī (see fol. 1^b, l. 3 ab infra), compiled in Persian, A. H. 1165 (A. D. 1752), at Dihli, comp. A. Sprenger, Catal., p. 178; Rieu iii. p. 1071; Garcin de Tassy, Littérature Hindoue, etc., 2nd ed. i. p. 523; Journal Asiatique, 5^e série, ii. p. 369. It is arranged alphabetically, and contains, according to the index on ff. 70^b and 71^a, ninety-seven biographies. It begins with Sirāj-al-din 'Alīkhān Ārzū (see above, Nos. 680 and 681), on fol. 3^b, and ends with 'Abd-alwahhāb Yagrū, a pupil of Ābrū, on fol. 70^b, l. 2.

Beginning: ابتدای سخن بحمد سخن آفرینی سزاست که سر لوح نسخه کائنات را الخ

This is the oldest of the India Office copies, dated A. H. 1180 (A. D. 1766, 1767), and belonged formerly to Mr. J. Edward Hall (Benares, 1851), who lent it to Dr. A. Sprenger, as we learn from the latter's Catal., p. 178, note. On ff. 71^b and 72 there is added by another hand the index of some Hindūstānī medical work. A few Rekhta baits, on fol. 1^a.

No. 3168, ff. 1-72, ll. 15; Nasta'lik, written by two different hands (the first on ff. 1-31, the second in the handwriting of the colophon and date on ff. 32-71^a); size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

699

Another copy of the same.

This copy, dated by Mu'in-al-din Bhagalpūri the first of Dhū-alḥijjah, A. H. 1216 (A. D. 1802, April 4), belonged originally to Tipū's library. Later owners of it were: Hāfiẓ Ahmad Kabir, Maulawī Ridā Ḥasan-khān Bahādur, and Mr. J. Edward Hall, who got it from the latter, the 22nd of October, 1848, at Calcutta.

This is the second of the two copies lent by Mr. Hall to Dr. A. Sprenger, see the latter's note in his Catal., loc. cit. The first biography, that of 'Alīkhān Ārzū, begins here on fol. 3^b, last line; the last, that of 'Abd-alwahhāb Yagrū, on fol. 79^b. There is no index in this copy.

Beginning as in the preceding copy.

No. 3170, ff. 79, ll. 13; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

700

The same.

This copy, which contains, according to the index on ff. 32^b and 33^a, 108 poets, was transcribed in Calcutta by امجد (؟ امجد) علی ہندوی in the year 1213 of the Bangālī era (= A. D. 1805, 1806), and begins in the usual way, on fol. 33^b. The author's name appears on fol. 34^a, first line; the first biography ('Alīkhān Ārzū), on fol. 36^a, l. 1; the last (Yagrū), on fol. 118^b.

Bibliotheca Leydeniana.

No. 2452, ff. 32-119, ll. 13; distinct Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

701

Makhzan-i-Nikāt (مخزن نکات).

The most valuable biography and anthology of the earlier Rekhta poets, written in Persian by Muḥammad Kiyām-al-din bin 'Alī, with the takhalluṣ Kā'im of Čandpūr (see title and author's name here on fol. 2^a, ll. 6 and 8), comp. A. Sprenger, Catal., p. 179 (it is one of the authorities used by Sprenger in his most valuable alphabetical list of Rekhta poets). The title is a chronogram, giving as date of composition A. H. 1168 (A. D. 1754, 1755), comp. also fol. 75^a, ll. 3 and 4. The author died A. H. 1210 or 1207 (A. D. 1795, 1796, or 1792, 1793), comp. A. Sprenger, loc. cit.

Beginning: رنگینی کلمات و دلنشین فقرات بحمد سخن پناهی است که بنای الخ

It is divided into three ṭabaḳas (see fol. 2^b, ll. 2 and 3), viz.:

First ṭabaḳah (the older poets, در بیان اشعار شعرای در بیان اشعار شعرای), on fol. 2^b, beginning with Sa'di, on fol. 3^a, and ending with Mir Ja'far, with the takhalluṣ Ja'far, the contemporary of Bidil (see A. Sprenger, Catal., p. 242, l. 21 sq.), on fol. 13^b.

Second ṭabaḳah (the poets of the middle period, در ذکر کلام سخنوران متوسطین), on fol. 14^a, beginning with Shāh Mubārak, with the takhalluṣ Ābrū (A. Sprenger, Catal., p. 196, l. 5 sq.), on fol. 14^b, and ending with the Afghān Kamtarīn (A. Sprenger, Catal., p. 247, l. 18 sq.), on fol. 35^a.

Third ṭabaḳah (the modern poets, در بیان اشعار و احوال شعرای متأخرین), on fol. 35^a, beginning with Mir Shams-al-din Faḳir (A. Sprenger, Catal., p. 223, l. 21 sq.), on fol. 36^a, and ending with Kiyām-al-din 'Alī (bin 'Alī ?) Kā'im, the author of this work.

No date.

No. 3522, ff. 86, ll. 11; clear and distinct Nasta'lik; size, 8 $\frac{1}{4}$ -8 $\frac{3}{4}$ in. by 6 $\frac{1}{8}$ -6 $\frac{3}{8}$ in.

702

'Iyār-alshu'arā (عیار الشعرا).

The touchstone of poets, a very extensive, but utterly uncritical tadhkirah of Rekhta poets, by Khūb Cand bin Bhawānī Cand bin Rāi Salāmatrāi bin 'Ajā'ib Rāi Kāyath, with the takhalluṣ Dhakā (acumen), or, as Sprenger reads, Dhukā (sun), see fol. 2^a, ll. 3 and 4, and fol. 137^a, l. 9, a native of Dihli, who lived in Sikandarābād, and compiled, or at least began to compile, this tadhkirah in A. H. 1208=A. D. 1793, 1794, or 1213=

A.D. 1798, 1799 (according to a rather ambiguous chronogram on fol. 2^b, l. 8), at the request of his teacher Mir Naṣir-al-dīn Naṣir, see fol. 138^a, l. 7. The title appears on fol. 2^b, l. 3. According to A. Sprenger, Catal., pp. 184 and 185, he must have been engaged in this work more than thirty years, since a date as late as A.H. 1247 is found in it. He died A.H. 1262 (A.D. 1846). In the preface, on fol. 2^a, l. 3 ab infra, he mentions his previous work, the *Diwān* ذکا.

Beginning: حمد بیکد داوری را سزد که به کلک قدرت نقش وجود انسان را بر کرسی الخ

The *tadhkirah* is arranged alphabetically, beginning with *Āftāb*, that is, the emperor Shāh 'Ālam, on fol. 2^b.

The author's own biography, with copious extracts from his *Rekhta* poems, begins on fol. 137^a.

No date.

No. 3131, ff. 474, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 9½ in. by 6 in.

703

Gulshan-i-Hind (گلشن هند).

A *tadhkirah* of the most famous *Rekhta* poets, written in Hindūstānī by Mirzā Luṭf, A.H. 1215 (A.D. 1800, 1801), at the request of Mr. Gilchrist (see fol. 2^a, l. 4 ab infra, and fol. 2^b, l. 12).

Beginning: رعنائی اور زیبائی دلبران سخن کو اس زینت آفرین کی حمد سی حاصل ہی الخ

The first poet of this alphabetical *tadhkirah* is *Āftāb*, on fol. 4^a; the last, *Yakrang*, on fol. 195^a.

No date. On the inner side of the binding is an entry from A.H. 1265 (A.D. 1849). Comp. A. Sprenger, Catal., p. 184.

No. 3126, ff. 196, ll. 17; the larger portion is written in Shikasta; ff. 42-79 and 81-104 in large and stiff Nasta'liq; fol. 76^b and parts of fol. 133 left blank; a few pages in diagonal lines; size, 11½ in. by 6½ in.

f. Miscellaneous.

704

Majālis-almu'minīn (مجالس المؤمنین).

Biographies of famous Shī'ites, from the beginning of Islām to the rise of the Safawī dynasty, and the triumph of the Shī'ah faith as the acknowledged state religion in Persia, A.H. 905 (A.D. 1499), composed between A.H. 993-1010 (A.D. 1585-1602), by Nūr-allāh bin Sharif alḥusainī almar'ashī alshūshtarī, and entitled *Majālis-almu'minīn* (see fol. 2^b, ll. 6 and last but one); comp. Bodleian Cat., Nos. 367-370; Rien i. p. 337; W. Pertseh, Berlin Cat., p. 564 sq.; Goldziher, Beiträge zur Literaturgeschichte der Shī'a und der sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D. M. G., vol. 29, p. 676. Printed in Ṭaharān, A.H. 1268.

The work is divided into an introduction (فائده) and twelve sections (مجلس), viz.:

فائده در تحقیق تعریف مطلق شیعه و شیعه امامیه
or the Shī'ah in general and the Imāmiyyah or Ithnā-'ashariyyah sect in special, on fol. 2^b, last line.

مجلس اول در ذکر بعضی از اماکن لطیفه و مواطن شریفه که آنرا با ائمه طاهرين و شیعه با اخلاص ایشان (on places connected with the Shī'ah and the Imāms), on fol. 10^a.

مجلس دوم در بیان طائفه چند که بتشیع مشهور و (on some Shī'ah tribes), on fol. 51^b.

مجلس سوم در ذکر اکابر شیعه از اصحاب حضرت سید (on the great Shī'ites among the Aṣḥāb or companions of the prophet), on fol. 66^a.

مجلس چهارم در ذکر اکابر دین و افاضل مؤمنین از (on the Ṭābi'in or followers of the Aṣḥāb), on fol. 129^a.

مجلس پنجم در ذکر بعضی از اکابر متکلمین و افاضل مفسرین و محدثین و اعظم فقهاء مجتهدین و اعیان (on the great theologians, commentators, traditionists, leading legists, etc., among the Ṭabba' Ṭābi'in, or the second generation after the Aṣḥāb), on fol. 154^a.

مجلس ششم در ذکر جمعی از صوفیان صافی طؤت که نزد (on the Ṣūfis; the heading is incomplete), on fol. 280^b.

مجلس هفتم در ذکر مشاهیر حکماء اسلام و متکلمین اعلام که اکثر ایشان عالم بفروع و اصول شریعت حضرت (on the Ḥakims or philosophers), on fol. 364^a.

مجلس هشتم در ذکر ملوک نامدار و سلاطین کامگار (on the famous Shī'ah kings), on fol. 391^a.

مجلس نهم در ذکر امرای نامدار و سپهسالاران عالی تبار (on the famous Shī'ah Amirs, generals, etc.), on fol. 464^a.

مجلس دهم در ذکر وزرای عظام و کاتبان کرام (on the great Shī'ah Wazirs and secretaries), on fol. 478^b.

مجلس یازدهم در ذکر شعرای عرب که مسند ارباب (on the Arab poets), on fol. 507^a.

مجلس دوازدهم در ذکر شعرای عجم (on the Persian poets), on fol. 545^b.

This last *Majlis* begins with Firdausi (on ff. 545^b-557^a), Asadi (on ff. 557^a-558^a), etc., and ends with Lisāni (on ff. 597^a-598^a).

Beginning, on fol. 1^b: نفعات دلگشای حمد و رشحات جانفزی ثنا که از جهت شمال اعتقاد الخ

The author, Sayyid Nūr-allāh, suffered for his Shī'ah tendencies under the emperor Jahāngir (A.H. 1014-1037=A.D. 1605-1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

No date.

No. 1400, ff. 598, ll. 23; written in unequal Nasta'liq, by different hands; size, 11¼ in. by 7 in.

705

Ṭabakāt-i-Shāhjahāni (طبقات شاهجهانی).

A large collection of succinct biographies of all the great Sayyids, Shaikhs, Saints, Hakims, 'Ulamās, and poets, who flourished from the beginning of Timūr's reign down to the reign of the emperor Shāhjahān, compiled about A. H. 1046 (A. D. 1636, 1637) by Muḥammad Ṣādiq, and dedicated to Shāhjahān (A. H. 1037-1068=A. D. 1627-1658), comp. Rieu iii. p. 1009; Elliot, History of India, vii. p. 133. It is divided into ten ṭabakāt (every one containing three bābs), viz.:

Ṭabakāh I: Famous men in Timūr's reign (A. H. 770-807=A. D. 1369-1405), on fol. 6^a (bāb II, on fol. 23^b; bāb III, on fol. 30^a).

Ṭabakāh II: Famous men, who lived under Mirzā Mirānshāh and died under Sultān Shāhrukh (A. H. 807-850=A. D. 1405-1447), on fol. 40^a (bāb II, on fol. 63^a; bāb III, on fol. 75^b).

Ṭabakāh III: Famous men under Sultān Muḥammad bin Mirzā Mirānshāh and Mirzā Ulughbeg bin Mirzā Shāhrukh (A. H. 850-853=A. D. 1447-1449), on fol. 85^b (bāb II, on fol. 95^a; bāb III, on fol. 102^b).

Ṭabakāh IV: Famous men, who lived and died under Sultān Abū Sa'id Gūrgān (A. H. 854-873=A. D. 1450-1469), on fol. 109^a (bāb II, on fol. 118^a; bāb III, on fol. 124^a).

Ṭabakāh V: Famous men, who lived and died under Mirzā 'Umar Shaikh Bahādur, son of Sultān Abū Sa'id Gūrgān (A. H. 873-899=A. D. 1469-1494), on fol. 133^b (bāb II, on fol. 147^a; bāb III, on fol. 156^b).

Ṭabakāh VI: Famous men under Sultān Bābar (A. H. 900-937=A. D. 1495-1530), on fol. 161^b (bāb II, on fol. 179^b; bāb III, on fol. 187^a).

Ṭabakāh VII: Famous men under Sultān Humāyūn (A. H. 938-963=A. D. 1531-1556), on fol. 192^a (bāb II, on fol. 205^b; bāb III, on fol. 215^b).

Ṭabakāh VIII: Famous men under Sultān Akbar (A. H. 963-1014=A. D. 1556-1605), on fol. 223^b (bāb II, on fol. 261^b; bāb III, on fol. 284^b).

Ṭabakāh IX: Famous men under Sultān Jahāngir (A. H. 1014-1037=A. D. 1605-1627), on fol. 348^a (bāb II, on fol. 369^a; bāb III, on fol. 380^a).

Ṭabakāh X: Famous men, contemporary with Sultān Shāhjahān, from A. H. 1037-1046=A. D. 1627-1636, 1637, on fol. 395^a (bāb II, on fol. 415^b; III, on fol. 424^a).

After fol. 434 two leaves are missing. Worm-eaten and slightly injured throughout.

No date.

Beginning: آغاز سخن بسپاس و ستایش خداوند بی نیاز الخ.

No. 259, ff. 435, ll. 15; Nasta'liq; illuminated heading on fol. 1^b; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

706

The autobiography of a modern Persian, who occupied various positions, in the reign of Fath 'Ali Shāh (A. H. 1212-1250=A. D. 1797-1834), but conceals his name with the greatest care. He was born the 16th

of Jumādā II, A. H. 1197, at Isfahān (A. D. 1783, May 19), see fol. 5^a, ll. 4 and 3 ab infra, and began to note down the events of his life, at the request of some true friends and companions, in the month Dhū-alhijjah, A. H. 1239 (A. D. 1824, August), see fol. 2^b, l. 4 sq. He mentions incidentally his grand-uncle 'Abd-alrahīmkhān (fol. 41^b, l. 6), and three brothers of his, viz. Mirzā 'Ali Akbar, Mirzā 'Ali Ridā, and Fath-allāhkhān (fol. 42^b). If the last-mentioned brother should be identical with Fath-allāhkhān, son of Luṭf 'Alikhān, the last reigning prince of the Zand dynasty (who was defeated, captured, and murdered in A. H. 1209=A. D. 1795), the anonymous author would of course be a son, and probably the youngest son, of that unfortunate ruler also, but الله اعلم!

The biography itself is divided into four bābs, with the following headings:

1. در کیفیت نسب (the author traces his genealogy back to Hāji Kiwām-al-din Shirāzi, a contemporary of Shāh Shujā'ī-i-Muzaffari, A. H. 760-786=A. D. 1359-1384).

2. از زمان ولادت الی اوان مغضوب شدن از سلطان جهانیان (و قتلۀ عالم و عالمیان, on fol. 5^a).

3. در انحراف مزاج مبارک سلطانی و اثبات حقیقت (احکام قصا نظام بادله و براهین عقلیه بتقدیر قادر سبحانی, on fol. 25^a).

4. تفصیل احوال بعد از سیاست و یاسا و اعطاف (زیاده از حد و احصی و الطاف شاهنشاه معدلت گستر, on fol. 38^a).

On fol. 53^a there is inserted a poetical description of the earthquake of Shirāz, some years before the composition of this autobiography, by Mirzā Kūcak, of Shirāz, a famous penman and calligrapher (see Rieu ii. p. 786^b), entitled: مرزا کوچک در باب زلزله شیراز.

On ff. 61^a-139 a historical treatise by the author himself is added, a concise account of old Persian kings, entitled: گفتار در ذکر مختصری از وقایع اوضاع و احوال (ملوک پسندیده شیم عجم کبار چهار طبقه, divided into the customary four ṭabakāt, viz.: 1. Pishdādians, on fol. 61^b; 2. Kayānians, on fol. 80^b; 3. Ashkānians, on fol. 93^b; and 4. Sāsānians, on fol. 101^a).

Beginning of the autobiography, on fol. 1^b: بس بگردید و بگرد روزگار دل دنیا در نبندد هوشیار الخ

Dated the 29th of Ramadān, A. H. 1253 (A. D. 1837, Dec. 27), by Abū-alkāsim bin 'Abd-alridā, of Kāzwin.

No. 3399, olim 16. J. 13, ff. 139, ll. 9; clear Nasta'liq; size, 6 in. by 4 $\frac{3}{8}$ in.

IX. GEOGRAPHY, COSMOGRAPHY, AND TOPOGRAPHY.

707

Tarjuma-i-almasālik wa-almamālik (ترجمۀ المسالك و الممالك).

The same Persian adaptation of the famous geogra-

phical work by Abū Ishāḥ Ibrāhīm bin Muḥammad al-Fārisī, better known as al-Iṣṭakhri, called *مسالك الممالك*, and probably completed A.H. 340 (A.D. 951, 952), as a revised and enlarged edition of Abū Zaid Aḥmad bin Sahl al-Balkhī's (died A.H. 322 = A.D. 934) *صور الاشكال البلاد* or *الاقاليم*, which is described in G. Flügel ii. 424 and 425, and begins: الحمد لله مبدئى (مبتدئى) النعم ولى الحمد و صلى الله على سيد المرسلين وآله اجمعين اما بعد چنین گویند خداوند سخنان که مراد ما از تصنیف این کتاب الخ.

It is besides identical with the one noticed in H. Khalfa, v. p. 509, No. 11869. On the very intricate question of the relationship between Abū Zaid Balkhī's and Iṣṭakhri's respective works and the frequent mixture of both, as well as on the different Persian paraphrases extant, comp. especially De Goeje's splendid article on the 'Istakhri-Balkhī Frage' in the *Zeitschrift der D.M.G.* vol. xxv, pp. 42-58, and Rieu i. p. 416; other versions are noticed in H. Khalfa iv. p. 112; W. Pertsch, p. 61; B. Dorn, *Das Asiatische Museum*, p. 666; Rieu, loc. cit., etc. An abridged Persian translation is contained in Sir W. Ouseley's 'Oriental Geography of Ebn Hankal,' London, 1800; a fuller version in the *صور البلدان* by Muḥammad bin As'ad bin 'Abdallāh, see Bodleian Cat., No. 396. The title given to the work on fol. 1^b, l. 11 in the present copy, is, just as in Flügel's: *مسالك و ممالك*. Unfortunately our MS. is very defective; there is a large lacuna of, at least, fourteen leaves after fol. 1^b, comprising the greater part of the preface and the beginning of the geography itself, and at the end the copy is incomplete also. On ff. 2^a-3^a a part of the *ذكر دريای پارس* is found; on fol. 3^b the *ذكر ديار مغرب* begins. The copy breaks off on fol. 95^b, in the middle of a chapter, styled: *مسافات شهرهای سغد و سمرقند*.

No. 1026, ff. 95, ll. 17; good old Naskhī; many maps; some leaves injured; size, 10½ in. by 6½ in.

708

Ṣuwar-al-aḳālīm (صور الاقاليم).

A geographical compendium, styled both in the colophon and on fol. 1^a *صور الاقاليم*, and identical with that described by Rieu i. p. 420 sq. The compiler, whose name is not mentioned, was a servant of Amīr Mubārīz-al-ḥaḳḳ wa-al-dunyā wa-al-dīn Muḥammad (see fol. 2^b, l. 6), the founder of the Muzaffarī dynasty (blinded by his son Shāh Shujā', A.H. 760 = A.D. 1359). According to a passage in one of the British Museum copies this little book was composed A.H. 748 (A.D. 1347, 1348); comp. also *Mélanges Asiatiques*, vols. iv. p. 54, vi. p. 574, and vii. p. 43.

Beginning: الحمد لله رب العالمين قال الله تبارك تعالى سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم انه لحق اما بعد در تواريخ آمده که چون سکندر بن فیلقوس الخ.

It is divided into two bābs:

The first, subdivided into two faṣls, viz.:

فصل اول در ذکر کره زمین و مقدار و مساحت آن (the terrestrial globe, its dimensions, etc.), on fol. 3^b.

فصل دوم در ذکر آفاق جنوبی و خط استوا و ما يتعلق (the southern hemisphere, the equator, etc.), on fol. 12^b.

The second is subdivided into seven faṣls, each dealing with one of the seven climates, on ff. 22^b, 41^a, 51^a, 84^a, 107^a, 113^a, and 117^a.

Dated the 12th of Ṣafar, A.H. 1220 (A.D. 1805, May 12).

Bibliotheca Leydeniana.

No. 2725, ff. 1-130, ll. 12; Nasta'liq; Arabic quotations in Naskhī; size, 8½ in. by 6½ in.

709

Mirāt (مرآت).

The first two bābs of the earliest Persian adaptation, as it appears, of the first part of the Arabic cosmography of Zakariyyā bin Muḥammad bin Maḥmūd al-Kazwīnī (died A.H. 682 = A.D. 1283), the well-known *عجائب المخلوقات و غرائب الموجودات* (Arabic text edited by Fr. Wüstenfeld, Göttingen, 1848, German translation by Dr. H. Ethé, first volume, Leipzig, 1868), in the form of a mathnawī, by Shaikh Jalāl-al-dīn Ḥamzah Ādhuri (or Ādhari) of Asfarā'in (the author's name is left out in this copy, but appears in the following one), who flourished in the reign of Shāhrukh, and died A.H. 866 (A.D. 1461, 1462, comp. A. Sprenger, Catal., p. 315 sq., and Rieu i. p. 43). Its proper title is *مرآت*, the mirror, or according to a colophon, on fol. 38^a, *عجائب و غرائب*, wonderful and curious things (in Daulatshāh, A. Sprenger, Catal., p. 316, and in the colophon of the present copy, *عجائب الغرائب*; in Sir Gore Ouseley's Catal., p. 2, and W. Pertsch, Berlin Cat., p. 161, *عجائب المخلوقات*, in the latter also *عجائب الدنيا*), and it consists of four distinct bābs, viz.: 1. طائمت الكبرى; 2. غرائب الدنيا; 3. عجائب الاعلى; 4. كتاب سعى وصفا. Besides Kazwīnī's cosmography, which is usually styled here *عجائب الدنيا*, sometimes also *عجائب المخلوق*, other works have furnished materials for this poem, for instance, a *كتاب جواهر بركات*, and others; comp. fol. 5^a, ll. 1-11:

چون خط وخال وغمزه معشوق - هست یکسر عجائب المخلوق
از تواریخ و کتاب حیات - و کتاب جواهر بركات
از جمیع حدیث و تفسیر - آنچه از تحفه بود عقل پذیر
و کتاب عجائب الدنيا - نتوان کرد جمله را احصا
صورت جمله آفرینش دوست - شد درینجا عیان چو مغز از پوست
هست صورت نمای موجودات - زان سبب نام کردمش مرآت
مشتمل شد چو بر چهار ابواب - چار نام آمدش ز چار کتاب

اولین نسخه طامت الکبراست - دومینش¹ عجائب الدنیاست
سیومینش عجائب الاعلی - نام چارم کتاب سعی و صفا
لیک فحوای این خجسته کتاب - بعد حمد مفتوح الابواب
هست تفصیل علم موجودات - معرفت در کمال مخلوقات

That the author intended his work for instruction and not for amusement, he clearly states in several passages, for instance, on fol. 4^b, last line:

اصل این نسخه بر حکایت نیست
غیر تأویل علم و حکمت نیست

on fol. 5^a, l. 12:

معرفت دان بنای اصل کتاب - کان بود فرض بر اولوالباب
and on fol. 42^b, last line:

حرفهای حقائق عالم - اندرین لوح برده ام بقلم

Our copy contains only the first two *bābs*, viz.:

1. طامت الکبری, on ff. 1^b-38^a, beginning:

خالق الخلق و هو مولانا - ذکره بالتقدم اولى

This first *bāb* is a kind of introduction or preliminary discourse on the creation in general, and contains, after the usual praises of God, Muhammad, etc., and an account of the reasons the author had for writing this poem, the following sections:

تفصیل مراتب عالم علوی و سفلی, on fol. 6^b.

تبیین اسرار مخلوقات, on fol. 7^a.

بیان حکما در اصل خلقت عالم کون, on fol. 8^b.

سخن and سخن بعضی از علما در تحقیق ایجاد عالم
بعضی از اهل توحید, on fol. 9^a.

اقوال مختلفه از هر طائفه در ماده ایجاد عالم, on fol. 10^a.

تمثیل در تحقیق حال بر سخن ارباب وحدت
باب اختلافات اشیا, on fol. 10^b.

رجوع بکمالات قدرت الهی که نامتناهی است, on fol. 12^b.

کیفیت صفات در مراتب موجودات, on fol. 13^b.

در حکمت وجود آدم که خلاصه عالم است, on fol. 14^b.

حکایت پسر روستائی و سرگذشت او, on fol. 20^b.

ذکر خاصیت ترتیب در اشیا از حکمت حق تعالی,
on fol. 27^b.

مناسبت آفاق با انفس و کیفیت حال آدمی, on fol. 30^a.

تمثیل در حقیقت حال انسان و کیفیت اطوار, on fol. 32^b.

حکایت آن دوست که آئینه از برای حضرت یوسف برده,
on fol. 34^a.

آغاز غرائب عالم و عجائب بنی آدم, on fol. 35^a.

2. غرائب الدنيا, on ff. 39^b-233^a, beginning:

ابتدا میکنم به بسم الله - کوست بر کل کائنات گواه

The second *bāb*, two other copies of which are preserved in the Bodleian Library, see the full description of them in the Bodleian Cat., Nos. 402 and 403 (where

¹ That is a mere mistake for غرائب الدنيا, comp. fol. 38^a, l. 11:

شد بانجام طامت الکبرا - بعد ازین در غرائب الدنيا
and likewise ff. 41^a, l. 10, and 41^b, l. 1.

by a confusion of this second *bāb* with the third, which has not yet been found anywhere, as title in the colophon is given غرائب الاعلی), corresponds upon the whole to the *muḥaddimah* and the second *makdalah* of Kazwini's cosmography (فی السفلیات), whereas the first *makdalah* of that work (فی العلویات) is the subject of the third *bāb*, the عجائب الاعلی. After a praise of God and Muhammad there follows here an explanation of the terms غریب and عجیب, after which the poetical description of all the sublunar things begins, in about the same order, as in Kazwini's work; the first section, on fol. 55^a, deals with the غرائب جمادات, or the wonders of the inanimate things, general geography, longitude and latitude, mountains, wells, lakes, seas, islands, minerals, etc.; the following sections treat of plants, birds, huge beasts, Ghûls, monkeys, different sorts of men, and finally of man himself.

Last verse:

چون غرائب نداشت او انجام - ختم کردیم و الصلوة والسلام

Dated the first of Rabi'-alākhar, A.H. 1135 (A.D. 1723, January 9).

No. 78, ff. 233, 2 coll., each ll. 15; clear and distinct Nasta'liq; size, 9 in. by 4 $\frac{1}{2}$ in.

710

Another copy of the second *bāb* of the Mirât.

The second *bāb* of the Mirât, with its proper title, غرائب الدنيا (which appears correctly here, on fol. 1^a, whilst it is in other places incorrectly styled غرائب الاعلی, as if the copy included the third *bāb* also), quite agreeing with ff. 39^b-233^a in the preceding copy. Copied by Sayyid 'Abd-alkarim Rajā'i; the year is omitted, only the 9th of Dhû-alhijjah is given. Ff. 6-23 are misplaced; their right order is: 6, 15-22, 7-14, and 23.

No. 191, ff. 129, 2 coll., each ll. 21; clear Nasta'liq; size, 9 in. by 5 $\frac{1}{4}$ in.

711

A defective copy of the same.

The same second *bāb* of the Mirât in a shorter redaction (with omission of various passages and verses) and incomplete besides in consequence of a lacuna between ff. 21 and 27, comprising ff. 19^a, l. 8-21^a, l. 5 of the preceding copy. The proper order of the leaves is: ff. 1, 2, 26, 16-21, 27-94. Beginning on fol. 26^b, the same as in the preceding copies. An index on ff. 1^a-2^b.

On the fly-leaf and the back of the binding the copy is incorrectly styled غرائب الدنيا.

Dated the 20th of Rajab, A.H. 1074 (A.D. 1664, February 17), at Shâhjahânâbâd.

No. 611, ff. 1^a-2^b, 16-21, and 26^b-94^a, 3-4 coll., each ll. 12-21, partly in diagonal lines; careless Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{8}$ in.

712

عجائب (Ajâ'ib-almakhlûkât wa gharâ'ib almaujûdât (المخلوقات وغرائب الموجودات).

The same literal Persian prose-translation of the

first part of Kāẓwīnī's cosmography which is described in G. Flügel ii. pp. 506-508 (styled there تحفة الغرائب); the Bodleian Cat., Nos. 397 and 398; Rieu ii. p. 462 sq., and W. Pertsch, Berlin Cat., p. 367 sq.; comp. also H. Khalfa iv. p. 188; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii. p. 414 sq. Beginning the same as in the Arabic original, and in the copies of Vienna, the British Museum, and the Bodleian Library, viz.: العظمة لك والكبرياء العظمة لك. According to the colophon of the second Vienna copy this translation was completed in the month Jumādā I, A. H. 890 (A. D. 1485, May, June). Kāẓwīnī's name runs here as in most of the above-mentioned copies: زکریّا بن محمد بن محمود الڪمونی القزوينی. The dedication to 'Izz-aldin Shāhpūr bin 'Uthmān, mentioned by Rieu, loc. cit., is found neither in this nor in the following copy. This Persian version has been printed in Ṭaharān, A. H. 1264 (A. D. 1848).

No date.

No. 1919, ff. 259, ll. 25; Nasta'lik, profusely illustrated throughout; illuminated frontispiece; size, 11 in. by 6½ in.

713

A defective copy of the same.

No date. A lacuna of six leaves after fol. 273, corresponding to the preceding copy, fol. 237^a, l. 6 to fol. 243^a, l. 7 (which agrees with the middle of line 2, on fol. 274^a). Parts of ff. 17 and 24 torn away. The last leaf supplied later. The whole copy is, like the preceding one, profusely illustrated; in some places blanks are left which have not been filled in.

Beginning: ربّ يسر بسم الله الرحمن الرحيم العظمة لك والكبرياء العظمة لك. (و) لك والكبرياء العظمة لك.

Bibliotheca Leydeniana.

No. 2543, ff. 291, ll. 19; Nasta'lik, pictures throughout; size, 10½ in. by 6½ in.

714

عجائب (أجائب) al-makhḷūkāt wa gharā'ib-almaujūdāt (المخلوقات و غرائب الموجودات).

One of the finest specimens of modern Indian calligraphy and illuminating art, written at the request of Mr. Charles Raikes, Commissioner and Superintendent of Lāhūr, under the supervision of Mufti 'Alī-aldin of Lāhūr, by Faḍl-aldin bin Muḥammad Bakhsh Ṣaḥḥāf of Lāhūr, and completed the 21st of September, A. D. 1854 (see the title-page, fol. 1^a). According to a note by Mr. Raikes himself, fastened to the first fly-leaf, this MS. was sent to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore. The India Office Library received it from Dr. Royle, July, 1856.

The Persian translation of the first part of Kāẓwīnī's cosmography, contained in this copy, is the more modernized one, which was made under Abū-almuẓaffar Ibrāhīm 'Ādilshāh I (see fol. 5^a, l. 6), who reigned from A. H. 941 to 965 (A. D. 1534-1558), and completed in

the beginning of Sha'bān, A. H. 954 (see ff. 8^b, last line, and 9^a, l. 1) = A. D. 1547, second half of September; it is described in Rieu ii. p. 464^b. This version has been lithographed at Lucknow, A. H. 1283 (A. D. 1866).

Beginning like the Arabic original, on fol. 3^b: العظمة لك والكبرياء جلالك اللهم يا قائم الذات ومفيض الخيرات واجب الوجود الخ.

Beginning of the translator's preface, on fol. 4^b: اما بعد در عهد خلافت و ايام سلطنت پادشاه عاليجاه عالم پناه گردون سلطنت و خلافت دستگاه الخ.

The name of the author of the Arabic original appears on fol. 5^b, ll. 2 and 3, in this form: عماد الدين زکریّا بن محمد بن محمود الڪمونی القزوينی (? القزوينی).

The four muḥaddimas appear here on ff. 9^a (در عجب), 19^b (در تقسيم مخلوقات), 21^b (در معنى آن), and 26^a (فى تقسيم الموجودات). A complete index on ff. 27^a-30^a.

Beginning of the main portion of the work on fol. 30^b, corresponding to the Arabic original, p. 10, of Wüstenfeld's edition: الحمد لله خالق الاشياء مدبر الكل الخ.

First makālah, on fol. 31^a; second makālah, on fol. 145^a.

It is profusely illustrated throughout with first-class drawings. The greater part of the margin is covered partly with short explanatory glosses or tracts closely related to the text of Kāẓwīnī's work,—as for instance a name زكى on lucky and unlucky days, on fol. 33^b; اختيارات قمری, on fol. 35^b; تسخير كواكب, on ff. 36^a and 36^b; روزنامه ستارهها, on fol. 42^b; دعاء بر كشتی نشستن, on fol. 70^a; روز نامه, on fol. 109^b; اختيارات ساعات, on fol. 112^a, etc.; كيفيت تقسيم زمين, on fol. 229^b sq.; عمل زعفران, on fol. 296^a sq.; تركيب برس, on fol. 293^a; خواص گل ارمنى (borax), on fol. 302^a; خواص مرواريد and صاف مرواريد, on fol. 313^a; and a great number of other explanations of mineral and botanical matters; a botanical glossary, on fol. 378^a sq.; خواص شيرها, on fol. 481^a; خواص جفرا, on fol. 481^b, etc.; نرگ گردن دندان فيل, on fol. 481^b, etc.; تسخير فيل مست, on fol. 510^a, etc. etc. (talismans in great variety being scattered throughout the margin),—partly with independent treatises of various kinds, in a smaller, but equally neat hand. The larger sections of these marginal additions are as follows:

1. Ff. 4^b-17^a: A treatise on simple drugs (رساله در) (كليات تحقيقات ادويهى مفردة) in nine faṣls (not eight as is stated in the beginning, since there appears on fol. 10^b فصل نهم در حاجتمندى طبيبان بساختن ادويه a 10^b (مرکب). Fol. 10^b of this tract must be immediately followed by fol. 12^a, since ff. 11^a and 11^b are mere repetitions of ff. 10^a and 10^b. Beginning: اما بعد حمد خدا ونعت محمد مصطفى صلى الله عليه وسلم اين رساله ايست در كليات فصل اول بدانكه ادويهى مفردة سه جاي مبدى ميشود معدنى و نباتى و حيوانى الخ. This treatise is followed on ff. 13^a-15^a

by an appendix on the names of all the diseases of the various parts of the human body, and on ff. 15^a-17^a by a series of mystic mathnawī-baits, taken for the greater part from the گلشن راز.

2. Ff. 18^b-19^a: Two فالنامه, the first styled فالنامه حضرت شاه شرف الدین احمد بن یحیی منیری (see the Matlāb-alfālibin, 16th matlāb, No. 41 in the list of pupils); the second حضرت امیر المؤمنین علی.

3. Ff. 19^b-20^b: A story of Nimrūd, and some metaphysical maxims, styled معتقدات حکما.

4. Ff. 21^b-22^a: دیباجه مجمل للحکمة, beginning: سپاس و منت موجودیرا که واجب الوجود است و هر چه جزو نیست ممکن الوجود است الخ.

5. Ff. 48^a-51^b: Two treatises on music, the first (مفتاح) being an abstract of a work (در علم موسیقی) by Kādi Husain, composed A. H. 1084 = A. D. 1673, 1674, see W. Pertsch, Berlin Cat., p. 84); the second (on fol. 49^a) simply styled در موسیقی, and beginning: بدانکه موسیقی تألیف است و وضع حکماست و نهاد آن روحست الخ.

6. Ff. 73^b-75^b: Mathnawī-baits (simply styled منظوم), by Shāh Faḍl Nī'matī, beginning:

هر چه در آفاق بود ایچوان - هست ورا نقش چو بینی عیان followed, on fol. 75^a, by short extracts from Dārā Shukūh's مجمع البحرین (the confluence of the two seas, composed A. H. 1065 = A. D. 1655, see Bodleian Cat., No. 1241, 13).

7. Ff. 87^a-93^b: رساله در حقیقت عالم, a cosmographical tract, beginning: باید دانست که جماعه عالم که موجود است یازده گروهست و آفتاب در میانست الخ. The metaphysical part of it begins on fol. 90^a, with a مقدمه, followed by a مقدمه نفس, etc., and concluding with an علامت قیامت (on fol. 92^a); appended to it are a short chapter: خواص داتة الارض (with reference, as it seems, to a verse of the Kurān, Sūrah 34, 13), a series of mathnawī-baits, headed در بیان در بیان, and some further lines in prose on the same subject.

8. Ff. 96^b-100^b: Short tracts on mystical and religious matters in general, viz. رساله فقر, مقدمه معراج, در مفاصله سنین, احوال دوزخ, (twice), مقدمه بهشت و دوزخ در بیان, در حقیقت خلفای راشدین, در میان پیغمبران, مقدمه کرامات کاتبین (Sūrah 82, 11), در بیان مذاهب, ایمان, مقدمه صراط میزان و سؤال, and در بیان توبه.

9. Ff. 101^a-102^a and 103^a-109^a: Prayers, invocations, and Kurān-verses.

10. Ff. 123^b-126^a and 128^b: Two other فالنامه.

11. Ff. 137^a-140^b: A treatise on the peculiarities of special months and days.

12. Ff. 143^a-148^b, 141^a-142^b, and 149^a-154^a: Three night-discourses (شمر, so to be read instead of شمر; the only correct spelling is found on fol. 145^a, l. 3), properly beginning on fol. 144^a, since fol. 143^a is merely

a repetition of this; a treatise on the foreboding palpitation of the limbs, on fol. 145^a; a tract on physiognomy (رساله قیافه), on fol. 146^a; a longer treatise on health, abridged from a work of Sayyid Ismā'īl Husainī Jurjānī (the author of the ذخیره خوارزمشاهی, see Bodleian Cat., Nos. 1576-1578, died A. H. 531 = A. D. 1136, 1137), styled حفظ الصحة (on hygiene), in sixteen bâbs, viz. 1. در تدبیر هوا, on fol. 147^b; 2. در تدبیر شهر و خانه و فصلهای سال, on fol. 148^a; 3. در تدبیر پارچه جامه پوشیدن, on fol. 148^b; 4. در تدبیر غذا, ib.; 5. در تدبیر آب, ib.; 6. در تدبیر خواب و بیداری, on fol. 141^a (the order of the margins is wrong here, although that of the centre-column is quite correct); 7. در تدبیر شراب, on fol. 141^b; 8. در خواب و بیداری, on fol. 142^a; 9. در تدبیر استغفار طبعیت, ib.; 10. یعنی دوی مسهل خوردن, on fol. 142^b; 11. Here styled by mistake باب پنجم, to conceal the confusion of the margins: در تدبیر قی کردن, on fol. 149^a; 12. در تدبیر فصد, on fol. 149^b; 13. در تدبیر استغراغها, on fol. 150^a; 14. در تدبیر پیران, on fol. 151^a; 15. در انقراض نفسانی, on fol. 152^a; 16. اندر ترتیب و تدبیر مسافران, on fol. 152^b; and some mathnawī baits on hygienic matters, on ff. 152^b-154^a, divided into the following sections: در علامات, در مقدمه قاروره, در مقدمه نبض شناختن, در تدبیر صحت, and در تدبیر احکام پیران, خیر و شر.

13. Ff. 163^a-187^b: A series of longer and shorter tracts on various interesting points of Sūfism, as عشق, etc., mostly without any heading; the few sections which bear a distinct title, are:

رساله در شرح بیت مولوی روم, commentary on a verse of Jalāl-al-dīn Rūmī, on fol. 164^b, beginning:

بیزارم از آنکهنه خدائی که تو داری

هر خطه مرا تازه خدائی دگرست

من رموزات شیخ عبد الجامل لکنوی, on fol. 172^b,

beginning: بعد حمد خدا و درود مصطفی و آله و اصحابه بدانکه نزدیک صوفیه محققین در راه خدا چهار منزلست شریعت و طریقت و حقیقت و معرفت الخ.

رساله طریقه نقشبندیّه, on fol. 180^a, beginning:

سر رشته دولت ای برادر بکف آر

وین عمر کرامی بخسارت مگذار

چند سؤال و جواب, on fol. 181^b, and

رساله حضرت خواجه عبد الله انصاری (invocations to God, by the famous Shaikh Abdallāh Anṣārī of Harāt, who died A. H. 481 = A. D. 1088, comp. the Safinat-alan-liyā, No. 300), on fol. 185^a, beginning: ای کریمی که بخشنده عطائی - وای حکیمی که پوشنده خطائی

خسرو, extracts from Nizāmī's خسرو, beginning with چند خسرو و شیرین سؤال و جواب, پریوز با بزرگ امید.

رساله در ورد ماهیت هر چیز, a kind of metaphysical tract in form of a vocabulary, beginning: بدانکه این رساله ایست در تحقیقات معنی

چیزها که حکماء غور نموده بر آوردند شروع از عقل نموده شد بدانکه عقل اسمیست مشترک الخ

16. Fol. 208^a: *تواریخ حضرتان*, a few chronological dates about great Shaikhs, beginning with Bâyezid Bisṭāmī (died A.H. 261 = A.D. 875) and ending with Aḥmad-i-Jām (died A.H. 536 = A.D. 1141, 1142), see the *Safinat-alauliyyā*, Nos. 66 and 308.

17. Ff. 227^b-229^b: Extracts from Nizāmī's اسکندر سؤال سکندر ذو القرنین, beginning with نامه بحری از حکما در مقدمه پیدایش خلقت اول آسمان و زمین و بیان نمودن هر یک موافق علم خود.

18. Ff. 239^a-246^a: A treatise on the peculiarities of women (رساله در خاصیت زنان), beginning: *بباید در معرفت کیفیت رحم و شناختن*, with a special chapter, entitled: *دانشست که زنان بر چهار نوع اند الخ*, on fol. 240^b sq.; after this treatise there follow, on fol. 243^a sq., several traditions and a great number of charms.

19. Ff. 246^b-248^a: An arithmetical tract, styled *قاعده بدانکه*, beginning: *بعضی قواعد علم تکسیر مربع دو قسم است الخ*.

20. Ff. 248^a-255^a: A short medical tract, ascribed to Avicenna (رساله بوعلی سینا در امراض بعضی دوا), and a number of arithmetical pieces, one of which is headed (on fol. 249^b): *مقدمات حساب هندسه*, or introduction to astronomical calculations. The rest are without special headings.

21. Ff. 255^b-266^b: Arts and games, consisting of—
(a) A kind of game, in which any possible combination of two letters of the Persian alphabet is explained by a Persian fard, for instance, *در کف دست : شا*, on fol. 255^b.

(b) Two treatises on archery, the first (on fol. 256^a), styled: *خواص چند مقدمه تیر اندازی*, and beginning: *اول بدانکه ابتدای نزول تیر و کمان آنست که چون رقع بر (تیر) : (تیر)*, on fol. 258^b; *آدم الخ اندازی*.

(c) An introduction into geomancy (در مقدمه رمل), on fol. 259^b.

(d) Introduction to card-playing and chess (مقدمه مقدمات شطرنج), on fol. 263^b.

(e) Various forms of chirography (در بیان انواع خطها), on fol. 264^a.

(f) A tract styled *ترکیب سیاهی و روشنایی*, on fol. 265^a.

22. Ff. 267^a-275^b: *خلاصه تواریخ*, an abridgment of a general history in various *ṭâ'ifas*, from the creation down to the emperor Bahâdurshâh, beginning: *منتخب در تواریخ و مشاهیر سیر از احوال ابو البشر آدم صفی الله صلوات الله علیه تا خیر البشر محمد رسول الله الخ*. The comparatively more detailed portion ends, on fol. 273^b, with the seventh *ṭâ'ifah*, on the descendants of Čingizkhân; the remainder consists of mere lists of the Indian Rājās, taken from the راجاوی (so to be

read instead of the wrong spelling راجاوی, see Nos. 205 and 206 in this Cat.), and of the emperors of Dīhli. As a sort of appendix a list of all the battles is added (on fol. 275^a) which Muḥammad fought against the unbelievers; they are sixty-five altogether; twenty-seven he conducted personally; in thirty-eight only his army was engaged.

23. Ff. 403^a-404^a: Luḳmān's advice to his son (پندنامه لقمان حکیم بفرزند خود), beginning: *بعد از حمد ملک علام و درود بر محمد علیه السلام و متابعت اهل اسلام چند پند سودمند است که لقمان حکیم بفرزند خود فرمود، ای فرزند خدا شناس و هر چه از پند و نصیحت گوئی الخ*. Comp. on this little tract the Bodleian Cat., No. 1241, 44.

24. Ff. 404^a-410^b: Short stories and traditions, beginning with a حکایت اعرابی, which opens thus: *در خبر است که روزی حضرت محمد رسول الله صلعم با نظم در*, 408^a, *صحابه کرام نشسته بودند الخ تقوی و خوف حسب اخلاص*, beginning: *اخلاق حمیده نکات*, 409^a, a short tract: *زهد و علم الخ بزرگان*.

25. Ff. 410^b-417^a: A series of نصائح or good advices, and other tracts of practical philosophy, beginning with *رساله نصائح حکما*, which opens thus: *الحمد لله... اما بعد این رساله ایست مشتمل بر آنکه حکما از کتب قدیم اختیار کرده اند و فوائد بسیار الخ*. On fol. 412^a, *مقولۀ میان محمد و عمر*; on fol. 413^a, *بعضی قول حکما*, 415^b; *نصائح درویشی*.

26. Ff. 417^b-418^b: *کنیز الرموز*, a collection of philosophic maxims, in ten fasls, beginning: *این رساله ایست مشتمل بر ده فصل قول حکما که کنیز الرموز نام دارد الخ*.

27. Ff. 423^b-438^a, 441^a-450^a, 451^b-453^a, and 457^a-461^b: Medical prescriptions against all kinds of diseases, and tracts of a similar kind.

28. Ff. 462^a-464^b: Mystical tracts, on the Kiblah, on fol. 462^a; on the terminology of Sūfis (در اصطلاحات), on fol. 462^b; *طریقه‌ها اذکار فقرا*, on fol. 463^a; *طریقه اهل هند*, on fol. 464^a; *من رشحات طریقی*, on fol. 464^b.

29. Ff. 473^a-479^a: Another series of medical prescriptions.

30. Ff. 526^a-530^a, 534^b-535^a, and 538^a. Prescription for making the elixir of life (ترکیب کیمیا) and a series of small tracts on sexual intercourse, usually headed *توت بآه*.

31. Ff. 549^b-550^a, 552^a-554^a, 555^b-559^a, 564^a-566^a, 570^a and 570^b, and 572^b-574^a: A third series of medical prescriptions.

No. 3243, ff. 588, ll. 15; very large and distinct Nasta'lik; four grandly embellished stars on ff. 1^b, 2^a, 587^b, and 588^a; four full-sized pictures on ff. 2^b, 3^a, 586^b, and 587^a; three splendidly illuminated frontispieces on ff. 3^b, 4^a (the pages themselves adorned in magnificent colours), and 30^b, a smaller one besides, on fol. 27^b; the lines of the title-page (fol. 1^a) surrounded by broad stripes of gold; size, 15½ in. by 9¼ in.

715

Sair-albilād (سیر البلاد).

A literal Persian translation of the second part of Kazwini's great cosmographical work, the آثار البلاد or geographical section, by Muḥammad Murād bin 'Abd-alrahmān, who dedicated it to Nawwāb Mūsawikhān (with his original name Mir 'Alī Aṣghar, who died A.H. 1054 = A.D. 1644, 1645, see Rieu iii. p. 99^b, where extracts from this work are noticed), see fol. 10^b, ll. 1, 3, and 14. It must have been composed between A.H. 1037, the year of Shāhjahān's accession, who is mentioned as reigning sovereign, and A.H. 1054 (A.D. 1628-1645, see Rieu, loc. cit.).

Beginning, on fol. 9^b: حمد عالی اساس و سپاس بیرون از حد و قیاس مالک الملکی را درخور و سزاست الخ.

The translation begins with the *first* mukaddimah, on fol. 10^b, corresponding to the Arabic text, ed. Wüstenfeld, p. 1. *First* Iklim, on fol. 14^b; *second*, on fol. 52^b; *third*, on fol. 98^b; *fourth*, on fol. 188^a; *fifth*, on fol. 314^a; *sixth*, on fol. 368^a; *seventh*, on fol. 387^a. On ff. 1^b-8^b an index of the whole work, divided into two sections, the first of which gives all the geographical names, the second, beginning on fol. 6^a, lin. penult., and incomplete at the end, the names of Imāms, Shaikhs, etc., mentioned in the book. Another complete copy of this translation is in the Bodleian Library, see Bodleian Cat., No. 400.

No date. The original part of the MS. comprises ff. 53-372, all the leaves before and after that have been supplied by the same later hand.

No. 2547, ff. 394, ll. 21; large Nasta'liq, by two different hands; size, 11 in. by 6½ in.

716

Tuhfat-alfajā'ib (تحفة العجائب).

An older but greatly abridged Persian translation or rather adaptation of the same second volume of Kazwini's cosmography, the آثار البلاد, called here سبعة الاقالیم, and composed by 'Alī Ṭāhiri (Ṭā'iri in Rieu iii. p. 1059^a), A.H. 928 (A.D. 1522), see fol. 2^b, ll. 9-11; fol. 3^a, l. 9; and fol. 196^b, l. 1 (in Rieu, loc. cit., A.H. 948).

Beginning: حمد بحدّ مانعی را که عجائب و غرائب عالم آثار ارقام قدرت اوست و منتهای بی منتهای الخ.

The *first* Iklim begins on fol. 4^a; the *second*, on fol. 32^b; the *third*, on fol. 53^a; the *fourth*, on fol. 94^a; the *fifth*, on fol. 144^b; the *sixth*, on fol. 172^a; the *seventh*, on fol. 187^a, last line. A khātimah or epilogue of the translator is found on fol. 194^a, last line sq.

Copied in the month Ramadān, A.H. 1056 (A.D. 1646, October, November), at Multān.

No. 3138, ff. 196, ll. 15; very large and distinct Nasta'liq; splendid binding in gold and green; size, 12½ in. by 7¼ in.

717

'Ajā'ib-alakālim (عجائب الاقالیم).

A compendium of cosmography by an anonymous author, written, as Rieu i. p. 417 proves, about A.H.

908 or 909 (A.D. 1502, 1503), and dedicated to the wazīr Ghiyāth-almillāh wa aldunyā wa-al-din Ḥabīb-ullāh (see here, fol. 114^a, ll. 12 and 13). It is divided into a *mukaddimah*, on geometry (در بیان آشنائی که), on fol. 114^a, last line; *two makālas*, 1. Measurement and division of the globe and detailed account of the seven climates (در مساحت (سطح ارض و تعیین اقالیم و آنچه بدان متعلق است), on fol. 116^a; 2. Measurement of the spheres and stars, etc. (در معرفت مساحت افلاک و کواکب و آنچه بدان متعلقست), on fol. 155^a; and a *khātimah* on the times of prayers and the Kiblah (در ملحقات), on fol. 160^b.

Beginning: الحمد لله الذی رزق السماء بزينة الكواكب و نور وجه الغبراء الخ.

Dated by Malik Muḥammad ibn Ḥājī, end of Rajab, A.H. 1024 (A.D. 1615, August 25).

No. 3033, ff. 113-165, ll. 20; Nasta'liq; size, 10 in. by 5½ in.

718

A compendium of cosmography without title and author's name. It begins forthwith with the *mukaddimah*, which is subdivided into the following ten faṣls (compare fol. 145^a, ll. 4 and 5):

1. در بیان اجمالی پدید شدن عقل کل و نفس, on fol. 132^b.
2. در بیان پدید آمدن افلاک و ترتیب ایشان, on fol. 133^a.
3. در گردش افلاک و مدت دور هر يك, on fol. 134^a.
4. در بیان پیدا شدن عناصر و مکان هر يك, on fol. 135^a.
5. در بیان تقسیم عناصر, on fol. 135^b.
6. در بیان کیفیاتی که لازم عناصر اند, on fol. 136^b.
7. در بیان طبقات عناصر, on fol. 137^b.
8. در بیان شکل افلاک و عناصر و چگونگی ایستادن زمین, on fol. 139^a.
9. در بیان معنی و حقیقت جسم, on fol. 140^b.
10. از تقسیم جسم بسیط و مرکب, on fol. 142^b.

After this mukaddimah there follow, on fol. 145^a, twenty aṣls, viz.:

1. در بیان استحالت عناصر, on fol. 145^a.
2. در سبب پیدا شدن بخار و دخان و بیان حقیقه, on fol. 149^b.
3. در سبب پیدا شدن باد, on fol. 152^a.
4. در بیان سبب پیدا شدن آبر, on fol. 154^a.
5. در بیان سبب تولّد باران, on fol. 155^b.
6. در بیان پدید شدن برف, on fol. 157^a.
7. در بیان پدید آمدن تگرگ (بخرجه), on fol. 158^a.

8. در بیان سبب حدوث نثرم (سرمارنگی، شبنم و زاله)، on fol. 158^b.
 9. در بیان سبب پیدا شدن رعد، on fol. 159^b.
 10. در بیان سبب پیدا شدن برق، on fol. 160^b.
 11. در بیان سبب پیدا شدن صاعقه، on fol. 161^b.
 12. در بیان حدوث کواکب منقّصه و شهب و شهاب، on فاقب و کواکب ذوات الاذناب و کواکب ذوات الذوائب، on fol. 163^a.
 13. در بیان علامات حمرة یعنی سرخیها که در آسمان، پیدا میشود الخ، on fol. 163^b.
 14. در پیدا شدن شَمْسِک یعنی آفتابکها، on fol. 164^b.
 15. در بیان حدوث نيزاک (نيزک plural of)، on fol. 166^a.
 16. در بیان سبب پیدا شدن قوس قزح، on fol. 166^b.
 17. در بیان سبب پدید آمدن هاله یعنی خرمن ماه، on fol. 172^a.
 18. در بیان پیدا شدن زلزله، on fol. 176^b.
 19. در بیان سبب آمدن آواز از زمین و بیرون آمدن، on fol. 177^b.
 20. در بیان پیدا شدن آب چشمه و آب کاریز و آب چاه، on fol. 178^b.
 No date.
 No. 2995, ff. 132-180, ll. 12; Nasta'liq; size, 9½ in. by 6½ in.

719

أخبار حسینه (Akhbâr-i-ḥasīnah dar akhbâr-i-Madīnah) (در اخبار مدینه).

History and topography of Madīnah, a Persian translation of Samhūdī's famous Arabic work خلاصة الوفا، which extract from his larger work باخبار دار المصطفی was made by Samhūdī (died A. H. 911 = A. D. 1505, 1506) himself, A. H. 893 (A. D. 1488), comp. Wüstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhūdī in 'Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen,' vol. ix. histor.-philol. Classe, pp. 1-156; J. Aumer, Arab. Cat., p. 144; H. Khalfa ii. p. 144, No. 2302, and vi. p. 450, No. 14294, etc. Two other (more or less defective) copies of this rare work (Elliott 362 and Walker 30) are described in Bodleian Cat., Nos. 138 and 139. The Persian translator's name is not mentioned anywhere. The work is divided, like the Arabic original, into eight bābs, comp. Wiener Jahrbücher 1835, vol. 70, Anzeigeblatt, p. 88. An index on ff. 4^b-6^b.

باب اول در اسماء و فضل مدینه مشرفه و بعضی فوائد، دیگر که بآن بلدة شریفه متعلق است، on fol. 6^b, in ten fašls.

باب دوم در فضیلت زیارت و فضل (Elliott 362) مسجد نبوی صلی الله علیه و سلم و آنچه متعلق، on fol. 46^b, in three fašls.

باب سوم در اخبار سکنان مدینه از قدیم تا زمان حلول قدم شریف رسول صلی الله علیه و سلم، on fol. 76^b, in three fašls.

باب چهارم در عمارت مسجد نبوی و آنچه متعلق است بآن (و بیان احوال (Elliott 362 adds: حجرات ازواج طاهرات، on fol. 102^b, in four fašls.

باب پنجم در مصلائی عید و مساجد نبویه که در مدینه است و بیان مقابر مدینه و فضل احد و شهدای او، on fol. 165^b, in six fašls.

باب ششم در آبار مبارکات مدینه و عین غراس (و عیون و غراس: Elliott 362) و صدقات که منسوبست برسول صلی الله علیه و سلم، on fol. 196^b, in two fašls.

باب هفتم در مساجدها که منسوبست به پیغمبر صلی الله علیه و سلم که در سفرها و غزوات مبارکه در آن مسجد (ها) نماز کرده اند، on fol. 206^b, in three fašls.

باب هشتم در ادویه (و احما: Elliott 362 adds) و آطام و بعضی اعمال و جبال مدینه مشرفه علی ساکنها افضل و الصلوات، on fol. 213^b, in two fašls.

Beginning: سپاس بسیار و ستایش بیشمار پروردگاری: را که مشرف ساخت مدینه پر سکینه را باقامت الخ.

Copied in the month Jumādâ-althânî, A. H. 1004 (A. D. 1596, February).

No. 176, ff. 265, ll. 15; large Nasta'liq; worm-eaten throughout; small illuminated frontispiece; size, 11½ in. by 6½ in.

720

جذب القلوب الی دار (Jadhb-alkulûb ilâ dâr-ahmahbûb) (المحبوب).

Another Persian history and topography of Madīnah, likewise based on Samhūdī's researches, but chiefly on the larger work of the Arabic historian, viz. the وفاء الیوفی باخبار دار المصطفی، which, as is stated here, is itself already an extract from a still larger, but unfinished work of Samhūdī, entitled امضاء الوفا (correctly اقتضاء الوفا or اقتناء الوفا, see W. Pertsch, Berlin Cat., p. 512, where another complete copy of the Jadhb-alkulûb is described, and H. Khalfa vi. p. 450, No. 14294), and composed A. H. 886 (A. D. 1481), by 'Abd-ahakḥ bin Saif-aldin alturk aldiḥlawi albukhârî (the well-known author of the تأریخ حقی, see above, No. 290;

Bodleian Cat., Nos. 195-198; Rieu i. p. 223, etc.; the اخبار الاخیار, see above, No. 640, and many other works, died A. H. 1052 = A. D. 1642, 1643), who also made use of Samhūdī's smaller publications, the خلاصة الوفا (see the previous copy), and a رساله on the burning and rebuilding of the mosque in Madīnah. 'Abd-ahakḥ began his Persian adaptation A. H. 998 (A. D. 1590) in Madīnah, and completed it A. H. 1001 (A. D. 1593) in Dihli, compare also Elliot, History of India, vi. p. 176, and Rieu iii. p. 1055^a. It is divided into the following seventeen bābs:

1. در عدد اسماء این بلدة عظیم الشان، on fol. 6^b.

2. ذکر در بیان فضائل و محامد این بلدة عظیمه. *شریفه الخ*, on fol. 11^b.
3. در بیان اخبار سُکّان این بقعه کرامت نشان در قدیم, *الزمان تا وقت قدوم کرامت لزوم حضرت سید انام*, on fol. 33^a, last line.
4. در انبعاث باعده قدوم سید کائنات بدین بلدة جامع. *البرکات*, on fol. 39^a.
5. در هجرت نمودن حضرت سید المرسلین از مکه. *مکرمه و رسیدن بارض مدینه مطیبه*, on fol. 42^b.
6. در بیان عمارت مسجد معظم حضرت ختم الانبیا. *و منبر عالی زمت الخ*, on fol. 66^a.
7. در بیان تغیرات و زیادات که بعد از رحلت آنحضرت. *شریف از ائمه و امرا و سلاطین وقوع یافت و ذکر این اوضاع و احوال علی سبیل الاختصار و الاجمال که بعد*, *زمان آنحضرت واقع شده*, on fol. 79^a, last line.
8. ذکر بعضی از فضائل مسجد شریف و خصائص روضه. *منیف الخ*, on fol. 88^b.
9. در ذکر تأسیس مسجد قبا و سائر مساجد مأثوره. *نبوی که مشاهده انوار مصطفی اند الخ*, on fol. 93^b.
10. ذکر بعضی آبار مبارکه که بحضور فائض النور. *آنحضرت مشهور اند و مأثور*, on fol. 107^a.
11. در بعضی اماکن منقبه و مشاهد شریفه که در طریق. *مکه معظمه و مدینه منوره مأثور و مشهور اند*, on fol. 113^a.
12. ذکر مقبره شریفه بقیع و بیان فضائل و ذکر مقابر. *متبرکه (که) در وی مشهور و معلوم اند*, on fol. 116^b.
13. در بیان فضل جبل احد که محبّ و محبوب سید. *الانبیاست الخ*, on fol. 134^b.
14. در فضائل زیارت حضرت سید المرسلین. *و اثبات حیات انبیا الخ*, on fol. 139^a.
15. در بیان زیارت قبر مکرم سید المرسلین از وجوب. *استحباب و توسّل و استمداد بدین حضرت (و) استحباب و رجوع بوطن بالخیر*, *منقبت ذیاب (ثیاب) الخ*, on fol. 152^a.
16. در آداب زیارت فیض بشارت حضرت خیر الانام و. *اقامت مدینه (?بمدینه) مطیبه و رجوع بوطن بالخیر*, *والسلام*, on fol. 164^a.
17. در ذکر فضائل و آداب صلوات بر سید کائنات الخ. *Beginning: صد شکر که از تشنگی غم رستم - چون - قطره بدریای کرم پیوستم الخ*. In W. Pertsch, loc. cit., the title of the work is: *جذب القلوب الی دیار المحبوب*. It has been printed in Lucknow A. H. 1282 (A. D. 1865, 1866) and A. D. 1869. Dated A. H. 1061 (A. D. 1651).
- No. 785, ff. 1-196, ll. 17; careless Nasta'lik; worm-eaten throughout; size, 9½ in. by 5 in.

721

Another copy of the same.

Dated the 19th of Jumâdâ-althânî, A. H. 1149 (A. D.

1736, October 25). Beginning the same as in the preceding copy. Bâb I, on fol. 4^b; II, on fol. 8^a, last line; III, on fol. 22^b; IV, on fol. 25^b; V, on fol. 27^b; VI, on fol. 38^b; VII, on fol. 49^b; VIII, on fol. 49^b; IX, on fol. 51^b; X, on fol. 58^a; XI, on fol. 61^a; XII, on fol. 62^a; XIII, on fol. 71^a; XIV, on fol. 73^a; XV, on fol. 80^b; XVI, on fol. 87^a; XVII, on fol. 95^a.

No. 797, ff. 105, ll. 22-24; very careless Nasta'lik; worm-eaten; size, 9½ in. by 6½ in.

722

The same.

No date. Bâb I, on fol. 8^b; II, on fol. 15^b; III, on fol. 49^a; IV, on fol. 56^b; V, on fol. 61^a; VI, on fol. 87^b; VII, on fol. 102^a, last line; VIII, on fol. 113^b; IX, on fol. 120^a; X, on fol. 136^a; XI, on fol. 143^b; XII, on fol. 147^b; XIII, on fol. 171^a; XIV, on fol. 176^b; XV, on fol. 192^b; XVI, on fol. 207^b, first line; XVII, on fol. 226^b.

No. 100, ff. 251, ll. 13; very negligent Nasta'lik; size, 8½ in. by 4½ in.

723

Two short treatises on Makkah, its topography, peculiarities and spiritual influences, based chiefly on Kurân verses and traditions; they are attached to the first copy of 'Abd-alhak̄k bin Saif-al-din alturk aldihlawî's *جذب القلوب الی دار المحبوب* (No. 720 above). The first is in Persian, and begins on fol. 201^a: الحمد لله رب العالمین والعاقبة للمتّقین والصلوة والسلام علی رسوله افضل الحقّ سیّدنا محمد وآله واصحابه اجمعین بدان آیدک الله تعالی الخ.

The second is in Arabic, and begins on fol. 210^b: بسم الله الرحمن الرحیم وصحبه اجمعین کتاب الحسن بن الحسن البقری الخ.

No. 785, ff. 201-215, ll. 16; careless Nasta'lik; worm-eaten; size, 9½ in. by 4½ in.

724

Haft İklim (هفت اقلیم).

A good and complete copy of Amin Aḥmad Rāzî's famous geographical and biographical encyclopædia, entitled *Haft İklim* or the seven climates, and completed A. H. 1002 (A. D. 1594), according to the chronogram: تصنیف آمین احمد رازی, on fol. 20^b, line 6, comp. Bodleian Cat., Nos. 416-420; Rieu i. p. 335 sq.; Sitzungsberichte der bayr. Academie, philosoph.-philol. Classe, 1873, p. 626.

Beginning, on fol. 19^b:

خرد هر لجا گنجی آرد پدید - بنام خدا سازد آنرا کلید الخ İklim I, on fol. 21^a; II, on fol. 30^b; III, on fol. 54^a; IV, on fol. 203^b; V, on fol. 466^a; VI, on fol. 503^b; VII, on fol. 548^b. A double index of this work is found on ff. 1^b-18^b; the first short one, comprising only the names of the countries and cities, is incomplete, and begins in the middle of the 3rd İklim, on fol. 1^a; the second larger one, containing the names of all the

renowned men, is complete, and begins on fol. 2^a. The last twelve leaves are seriously damaged. This copy was finished the 10th of Jumādā-alawwal, A. H. 1086 (A. D. 1675, Aug. 2), at Aḥmadābād.

List of the countries and towns, and of the Amīrs, Shaikhs, 'Ulamās, and poets mentioned in each of them.

FIRST IḲLĪM: *Yaman*, on fol. 21^a:

1. Suhail-i-Yamanī Khwājah Uwais Karnī, a saint of the prophet's time (Safinat-alauliyā, No. 18), on fol. 26^b.

2. Abū 'Abdallāh Wahab, a companion of 'Abdallāh 'Abbās, quoted in the *تأريخ يافعي*, on fol. 27^b.

3. Shaikh Muḥammad, quoted in the *نفحات الانس*, contemporary with Najīb-al-din 'Alī bin Buzghush, whose Pir was Shaikh Shihāb-al-din Suhrawardī (Safinat-alauliyā, Nos. 148 and 150), in the time of Abūbākr, ruler of Shirāz (i. e. Abūbākr bin Sa'd, Atābeg of Fārs, reigned A. H. 623-658 = A. D. 1226-1260), on fol. 27^b.

4. Shaikh 'Isā Biniyāz (بنی نیاز), quoted in the *نفحات الانس*, on fol. 28^a.

5. Shaikh Abū-alghaith Jamil, originally a highway-man, on fol. 28^b.

6. Shaikh Sa'id Haddād (the blacksmith), on fol. 28^b.

7. Shaikh Aḥmad bin al-Ja'd (الجعدي), contemporary with Shaikh Sa'id, on fol. 28^b.

Bilād-alanzj, on fol. 28^b, last line; *Nubia*, on fol. 29^a; *China*, on fol. 29^b; *Sarāndīb*, on fol. 30^a; *Jābulṣā*, on fol. 30^b.

SECOND IḲLĪM: *Makkah*, on fol. 30^b:

8. Abū Khādim, one of the Tābi'īn, on fol. 32^a.

9. Abū-alwalid 'Abd-almalik bin 'Abd-al'aziz, died A. H. 105 (probably A. H. 150, as the following copy has, = A. D. 767), on fol. 32^a.

10. 'Umar bin 'Uthmān alṣūfī (Safinat-alauliyā, No. 202), the spiritual guide of Maṣṣūr (more correctly: Ḥusain bin Maṣṣūr) Hallāj, author of a *گنج نامه* (or rather *نامه گنج* according to the following copy), on fol. 32^a.

11. Abū Tālib Muḥammad bin 'Alī, author of the *قوت القلوب*, a work on Sūfism (طریقت), on fol. 32^a.

12. Amīr al'amid Fakhr-al-din Tāj-alafādil Khālid bin Rafī' (رفيع), in the index on fol. 2^a, and in the following copy, Rafī' (ربيع), a friend of Anwarī's and protégé of 'Alā-al-din, the ruler of the province of Jibāl, quoted by 'Auḡi, on fol. 32^a, last line.

13. Abū-almuẓaffar Ibrāhīm, under the Āl-i-Nāsir, i. e. the Ghaznawide dynasty (see A. Sprenger, Catal., p. 3, No. 20), on fol. 33^a.

Madīnah, on fol. 33^a:

14. Sa'd bin al-Ibād, a companion of the prophet, was killed in the battle against the Aḥzāb (the confederates against Muḥammad), on fol. 34^a.

15. Abū Ayyūb Anṣārī, in whose house the prophet stayed, in the first year of the Hījrah, seven months (comp. the Safinat-alauliyā, No. 300), on fol. 34^a.

16. Kais bin Sa'd bin 'Ubādah, one of the four *سادات* کسی که در روی وی (طلس) is explained here (اصلاً موی نباشد) and a faithful companion of the prophet; the other three *سادات* *طلس* are 'Abdallāh

bin Zubair, Aḥnaf bin Kais, and Sharīḡ (شریح) Kāḏi, on fol. 34^b.

17. Jābir bin 'Abdallāh al-Sullamī, one of 'Alī's companions, on fol. 34^b.

18. Ḥassān bin Thābit, one of the Anṣār, and paenegyrist of the prophet, on fol. 34^b.

19. Abū Muḥammad Sa'id bin Muḥammad almahrumī (others: almahzūmī), one of the seven lawyers (فقهائى سبعه) of Madīnah, a friend of 'Abdallāh 'Abbās, 'Abdallāh 'Umar, Zaid bin Thābit, and Sa'id Waḡkās; he performed the pilgrimage forty times during his life, on fol. 34^b.

20. Abū 'Abdallāh bin Muḥammad bin 'Umar bin Wāḡid alaslami, author of a *كتاب الردة* (وذكر ارتداد), on fol. 35^a.

21. Muḥammad bin Ishāq, the first who wrote a *كتاب سير*, died A. H. 151 (A. D. 768), on fol. 35^a.

22. Rabī'ah bin 'Abd-alraḥmān (Abū 'Abd-alraḥmān in the following copy), on fol. 35^a.

Yamamah, on fol. 35^a:

23. Musailamah Kadhdhāb (the liar, Muḥammad's rival in the prophetic mission, slain in the battle of Yamamah, A. H. 11 = A. D. 633), on fol. 35^a.

24 and 25. Hajjāj bin Yūsuf Thaḡafī, the great champion of the Umayyade Khalifs, especially of 'Abd-almalik bin Marwān and his son Walid (not وعيد, as the name is spelt here, on fol. 37^a, first line), who besieged Makkah A. H. 73 (A. D. 692, 693), and killed the pretender 'Abdallāh bin Zubair; and 'Abd-alraḥmān bin Muḥammad Ash'ath, on fol. 35^b. Hajjāj's death is fixed here in Shawwāl, A. H. 109, in the 54th year of his age, under Walid bin 'Abd-almalik (the correct date is A. H. 95 = A. D. 714, June, as Walid died A. H. 96).

26 and 27. The two renowned Arabian poets, Jurair (here wrongly spelt جزير) bin 'Atīyyah and Farazdaq, on fol. 37^a. The death of both is fixed here in A. H. 112 (در سال صد و دوازده هجری), contrary to the usual date, viz. A. H. 110 = A. D. 728, 729 (comp. De Sacy, Chrestomathie Arabe, first ed., tome iii. p. 516 sq.).

Hurmūz, on fol. 38^a:

28. Ra'is Nūr-al-din, with the takhalluṣ Nūri, on fol. 38^b.

29. Fahmī, on fol. 38^b.

The *Dakhan*, on fol. 39^a, and its rulers, from Sulṭān 'Alā-al-din Khiljī, A. H. 695-716 (A. D. 1296-1316), to A. H. 999 (A. D. 1591); *Aḥmadnagar*, on fol. 47^b; *Patan*, on fol. 48^a; *Daulatābād*, on fol. 48^a; *Jānir*, on fol. 48^a; *Jubbāl*, on fol. 48^a; *Tilingāna*, with its capital *Gulkunda* and its rulers, from Sulṭān Kūli Qūṭb-almulk (died A. H. 950 = A. D. 1543, 1544) to Muḥammad Kūli Qūṭb-shāh (A. H. 988-1020 = A. D. 1580-1612), on fol. 48^b.

Aḥmadābād (capital of Gujarāt), on fol. 49^b:

30. Miyan Wajih-al-din, a pupil of Shaikh Muḥammad Ghauth, on fol. 50^a.

31. Maulānā Ghauthi, on fol. 50^a.

32. Malik Maḥmūd, on fol. 50^a.

33. Saudā'i, on fol. 50^a.

Kanbāyat (کنبایت) and *Sūrat*, on fol. 50^b; *Sāmanat*, on fol. 50^b.

Nāgūr, on fol. 51^b:

34. Shaikh Hamid-al-din, a pupil of Khwājah Khidr and friend of Shaikh Shihāb-al-din Suhrawardī (Safinat-alauliyā, Nos. 148 and 149), quoted in the *سیر الاولیا*;

he received his investiture from Khwâjah Mu'in-al-din Sijzi (who died A. H. 633 = A. D. 1236, *Safinat-alauliyâ*, No. 110), on fol. 51^b.

35. *Mauzûn*, a descendant of the preceding Shaikh, on fol. 51^b.

Bangdâh, on fol. 51^b, with its twenty-two tûmâns or districts, for instance, Sharifâbâd, Salimâbâd, Jannat-âbâd, etc.; also *Nârangâbâd*, on fol. 52^b:

36. Maulânâ Sirâj-al-din 'Uthmân, who received his investiture from Shaikh Nizâm-i-auliyâ (who died A. H. 725 = A. D. 1325), see the *Sawâti'-alanwâr*, No. 23, also quoted in the *سير الاوليا*, on fol. 53^a.

37. *Orissa* (اوريسه), on fol. 53^a; *Kûc*, on fol. 53^b.

THIRD IÇLİM: *Îrân*, on fol. 54^a; *Irâk-i-'Arab*, on fol. 54^b.

Baghdâd, on fol. 55^a:

37. Abû 'Abdallâh Aḥmad bin Muḥammad alshai-bânî (so in the following copy, where it is corrected by another hand into *Hanbal*, which is no doubt the right name, see *Safinat-alauliyâ*, No. 24), one of the four Imâms of the Sunnah, on fol. 55^b.

38. Ma'rûf Karkhî, born of Christian parents, and converted to Islâm by Imâm 'Alî bin Mûsâ alriḍâ, quoted in the *تذكرة الاوليا* (*Safinat-alauliyâ*, No. 27); he died A. H. 200 (A. D. 815), on fol. 55^b.

39. Sarî Sakatî (so correct in the index; the text has wrongly ثقطى), a pupil of Ma'rûf, and uncle of the following Shaikh Junaid, the first who preached Sûfism in Baghdâd; he died A. H. 253 = A. D. 867 (*Safinat-alauliyâ*, No. 28), on fol. 55^b.

40. Shaikh Junaid (*Safinat-alauliyâ*, No. 29), quoted in the *تذكرة الاوليا*, on fol. 56^a.

41. Abû-alḥasan Nûri (*Safinat-alauliyâ*, No. 201), on fol. 56^a.

42. Abû Sa'id Kharrâz, a pupil of Junaid (*Safinat-alauliyâ*, No. 194), quoted in the *نفحات الانس*, on fol. 56^b.

43. Shaikh Abû Muḥammad bin Aḥmad Ruwaim (*Safinat-alauliyâ*, No. 143), on fol. 56^b.

44. Samnûn bin Muḥibb (*Safinat-alauliyâ*, No. 204), on fol. 56^b.

45. Abû 'Abdallâh Kalânî (قلاني), on fol. 56^b.

46. Abû Aḥmad Kalânîsî (قلانيسى, comp. *Safinat-alauliyâ*, No. 204), contemporary with Junaid, on fol. 57^a.

47. Abû 'Abdallâh bin al-Jallâ, with his real name Aḥmad bin Yahyâ Jallâ (*Safinat-alauliyâ*, No. 210), quoted in the *تذكرة الاوليا*, on fol. 57^a.

48. Muḥammad bin Ḥasan aljauhari, one of Dhû-al-Nûn Miṣri's pupils, on fol. 57^b.

49. Shaikh Abûbâkr Kitâbî (*Safinat-alauliyâ*, No. 223), quoted in the *نفحات الانس*, spent thirty years in Makkah, on fol. 57^b.

50. Abû-al-'Abbâs bin 'Atâ (*Safinat-alauliyâ*, No. 212), a pupil of Junaid, on fol. 57^b.

51. Ibrâhîm Fâtik, a companion of Junaid and pupil of Hallâj, on fol. 58^a.

52. 'Abbâs bin Yûsuf Alshakli (الشكلى بفتح شين) (وسكون كاف), on fol. 58^a.

53. Ibrâhîm bin Thâbit, said to be a contemporary of Sarî Sakatî (No. 39), which is impossible, comp. *Safinat-alauliyâ*, No. 263, on fol. 58^a.

54. Ja'far bin Muḥammad alkhuldi (*Safinat-alauliyâ*, No. 246), on fol. 58^a.

55. Abû Zakariyyâ bin Yahyâ bin Mu'in, a great traditionist, contemporary with Aḥmad Ḥanbal (No. 37), on fol. 58^a.

56. Muḥammad bin 'Alî alwazîr, on fol. 58^b.

57. Abûbâkr Muḥammad bin 'Abdallâh, known under the name of Šairafi, the greatest legal authority after Šâfi'i, on fol. 58^b.

58. Abû 'Abd-alkâdir bin Ṭâhir (in the following copy: 'Abd-alkâhir bin Zâhir), a great Šâfi'ite lawyer, on fol. 58^b.

59. Abû-alḥasan Muḥammad bin Abû-albaḳâ, known as Ibn-alkhill (ابن الخلل), on fol. 58^b.

60. Abû-alḥasan Muḥammad bin Aḥmad, known as ابن شنبر (so in the following copy and in Elliott 159, fol. 5^a, of the Bodleian Library; in the present copy, as in most others, the name is greatly corrupted), one of the prominent Kûrân-readers, on fol. 58^b.

61. Abû-al-'Abbâs Muḥammad bin Zaid (others Yazid, see G. Flügel, *Die grammatischen Schulen der Araber*, p. 92) almubarrad or almubarrid, on fol. 58^b.

62. Abû-alḥasan Muḥammad bin Ṭâhir, began in his tenth year to study under Ibn Sirâbi (سيرابى), on fol. 58^b.

63. Abû-alḥasan Muḥammad bin 'Abdallâh Maḥ-rûmî Salâmî, in the service of 'Aḍud-aldaulah (the Bûyide ruler, who died A. H. 372, A. D. 983), on fol. 59^a.

64. Abûbâkr Muḥammad (according to the text: bin Muḥammad) bin Bihrûz alṭâbib, on fol. 59^a.

65. Abû-alḥasan 'Alî bin Hilâl, known as Ibn Baw-wâb (بواب), died A. H. 413 (A. D. 1022, 1023), on fol. 59^a.

66. Jamâl-al-dîn, known as Yâkût, on fol. 59^a.

67. Malik-alkalâm Bahâ-al-dîn Muḥammad bin Mu'ayyad, was a long time munshi of Sulṭân Muḥammad Khwârizmshâh (who reigned A. H. 495-521 = A. D. 1102-1127); his brothers Abû Naṣr and Abû-almu-zaffar were likewise renowned scholars, and so was his father; his writings are compared here with محاور معاني; he died in prison, into which the wazîr Shams-al-din Ma'sûd had thrown him, A. H. 545 (A. D. 1150, 1151); during his imprisonment he wrote a number of fine ḳasidas, on fol. 59^a.

68. Shams-al-din Muḥammad bin Mu'ayyad, known as Khâla (خال), a relative of Khwâjah Nizâm-almulk of Tûs, lived to the end of Sulṭân Sanjar's reign (A. H. 511-552 = A. D. 1117-1157), in whose praise he wrote ḳasidas, on fol. 60^a.

69. Fuḍûlî, a writer both of Persian and Turkish poetry, on fol. 60^b.

Kûfah, on fol. 60^b:

70. Aswad bin Yazid alnaḥwi (التحوى), in the following copy (التجوى), on fol. 61^a.

71. Sharîh, one of the Ṭâbi'in, lived from the time of the second Khalîf to that of the 'Abbâsides, and was seventy-five years Kâdi of Kûfah, on fol. 61^a.

72. Abû Ḥâshim al-Šûfi, the first who was called a Šûfi, and built a convent for Šûfis; he is also the first who is mentioned in the *نفحات الانس*, on fol. 61^a.

73. Abû 'Umar Sha'bi (شعبي), was sent by 'Abd-almalik bin Marwân (reigned A. H. 65-86 = A. D. 685-705) as ambassador to the ruler of Rûm, on fol. 61^b.

74. Abū Yūsuf Ya'kūb bin Ibrāhīm, the first who was honoured by the title of a Kādi-alkudāt and was kādi of Baghdād under the Khalifs Mahdī, Hādī, and Rashīd (A. H. 158-193=A. D. 775-809); he was a pupil of Abū Hanīfah, on fol. 61^b.

75. Abū Muḥammad Salmān bin Mihrān al-a'mā (الاعمى) or al-a'mash (الاعمش), as the following copy reads, on fol. 61^b.

76. Abū 'Alī Hasan, known as Ibn Ziyād, was originally a dealer in pearls, on fol. 62^a.

77. 'Abd-alrahmān bin Ḥasan, known as Abū-alfaraj ibn Jauzi; died A. H. 597 (A. D. 1201), on fol. 62^a.

78. Muslim-i-Ma'ād, a Shi'ite, on fol. 62^a.

79. Abū-alḥasan 'Alī bin Ḥamzah Kisā'i, one of the seven readers of the Qur'ān, a pupil of the preceding Shaikh, on fol. 62^b.

80. Abū Zakariyyā Yahyā bin Ziyād, known as Al-Farrā (الفَرّاء), author of the كتاب المعاني, which he wrote at the request of the 'Abbāsīde Khalif Ma'mūn; he died A. H. 207 (A. D. 822, 823), on fol. 62^b.

81. Abū 'Umārāh Ḥamzah bin Ḥabīb altamīmī, one of the seven readers of the Qur'ān, on fol. 62^b.

82. Abū 'Abdallāh Sharīf, was kādi of Kūfah in the time of Maṣṣūr (probably the second 'Abbāsīde Khalif, who reigned A. H. 136-158=A. D. 754-775), on fol. 62^b.

83. Abū al-Mundhir Hishām bin 'Urwah (عروة), a great traditionist and author of the كتاب الجمره on the معرفت انسان, on fol. 62^b.

84. Mutanabbī, the great poet, was killed A. H. 354 (A. D. 965), on fol. 62^b. A short extract from Ibn Rashīk (Abū 'Alī-alḥasan) alḥairawānī's (died A. H. 456=A. D. 1063, 1064) كتاب العمدة (i. e. كتاب العمدة في صناعة الشعر) is inserted here, giving the account of Mutanabbī's death.

85. Burhān-almillāh wa aldin Muḥammad bin 'Abd-al'azīz, son of the Shaikh-alislām of Nishāpūr, and contemporary with Malik Ṭughānshāh bin Mu'ayyad (who reigned A. H. 568-581=A. D. 1172-1185, 1186), on fol. 63^a.

Najaf-i-Ashraf (two farsangs from Kūfah), on fol. 63^b:

86. Mir Sayyid Muḥammad 'Itābī, a friend of Mir Ḥudūrī of Kumm, went to the Dakhan and entered the service of 'Alī 'Adilshāh I (who reigned A. H. 965-988=A. D. 1558-1580); he afterwards attached himself to Akbar, but forfeited his favour and was imprisoned for seven years in the fortress of Gwāliyar; at the present time (the time of the composition of the Haft Iklim), he lives with Burhān-almulk at Aḥmadnagar, on fol. 63^b.

Sarmān-rāi, known as *Sāmīrah*, built by Mu'taṣīm, the eighth 'Abbāsīde Khalif (A. H. 218-227=A. D. 833-842), on fol. 65^a:

87. Khair-almassāj (خير النساج), with his real name Shaikh Muḥammad bin Isma'il, died 120 years old, A. H. 266 (the usual date is A. H. 322=A. D. 934, see *Safinat-alauliyā*, No. 221), in Kāzwin, on fol. 65^b.

Madā'in, on fol. 65^b.

Bābal, on fol. 66^a.

Baṣrah, on fol. 66^b:

88. Khwājah Ḥasan Baṣrī (*Safinat-alauliyā*, No. 19), quoted in the تذكرة الاوليا, on fol. 67^a.

89. Ḥabīb-i-'Ajāmī (*Safinat-alauliyā*, No. 161), a friend of the preceding Khwājah, on fol. 67^b.

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90. Mālik-i-Dinār (*Safinat-alauliyā*, No. 160), contemporary with the two preceding Shaikhs, on fol. 67^b.

91. 'Atabah ibn al-'allām (ابن العلام), in the following copy ibn-alghulām, ابن الغلام, see *Safinat-alauliyā*, No. 164), got his investiture from Ḥasan Baṣrī, on fol. 67^b.

92. Rābī'ah al'adawīyah (*Safinat-alauliyā*, No. 396), contemporary with Ibrāhīm Adham and Khwājah Ḥasan, on fol. 68^a.

93. Hārith (in the following copy 'Āris) bin Asad almuḥāsabl (*Safinat-alauliyā*, No. 176), on fol. 68^b.

94. Abū-alḥasan Khidri, the only pupil of Shibli, on fol. 68^b.

95. Abū Sa'īd Muḥallab bin Abī Ṣufrah (so correct, see Flügel's Grammatische Schulen, p. 89; in the following copy the word is spelt صفر), was under the Khalif 'Abd-almalik bin Marwān (see No. 73) on behalf of Ḥajjāj, governor of the two 'Irāqs, and later on of Khurāsān; died A. H. 88 (A. D. 707), near Marw, on fol. 68^b.

96. Abū Bakr Muḥammad bin Sirin, the great interpreter of dreams (إمام معتبرين), on fol. 70^a.

97. Yahyā bin Ya'mur (يعمر) aladawānī alnaḥwi (النحوي), in the text النجوى, one of the Qur'ān-readers of Baṣrah, a friend of 'Abdallāh 'Abbās and 'Abdallāh 'Umar, and contemporary of Ḥajjāj bin Yūsuf, on fol. 70^b.

98. Abū 'Abdallāh Mālik bin Anas, born A. H. 95 (A. D. 713, 714), died 80 years old, A. H. 175 (A. D. 791, according to others A. H. 179=A. D. 795, see *Safinat-alauliyā*, No. 22), on fol. 71^a.

99. Khalīl bin Aḥmad, died A. H. 170 (A. D. 786, 787), on fol. 71^b.

100. Abū Faid (instead of فیل, as most copies have, comp. Flügel's Grammatische Schulen, p. 52) Mu'arrij (مورج) bin 'Amr Sadūsī, a pupil of Naṣr (read Naḍr) bin Shumail and of Sibawaihi, author of the كتاب الانوار (كتاب الانواء in Flügel), the كتاب غريب القرآن, and the كتاب المعاني (كتاب المعاني in Flügel), the كتاب جواهر (كتاب جواهر in Flügel), and the كتاب القبايل (كتاب القبايل in Flügel), on fol. 71^b.

101. Iyās bin Mu'āwīyah, kādi of Baṣrah, a great psychologist and physiologist, died A. H. 121 (A. D. 739), on fol. 71^b.

102. Abū Muḥammad Yahyā bin Mubārak, known as Yazidī, a great traditionist and philologist, pupil of Abū 'Umar ('Amr in the following copy) 'Alāi the Qur'ān-reader of Baṣrah; he got his name Yazidī, because he had taught Yazid bin Maṣṣūr, the uncle of the 'Abbāsīde Khalif Mahdī; later on the Khalif Hārūn-alrashīd appointed him tutor of prince Ma'mūn (while Kisā'i was the tutor of Hārūn-alrashīd's other son Amīn). He is the author of the كتاب النوادر, the كتاب المقصور والممدود, and the كتاب النطق (in Flügel, p. 61, the كتاب النطق); he was on friendly terms with Khalīl bin Aḥmad (No. 99), and died A. H. 202 (A. D. 817, 818), on fol. 72^a.

103. Abū 'Alī Muḥammad bin Yahyā Nalwī, known as Kutrub (قطرب), pupil of Sibawaihi and author of the كتاب القوافي (كتاب المعاني), the كتاب الاشتقاق, the كتاب الصفات, the كتاب الاعداد, the كتاب العمل (كتاب العمل in Flügel, p. 66), the كتاب خلق الانسان, and the كتاب خلق الفرس; he died A. H. 206 (A. D. 821, 822), on fol. 72^a.

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104. Abū-alḥasan Naṣir (correctly Naḍr, see No. 100), bin Shumail almāzinī (المازني), a great traditionist, lawyer, and grammarian, mentioned in the تأريخ يافعى; he died at Marw in the same year as the Imām 'Alī bin Mūsā alridā (Safinat-alauliyyā, No. 12; but Flügel fixes his death in A. H. 204 = A. D. 820), on fol. 72^a.

105. Abūbakr Muḥammad bin Hasan bin Duraid, called by many the second Khalil bin Aḥmad on account of his proficiency in grammar and poetry; he was first the pupil of Abū Ḥātim Sijistānī in Baṣrah, then travelled for nearly twelve years for the sake of study in 'Irāk, Khurāsān, Egypt, Syria, and Fārs, and became at last wazīr of Fārs; he wrote a قصيدة مقصورة in honour of 'Abdallāh bin Mikāl for which he received a present of 1000 dinārs, and which has frequently been commentated upon, and the كتاب للمير (correctly للمهرة); he died at Baghdād A. H. 321 (A. D. 933), the same day as Abū Ḥāshim 'Abd-alsalām Mu'tazili, on fol. 72^b.

106. Abū 'Ubaidah Nahwī, contemporary with Mūsā bin 'Abd-alraḥmān Hilāl, on fol. 72^b.

107. Abū-al'ainā Muḥammad bin al-Kāsim, contemporary with the Khalif Al-Mutawakkil (A. H. 232-247 = A. D. 847-861), lost his sight in early youth and lived forty years in blindness, on fol. 73^a.

108. Abū Muḥammad Kāsim bin 'Alī Ḥarirī, the great author of the مقامات, the اوهام في الخواص, and the ملحمة الاعراب, together with a commentary, died A. H. 516 (A. D. 1122), on fol. 73^a.

109-118. 'Abbās bin 'Abd-al'azīm, and his contemporaries: Mu'ammir bin Rāshid alazdi (الازدي), the traditionist and author of the كتاب جامع; Abū 'Umar bin 'Alā, one of the seven Kūrān-readers; Abū Naẓar Sa'id bin Abū 'Urwaḥ al'adawī (ابن ابو عرويه العدوي); Abū Sa'id al-Kaṭṭān (القطان); Abū-aladyān (ابو الاديان); Abū-alḥasan alṣabihī (in the following copy alṣubḥī), who lived thirty years in close retirement; Aḥmad bin Wahab; Abū 'Abdallāh Sālimī; and Abū Naṣr Muḥammad bin Hasan, who wrote Persian poetry, on ff. 73^b and 74^a.

Uḇullah (بسم همزة وبأى موحدة ولام مشددة) four farsangs from Baṣrah, on fol. 74^a.

119. Abū Dulaf (دلف بضم دال وفتح لام) Kāsim bin 'Isā al'ajali, one of the partisans of the Khalif Ma'mūn and his brother Mu'taṣim, and author of the كتاب البراءة والصيد, the كتاب الصلاح (الصلاح) and the الفزعة, and the كتاب سياسة الملوك; Abū Tammām Ṭā'i wrote eulogiums on him; he died A. H. 126 (ست و عشرين و) (probably a mistake for 226 = A. D. 841), on fol. 74^a.

120. Abū Ya'qūb alūsī (السوسي), on fol. 74^b.

'Irāk-i-'ajam: Yazd, on fol. 75^a:

121. Khaṭir-ahmuk Abū Maṣṣūr, wazīr under Sultān Maḥmūd bin Malikshāh (A. H. 485-487 = A. D. 1092-1094), on fol. 75^b.

122 and 123. Amīr Shams-aldin and his son Amīr Rukn-aldin, under the Moghul Sultāns, founders of the Shamsiyyah and Rukniyyah madrasas and many other public buildings, on fol. 75^b.

124. Sayyid Ghiyāth-aldin 'Alī, wazīr of Amīrshāh Abū Ishāk Injā, killed by Amīr Muḥammad Muẓaffar,

A. H. 752 (A. D. 1351); Abū Ishāk was the son of Amīr Maḥmūdshāh, who had been governor of Shirāz under Sultān Abū Sa'idkhān and had been killed A. H. 736 = A. D. 1336, in Arpākhān's reign, and the younger brother of Amīr Maṣ'ūdshāh. Amīr Maḥmūdshāh's pedigree is: Maḥmūdshāh bin Muḥammad bin Faḍl-allāh bin 'Abdallāh bin As'ad bin Naṣr-allāh bin Muḥammad bin 'Abdallāh Anṣārī bin Abū Maṣṣūr bin Muḥammad bin Abī Ma'ād bin 'Alī bin (Abī in the following copy) Muḥammad bin Aḥmad bin 'Alī (left out in the following copy) bin Ja'far bin Maṣṣūr bin Matt; the last-named Matt was a son of Abū Ayyūb Anṣārī, one of Muḥammad's companions (comp. on this Matt Safinat-alauliyyā, No. 300), on fol. 75^b.

125. Ṣafi-aldin, a favourite of Tughānshāh (see about Tughānshāh, No. 85), on fol. 76^a.

126. Sirāj-aldin, a poet, on fol. 76^a.

127. Sayyid Jalāl-aldin 'Aḍud, son of one of the wazīrs of the Muẓaffarides, a poet, on fol. 76^b.

128. Maulānā Sharaf-aldin 'Alī, the author of the ظفر نامه (completed A. H. 828 = A. D. 1425, see Nos. 173-189 in this Cat.); he also wrote mathnawis, ghazals, and rubā'is, on fol. 76^b.

129. Kāḍi Kamāl-aldin Mir Ḥusain, wrote a commentary on the diwān of 'Alī bin Abī Ṭālib, on fol. 77^a.

130. Amīr Nizām-aldin 'Abd-albāki ibn Shāh Ṣafi-aldin bin Amīr Ghiyāth-aldin bin Shāh Ni'mat-allāh Wali, was prime-minister under Shāh Isma'il (A. H. 909-930 = A. D. 1503-1524), on fol. 77^a.

131. Sayyid Na'im-aldin (called Ni'mat-allāh II), the son of Amīr Nizām-aldin 'Abd-albāki, a favourite of Shāh Ṭahmāsp (A. H. 930-984 = A. D. 1524-1576), on fol. 77^b.

132. Amīr Ghiyāth-aldin Muḥammad Mir Mirān, the son of Sayyid Na'im-aldin, alive at the time of the composition of the Haft Iklim, on fol. 77^b.

133. Shāh Ghiyāth-aldin 'Abd-al'ali, an offspring of Amīr Ṭahir-aldin Muḥammad Shahid; he composed for Shāh Ṭahmāsp's death (A. H. 984) the ingenious chronogram دوازده امام (twelve Imāms); امام representing the number 82, and twelve times 82 giving the required date, on fol. 78^a.

134. Maulānā Sharaf-aldin 'Alī Bāfiqi, wrote ḡasidas in praise of Shāh Ṭahmāsp, on fol. 78^a.

135. Maulānā 'Abdallāh, wrote glosses (حاشية) on the مختصر معاني and the حاشية خطائي, on fol. 78^a.

136. Maulānā Muḥammad Sharqi, a relative of Maulānā Sharaf-aldin 'Alī Makhdūm, on fol. 78^b.

137. Maulānā Muḥammad, went A. H. 980 (A. D. 1572, 1573) to India, and died there A. H. 988 (A. D. 1580), on fol. 78^b.

138. Kiswati, a poet like most of the following ones, on fol. 78^b.

139. Shauki, on fol. 78^b.

140. Maulānā Muḥammad Ḥusain (in the following copy Mu'min Ḥasan), on fol. 79^a.

141. Maulānā Waḥshi, the author of a فرهاد وشيرين, on fol. 79^a.

142. Khwājah Ghiyāth-aldin Naḡshband, on fol. 79^b.

143. Maulānā Shams, on fol. 80^a.

144. Maulānā Āghā, on fol. 80^a.

145. Maulānā (or Mir) Muḥammad Bākir, on fol. 80^a.

146. 'Isbrati, on fol. 80^a.

147. Ulfati, a great mathematician, on fol. 80^a.

148. Najdī, on fol. 80^a.
 149. Maulānā Amīnī, on fol. 80^b.
 150. Maulānā Zamānī, in whose praise Shaikh Muḥammad Zargar (the goldsmith) wrote a famous rubāʿī, on fol. 80^b.
 151. Maulānā Ḥasan 'Alī, on fol. 80^b.
 152. Muḥammad Bâkīr, on fol. 80^b.
Ṭabas-i-Kīlak (طيس كيلك), an appendage of Khurāsān, on fol. 81^a:
 153. Shams-al-dīn Muḥammad bin 'Abd-alkarīm, author of a diwān, on fol. 81^a.
 154. Amīr Kamāl-al-dīn Ḥusain, went, in the reign of Sulṭān Ya'qūb (of the Āk-koynlū, reigned A.H. 883-896=A.D. 1478-1491), from Ṭabas to Ādharbaijān and later on to Harāt, where he became prime-minister of Sulṭān Ḥusain Mirzā (A.H. 873-911=A.D. 1469-1506); he is the author of commentaries on the منازل السائرین and the مجالس العشاق, on fol. 81^b.
Abarkūh, on fol. 81^b:
 155. Maulānā Abadī (ابدى), so here, but 'Abdī, عبدی, in the following copy), a poet, on fol. 82^a.
Fārs: Dār-al-jird (دارالجر), correctly دارابجرد *Dārāb-jird*, on fol. 82^a:
 156. Maulānā 'Ālamī, a poet, on fol. 82^b.
Īj (ایج), on fol. 82^b:
 157. Kādi 'Aḍud-al-dīn 'Abd-alraḥmān bin Rukn-al-dīn, contemporary and friend of Khwājah Rashīd and of his son Khwājah Ghiyāth-al-dīn Muḥammad Ṭarīq, author of the موافق در اجاب در اصول فقه, the شرح مختصر ابن حابط در اصول فقه, and the کلام, according to Mustaufī, in his Ta'rikh-i-Guzida, every century of the Hijrah has produced one great authority on the Islamic creed: the first, 'Umar 'Abd-al-'aziz; the second, Shāfi'; the third, Abū-al-'abbās Aḥmad bin Sharīḥ; the fourth, Abūbakr Ṭabīb bākīlā'i; the fifth, Muḥammad Ghazālī the Hujjat-alislām; the sixth, Imām Fakhr-al-dīn Muḥammad bin 'Umar; and the seventh, Maulānā 'Aḍud-al-dīn, on fol. 82^b.
 158. 'Arīf, a poet, on fol. 83^a.
Nairiz, on fol. 83^a:
 159. Maulānā Mā'ilī, a great scholar in arithmetic and a good poet, under Shāh Ṭahmāsp Ṣafawī's reign and Mirzā Aḥmad Kufrānī's governorship of Fārs, on fol. 83^b.
Istakhr, on fol. 84^a:
 160. 'Abd-alraḥīm, a Ṣūfī, on fol. 84^b.
Baidā, on fol. 84^b:
 161. Ḥusain bin Maṣṣūr-al-Ḥallāj (Safinat-alauliyā, No. 211), the pupil of 'Umar (or 'Amr, see Safinat-alauliyā, No. 202) bin 'Uthmān Makkī; the great Shaikhs are divided in their opinions about him; the majority reject him, but Ibn 'Aṭā, Abū 'Abdallāh bin Khafif, Shibli, Abū-alkāsim Naṣrābādī, Abū-al-'abbās Sharīḥ, and others consider his execution unjustifiable; others again maintain, that Ḥusain bin Maṣṣūr Ḥallāj and Maṣṣūr Ḥallāj are two different persons, on fol. 84^b.
 162. Shaikh Abū Ishāq Ibrāhīm bin Shahriyār, who converted 24,000 Parsees and Jews to Muḥammadanism, on fol. 85^b.
 163. Kādi Nāṣir-al-dīn, son of Kādi Imām Badr-al-dīn 'Umar bin Fakhr-al-dīn 'Alī, the author of the well-known commentary on the Kurān (انوار التنزيل و اسرار)

- (التأويل), the شرح المصابيح, the غايه القصى (i. e. المنهاج فى الاصول, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 7 and 8), the طوابع و مطالع (i. e. (طوابع الانوار من مطالع الانظار), the مصباح در كلام (i. e. (مصباح الارواح فى الكلام), the مرصاد در اصول فقه (perhaps a mistake for the الفقه, see Cat. Codd. Lugd. Bat. iv. p. 31, l. 10), the شرح التنبيه, in four volumes, the شرح المنتخب (a commentary on the منتخب فى الاصول, by Imām Fakhr-al-dīn Rāzī, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 9 and 10), and the شرح محمول; he died A.H. 680 (read 685=A.D. 1286) or 692 (A.D. 1293), on fol. 85^b.
Kāzarūn, on fol. 85^b:
 164. Khwājah Amīn-al-dīn, one of the wazirs of the Atābeg Muẓaffar-al-dīn Taklah bin Zangī (A.H. 571-591=A.D. 1175-1195), on fol. 85^b.
 165. Shaikh Amīn-al-dīn, who was Shaikh-alislām of Fārs under Shāh Shaikh Abū Ishāq (who reigned over Fārs A.H. 742-754=A.D. 1341-1353), and is praised in one of Ḥāfiẓ' ghazals; he himself wrote occasionally poetry, on fol. 85^b.
 166. Shaikh Sa'id-al-dīn Muḥammad, contemporary with Amīr Muẓaffar (who was deposed by his son Shāh Shujā' A.H. 760, A.D. 1359) and author of the شرح مشارق الانوار and the سیر سید ابرار, commonly known as سیر کازرونی, on fol. 86^a.
 167. Maulānā Jalāl-al-dīn Muḥammad Dawānī, son of Maulānā Sa'd-al-dīn As'ad, a famous legal authority in Dawān, a place near Kāzarūn; he got his first instruction from his father, later on he enjoyed the tuition of Maulānā Majd- (in the following copy Muḥyi-) al-dīn Kūshknārī, Khwājah Ḥasan Shāh Baḳ-kāl and Maulānā Ḥumām-al-dīn Gulnārī (the author of a commentary on the طوابع, see No. 163). He wrote glosses (حاشیه) to Maulānā 'Alī Kūshji's (died A.H. 879=A.D. 1474, 1475) تجريد or commentary on Naṣir-al-dīn Tūsī's Tajrid; Mir Ṣadr-al-dīn Muḥammad wrote glosses on the same work and found fault with Jalāl-al-dīn's explanations; thereupon the latter wrote a second collection of glosses, better still than the first, and refuted his opponent's criticisms; Ṣadr-al-dīn answered by new glosses, and finally three sets of glosses were produced in this way, called respectively: شرح, رساله زوار, اجدد, and قديم, the old, the new, and the newer ones. Other works of Jalāl-al-dīn are هياكل در حکمت اشراق (the original work by Shaikh Shihāb-al-dīn Maḳtūl), حاشیه اخلاق جلالی, رانبات واجب, حاشیه انوار شافعی, حاشیه مطالع شمسیه, etc. (he died A.H. 908=A.D. 1502, 1503), on fol. 86^a.
Shirāz, on fol. 86^b:
 168. Shaikh Abū-alḥasan Karduwail, who did not leave his house for sixty years, except on Fridays and high festivals (Safinat-alauliyā, No. 325), on fol. 87^a.
 169. Abū-al-'abbās Aḥmad bin Yahyā, the teacher of Abū 'Abdallāh bin Khafif, on fol. 87^a.
 170. Bundār bin Ḥusain, pupil of Shibli and likewise teacher of Abū 'Abdallāh bin Khafif (Safinat-alauliyā, No. 250), on fol. 87^a.

171. Shaikh 'Abdallāh (so here in all copies, contrary to the previous Abū 'Abdallāh) bin Khafīf, one of the great Ṣūfīe Shaikhs of Fārs (Safinat-alauliyā, No. 144), on fol. 87^b.

172. Shaikh Mu'min, about whom Khwājah 'Abdallāh Anṣārī relates a tradition of Isma'il Dabbās, who had met the Shaikh in Shirāz, on fol. 87^b.

173. Abū Muḥammad bin Abī Naṣr albaḳlī, known as Shaikh Rūzbahān (Safinat-alauliyā, No. 324), author of the شرح سَطَحِيَّاتِ عَرَبِيَّةٍ وَفَارِسِيَّةٍ, تفسير عرائس, and the كتاب الانوار في كشف الاسرار, on fol. 87^b.

174. Shaikh Abūbākr Ṭamistānī (Safinat-alauliyā, No. 234), pupil of Shibli and Ibrāhīm Dabbāgh of Shirāz, on fol. 88^a.

175. Shaikh Najib-al-din 'Alī bin Buzghush (Safinat-alauliyā, No. 150), a pupil of Shaikh Shihāb-al-din Suhrawardī, on fol. 88^a.

176. Ṣāhir-al-din 'Abd-alrahmān, son of the preceding Shaikh and likewise pupil of Shihāb-al-din Suhrawardī; he is the author of a ترجمه عوارف (Safinat-alauliyā, No. 151), on fol. 88^b.

177. Shaikh 'Abdallāh Bākūr (باکور, here in the text باکو), a great traveller; Khwājah 'Abdallāh Anṣārī had culled from him 30,000 stories and 30,000 traditions, on fol. 88^b.

178. Ibn Muḳlah, the wazīr of the Khalīf Alḳāhir (A. H. 320-322 = A. D. 932-934), whom he helped to dethrone (first with the assistance of Mu'nīs and Balīḳ, who were however put to death by Alḳāhir) and to replace by Muḥammad bin Muḳtadir, who assumed as Khalīf the name of Al-Rāḍī (A. H. 322-329 = A. D. 934-941); he was later on mutilated by Ibn Rāṭīḳ (usually called Ibn Rā'īḳ) and died A. H. 327 = A. D. 939 (compare on this interesting and adventurous character, Weil, Geschichte der islamitischen Völker, Stuttgart, 1866, pp. 200-214). He was the first to develop the style of writing, called كُتِبَ, out of the old Kūfic, on fol. 88^b.

179. Abū-alfath Maṣṣūr bin Dārā (or Dārāsp داراسب as other copies have), originally attached to Abū Kālīnjār Dailamī, afterwards wazīr of the Khalīf Alḳā'im-billāh (A. H. 422-467 = A. D. 1031-1075), who gave him the honorary title of Amin-aldaulāh Majd-alwuzarā; he was deposed through the jealousy of 'Amīd-aldaulāh, the wazīr of Tuḡhrulbeg Saljūḳī, on fol. 89^a.

180. Aḥmad bin 'Abd-alṣamad, was first a high official of Altūntāsh, and became, after Aḥmad bin Ḥasan Maimandī's death, wazīr of Sulṭān Maṣ'ūd I of Ghazna, who summoned him from Khwārizm; he is stated here to have been twenty years wazīr of Maṣ'ūd (which is simply impossible, as Maṣ'ūd I only reigned from A. H. 421-432 = A. D. 1030-1041) and two years wazīr of Maṣ'ūd's son and successor, Maudūd; he was at last arrested and poisoned at the instigation of the Amīrs of Sulṭān Maudūd, on fol. 89^b.

181. 'Abd-alḥamid bin Aḥmad bin 'Abd-alṣamad, was twenty-two years wazīr of Sulṭān Ibrāhīm of Ghazna (A. H. 451-492 = A. D. 1059-1099) and sixteen years wazīr of Ibrāhīm's son and successor, Maṣ'ūd III (A. H. 492-508 = A. D. 1099-1114); he was killed in Sulṭān Bahrāmshāh bin Maṣ'ūd's reign (A. H. 512-547 = A. D. 1118-1152), on fol. 89^b.

182. Naṣr-allāh bin 'Abd-alḥamid, son of the pre-

ceding wazīr, himself wazīr under Sulṭān Khusrāu Malik bin Bahrāmshāh (A. H. 555-583 = A. D. 1160-1187), best known by his translation of Kalīlah and Dimnah, on fol. 89^b.

183. Alṣāhib-alkabīr Kiwām-almulḳ Nizām-al-din Haibat-allāh, wazīr under Sulṭān Ibrāhīm, on fol. 90^a.

184. Abū-alkiyām Muslim bin Maḥmūd, was in the service of Malik Nāṣir (A. H. 698-741 = A. D. 1299-1341) in Egypt; to him the work عجائب الاسفار و غرائب الاخبار was dedicated, on fol. 90^a.

185. Tāj-al-din, who was first wazīr of Muẓaffar-al-din Sunḳur bin Maudūd (the Atābeg of Fārs, who became virtually independent about A. H. 543 = A. D. 1148, 1149) and later on wazīr of Sulṭān Maṣ'ūd Saljūḳī (A. H. 527-547 = A. D. 1133-1152), on fol. 90^a.

186. Khwājah Kiwām (or as the text here reads Kiyām) -al-din, wazīr of Jalāl-al-din Shāh Shujā' (A. H. 760-786 = A. D. 1359-1384), on fol. 90^a.

187. Khwājah Ghiyāth-al-din Sayyidi Aḥmad, wazīr of Mirzā Shāhruḳh (A. H. 807-850 = A. D. 1405-1447), on fol. 90^a.

188. Diyā-al-din Fārsī, who came from Fārs to Khurāsān under the first Saljūḳs, a poet, whose productions were collected in a diwān, but did not become very widely known; he had poetical contests with many contemporaries, for instance, Shihāb-al-din Nāmī and Shams-al-din Nāmī. In one of his poems quoted here, he sings the praise of Nizām-al-din (who is perhaps identical with No. 183), on fol. 90^a.

189. Rafī'al-din Marzubān, who was according to some authorities a contemporary of Hanẓalah Bādaghisi and Abū Salīḳ Gurgānī, two of the predecessors of Rūdagi, but belongs more likely to the time of the Saljūḳs, on fol. 91^b.

190. Badr-al-din, a poet, on fol. 92^a.

191. Shaikh Sharaf-al-din Muṣliḥ bin 'Abdallāh al-Sa'dī, the great didactic poet, who studied first in the Nizāmiyyah in Baghdād under Abū-alfaraj bin Jauzī and became afterwards in mystical science the pupil of Shaikh 'Abd-alkādir Jilānī, in whose company he performed the pilgrimage; in one of his sea-voyages he travelled with the great Shaikh Shihāb-al-din Suhrawardī; he died, 110 years old, A. H. 690 (A. D. 1291), on fol. 92^b.

192. Khwājah Majd-al-din Hamgar, king of poets under the Atābegs of Fārs and intimate friend of Khwājah Bahā-al-din, the Ṣāhib-Diwān and son of the famous Shams-al-din, on fol. 94^b.

193. Farīd Fārsī, a poet, on fol. 96^a.

194. Nāṣir of Bajjah (بَجَّه, a place near Rāmjird in Fārs), contemporary with Sa'dī, on fol. 96^a.

195. Zangī, a relation of the Atābeg Muẓaffar-al-din Zangī (A. H. 557-571 = A. D. 1162-1175), on fol. 96^a.

196. Maulānā Kuṭb-al-din 'Allāmah, pupil of Khwājah Naṣir-al-din Ṭūsī, lived from the time of Hūlāgūkhān (A. H. 654-663 = A. D. 1256-1265) to that of Sulṭān Muḥammad Khudābanda (A. H. 703-716 = A. D. 1304-1316); works: تحفة شامي (on astronomy), شرح مفتاح العلوم (the مفتاح العلوم), and كليات قانون (the probably Sakkāki's (died A. H. 626 = A. D. 1229) encyclopaedic work, and Kuṭb-al-din was the first to

write a commentary on it); he was a friend of Sa'di, on fol. 96^b.

197. Kutb Muhyi, author of a diwân and of مکتوبات, on fol. 96^b.

198. Fadl-allâh Waṣṣâf, author of the تاريخ معجم (this is a glaring mistake, by which Fadl-allâh Kazwini, the real author of the history in question, see Nos. 534 and 535 in this Cat., has been confounded with Fadl-allâh Shirâzi, the father of the famous historian Waṣṣâf, comp. Rieu i. p. 162^a and ii. p. 811^b), on fol. 96^b.

199. Ibn Naṣûlî, under Sultân Abû Sa'idkhan (the Ilkhânî ruler, A.H. 716-736=A.D. 1316-1335), wrote occasionally poetry, especially rubâ'is, on fol. 97^a.

200. Khwâjah Hâfiz, the great lyrical poet, whose death is fixed here in A.H. 792, although the ta'rikh quoted immediately after it, viz. خاك مصلى, clearly gives the more correct date, A.H. 791 (A.D. 1389), on fol. 97^a.

201. Abû Ishâk Hallâj, a poet, on fol. 98^a.

202. Sa'd Gul, another poet, on fol. 98^b.

203. Amir Šadr-aldin Muḥammad, died some time after Sultân Ya'kûb (i.e. Ya'kûbbeg Äk-koyunlû, who reigned A.H. 883-896=A.D. 1478-1491); the exact date of his death is not fixed, but according to the Majâlis-almu'minîn it took place in A.H. 903 (A.D. 1497, 1498); among his writings there are enumerated here: حاشیة شمسیه و مطالع, رساله تحقیق علم و اثبات واجب, and حاشیة تجرید (see on the Tajrîd No. 167 above), on fol. 98^b.

204. Amir Ghiyâth-aldin Manšûr, son of the preceding Shaikh, died according to the chronogram of Maulânâ 'Alî Ḥasan Kharrâs: عقل حادی عشر نمانده: بجا, A.H. 949=A.D. 1542, 1543 (the usual date, given in the Majâlis-almu'minîn, is A.H. 948). Two honorary epithets were given to him by the scholars of his time, viz. Ustâd-albashaar (the master of men, a title, given according to a marginal note in the following copy, fol. 98^b, to Khwâjah Naṣir-aldin Tûsi also) and 'Akl-i-hâdî 'ashar (the eleventh reason), on fol. 98^b.

205. Maulânâ Shams-aldin 'Alî Fârsî, a great scholar in the time of Mirzâ Sultân Abû Sa'id (Abû Sa'id Gurgânî, reigned A.H. 854-873=A.D. 1450-1469), professor at the Madrasa-i-Ghiyâthiyyah; after Sultân Abû Sa'id's death he was engaged in a تاريخ وقائع ابو (Sultân Husain Mirzâ reigned A.H. 873-911=A.D. 1469-1506), and died in the fortress of Shâdmân, on fol. 98^b.

206. Maulânâ Nizâm-aldin Abû Yazid, lived in Shirâz at the time of Maulânâ Jalâl-aldin Muḥammad Dawâni (born A.H. 830=A.D. 1426, 1427, died A.H. 908=A.D. 1502, 1503), and died in Sultân Ya'kûb's reign (see Nos. 167 and 203 in this list), on fol. 98^b.

207. Maulânâ Sharaf-aldin 'Alî Shiftagî, author of a شرح ارشاد, شرح محکم, تفسير آیات احکام قرآنی, on fol. 99^a.

208. Amir Sayyid Aṣil-aldin 'Abdallâh, author of the دُرُج الدَّرَر (a life of Muḥammad, mentioned in H. Khalfa iii. p. 222, and in Rieu iii. p. 1061^b; a marginal note in the following copy mentions besides a ميلاد نامه by him, which he dedicated to Sultân

Shâhrukh, but it is not clear whether that is a separate work or partly identical with the Durj-aldurar) and the مزارات هراة; in Sultân Abû Sa'id's time he moved at the Sultân's request from Shirâz to Harât; the date of his death is not given here; it was A.H. 883=A.D. 1478, 1479, see Rieu i. p. 147, on fol. 99^a.

209. Amir Jamâl-aldin (so correctly instead of Jalâl-aldin in the following copy) 'Aṭâ-allâh, nephew of the preceding Shaikh and author of the well-known history of Muḥammad, his family and disciples, styled روضة الاحباب (see Nos. 145-157 in this Cat.), on fol. 99^a.

210. Khwâjah Jumâl-aldin Maḥmûd, a pupil of Maulânâ Jalâl-aldin Muḥammad Dawâni (see Nos. 167 and 206 in this list), who after his Pir's death and that of Mir Šadr-aldin Muḥammad (No. 203 in this list) became the most renowned spiritual teacher of his time; among his greatest pupils were Maulânâ Aḥmad Ardabili, Maulânâ 'Abdallâh Shushtari, Maulânâ 'Abd-alwâhid Shushtari, Maulânâ 'Abdallâh Yazdi, Khwâjah Afḍal Tarikah (died about A.H. 1000=A.D. 1592, see Rieu ii. p. 669^b), Maulânâ Aḥmad Kurd, Amir Fakhr-aldin Samâki (سماکي, in the following copy شماکي), Shâh Abû Muḥammad Shirâzi, Maulânâ Mirzâ Jân, and Amir Fath-allâh Shirâzi, on fol. 99^a.

211. Maulânâ Lisâni, the well-known poet, lived the greater part of his life in Tabriz, and died there A.H. 941 (A.D. 1534, 1535), on fol. 99^a.

212. Bâbâ Fighânî, an equally famous poet, who had originally the takhalluṣ of Sakkâki; in Tabriz, where he had settled for some time, he gained the favour of Sultân Ya'kûb (see No. 203 in this list), and received from him the honorary title of Bâbâ (i.e. Bâbâ-i-shu'arâ); after that Sultân's death he went to Khurâsân (Abîward and Mashhad in particular, see Rieu ii. p. 651), and died there A.H. 925 (A.D. 1519), on fol. 99^b.

213. Maulânâ Ahli, also a renowned poet; from Fârs he went to Harât, where he composed his famous artificial ḡasidah (قصيده مصنوع) in imitation of one of Khwâjah Salmân's (of Sâwah, died A.H. 778 or 779=A.D. 1376, 1377, see Bodleian Cat., Nos. 807-810), in honour of Mir 'Alishîr (see a detailed description of this ḡasidah in Bodleian Cat., No. 807, 8); after his return from Harât he became a favourite of Shâh Isma'il Šafawî (A.H. 909-930=A.D. 1504-1524), and died, according to the chronogram: پادشاه شعرا بود اهلی, A.H. 942 (A.D. 1535, 1536), on fol. 101^a.

214. Maulânâ Yâri, went to Harât in Sultân Husain Mirzâ's reign (see No. 205 in this list), where he was saved from a disgraceful punishment by the exertions of Mir 'Alishîr, on fol. 102^a.

215. Kamâl ibn Ghiyâth, a poet, on fol. 102^a.

216. Maulânâ Mu'ini (in the following copy Mu'in), a poet of Sultân Husain Mirzâ's time, on fol. 102^a.

217. Maulânâ Mâni, a poet who was in his later years attached to Shâh Isma'il Šafawî, but fell a victim to the jealousy of the other courtiers and was put to death, on fol. 102^a.

218. Malik Kâsim Nakḡâsh, calligrapher, illustrator, and poet, on fol. 102^b.

219. Amir Sayyid Sharîf-aldin (so correctly in the following copy; here is written throughout the paragraph Sharaf instead of Sharîf) 'Alî, a grandson of Mir

256. Dâ'i, on fol. 109^b.
 257. Fattâhâ, on fol. 109^b.
 258. Najâtî, on fol. 109^b.
 259. Hamdami, a schoolmaster and poet, like all the preceding ones, on fol. 109^b.

260. Partawî, on fol. 109^b.

Lâr, on fol. 109^b:

261. Ibrâhîmkhân, the ruler of Lâr, son of Muham-madbeg (whose brothers were Amir Hârûn and Amir Abû Sa'id) bin Amir 'Alâ-almulk bin Mir Jahânshâh bin Kutb-al-din Mubashshir bin Mubârîz-al-din Muham-mad bin 'Alâ-al-din wa almulk Gurginshâh bin Hâjî Saif-al-din Nuṣrat bin Kâlinjâr II bin Amir 'Alâ-almulk bin Amir Kutb-al-din Mu'ayyad II bin Amir Kâlinjâr bin Amir Kutb-al-din Mu'ayyad Bâkûi bin Amir Wahab-al-din Zangî bin Amir Mu'izz-al-din Husain bin Amir Asad-al-din bin Amir Bahâ-al-din Abû-alkâsimlang bin Amir Wahab-al-din bin Amir Badr-al-din bin Amir Sharaf-al-din As'ad bin Amir Jalâl-al-din bin Îrij. The last-named Îrij, who was converted to Islamism under 'Umar 'Abd-al'aziz, was the son of Gurgin, son of Lâd, son of Gurgin, son of Tahmûrath, son of Kubâd, son of Bahman, son of Ardashîr, son of Lâd, son of Firûz, son of Bahrâm, son of Bahman, son of Narsî, son of Kubâd, son of Lâd, son of Gurgin, son of Milâd. Amir Kutb-al-din Mu'ayyad Bâkûi ascended the throne of Lâr A. H. 594 (A. D. 1198), after his father's death, and died A. H. 648 (A. D. 1250, 1251); he was succeeded by his son Kâlinjâr, who died A. H. 680 (A. D. 1281, 1282), after whom followed Amir Kutb-al-din Mu'ayyad II, who fell in battle A. H. 699 (A. D. 1299, 1300). Amir 'Alâ-almulk, his successor, died A. H. 731 (A. D. 1330, 1331); Kâlinjâr II, A. H. 750 (A. D. 1349, 1350); Hâjî Saif-al-din Nuṣrat, A. H. 816 (A. D. 1413, 1414, 87 years old, as he was born A. H. 729 = A. D. 1329); 'Alâ-al-din wa-almulk Gurginshâh, A. H. 823 (A. D. 1420, 74 years old, as he was born A. H. 749 = A. D. 1348, 1349); Mubârîz-al-din Muhammad, A. H. 840 (A. D. 1436, 1437, 71 years old, as he was born A. H. 769 = A. D. 1367, 1368); Kutb-al-din Mubashshir, A. H. 859 (A. D. 1455, 62 years old, as he was born A. H. 797 = A. D. 1394, 1395); Mir Jahânshâh, A. H. 883 (A. D. 1478, 1479, 53 years old, being born A. H. 830 = A. D. 1426, 1427); Amir 'Alâ-almulk, A. H. 855 (?); Amir Hârûn, A. H. 927 (A. D. 1521); Anûshirwân bin Amir Abû Sa'id bin 'Alâ-almulk, the nephew and successor of Amir Hârûn, known as Shâh 'Âdil, A. H. 948 (A. D. 1541, 1542, نهصد و چهل و هشت از قتل شد عادل, but according to the ta'rikh, it should be A. H. 940 = A. D. 1533, 1534, unless it is to be taken as an integral part of it), who was followed by his cousin Ibrâhîmkhân bin Muhammadbeg bin 'Alâ-almulk, on fol. 110^a.

262. Maulânâ Kamâl-al-din Husain, on fol. 111^a.

263. Maulânâ 'Alâ-al-din, son of the preceding Mullâ, author of a حاشية on the شرح عقائد مولانا سعد الدين, on fol. 111^a.

264. Maulânâ 'Abd-alghafûr, author of another حاشية on the شرح ملا (probably the before-mentioned شرح عقائد), on fol. 111^a.

265. Maulânâ Muṣliḥ-al-din, author of a حاشية on the شرح هداية حكمت, on fol. 111^a.

266. Ṣadr-al-din Muhammad, went to the Dakhan, where he rose to high dignity and received the honorary epithet of Afḍalkhân; in his poetry he used the takhalluṣ Kalâmi, on fol. 111^a.

267. Shams-al-din Muhammad, brother of the preceding Ṣadr-al-din, was for some time Kâdi of Tarasht or Turusht in Rai, and followed, later on, his brother to the Dakhan; but before he could reach him, he was overtaken by death, on fol. 111^a.

268. Muḥyi, one of the pupils of the learned Dawânî (who died A. H. 908 = A. D. 1502, 1503, see Nos. 167 and 206 in this list), on fol. 111^b.

269. Muwâlî (موالی), who knew the whole diwân of Hâfiz by heart, on fol. 111^b.

270. Harifi, son of Muwâlî, on fol. 111^b.

Khûzistân, on fol. 111^b; Ahwâz, on fol. 111^b; Shûsh, on fol. 112^a; 'Askar-i-mukarram, on fol. 112^a; Dizfûl (دزفول), on fol. 112^a; Shushtar, on fol. 112^a:

271. Sahl bin 'Abdallâh, a leader in Ṣûfism, on fol. 112^b.

272. Abû-alwafâ, wrote occasionally poetry, on fol. 112^b.

273. Maulânâ 'Abdallâh, on fol. 112^b.

274. Maulânâ 'Abdallâh II, lived for 20 years in Najaf in pious meditation, on fol. 112^b.

275. Maulânâ Begi, lived 30 years in Harât, on fol. 112^b.

276. Râzi, a poet, on fol. 113^a.

277. Maulânâ Muhammad Taqî, went to India and became attached to the Sipahsâlâr 'Abd-alrahîm Khân-khânân (A. H. 964-1036 = A. D. 1556-1627, see No. 410 in this list); he is still alive, on fol. 113^a.

278. Nishâtî, was attached to the Kizilbâsh Amirs, on fol. 113^a.

279. Niyâzi, a well-known poet, on fol. 113^b.

280. Najmâ, another poet, on fol. 113^b.

Kirmân, on fol. 113^b:

281. Shâh Shujâ', who did not sleep for 40 years, and used to put salt in his eyes, so that they became like two cups of blood, on fol. 113^b.

282. Shaikh Anḥad-al-din Hâmid, a companion of Shaikh Muḥyi-al-din bin Al'arabi (died A. H. 638 = A. D. 1240), who in his فتوحات and other works has recorded episodes of Anḥad-al-din's life. He is the author of a mathnawî مصباح الارواح and many rubâ'is; he died A. H. 697 = A. D. 1298 (Safinat-alauliyâ, No. 333), on fol. 113^b.

283. Imâm Shams-al-din Muhammad bin Al-Tughân, author of Ṣûfic works in verse and prose and of a diwân of ghazals, on fol. 114^b.

Bamm (a town in Kirmân), on fol. 114^b:

284. Tayyân Bammî, a famous poet, on fol. 114^b.

285. Afḍal-al-din, another poet, whose diwân is not extant, on fol. 115^b.

286. Kamâl-al-din Khwâjû, with his real name Muhammad bin 'Ali, and the Kunyah Abû-al'afâ, a pupil of Shaikh Rukn-al-din 'Alâ-aldaulah Simnâni (who died A. H. 736 = A. D. 1336) and author of a Khamsah and a diwân of nearly 10,000 baits, containing ḡasidas, ghazals, and rubâ'is, on fol. 116^a.

287. 'Imâd Faḳîh, flourished under the Muẓaffarides, especially under Shâh Shujâ' (who reigned A. H. 760-786 = A. D. 1359-1384); he is highly praised, on account of his faultless diction, by Shaikh Âdhurî in his جواهر الاسرار, on fol. 116^b.

288. Khurramshāh, on fol. 117^a.
289. Kādi Shihāb-al-din Maḥmūd, on fol. 117^a.
290. Khwājāh Shihab-al-din 'Abdallāh albayānī, a protégé of Abū-alghāzī Sultān Ḥusain Mirzā (who reigned A.H. 873-911=A.D. 1469-1506), whose prime-minister he became; after the Sultān's death he retired into a hermit's cell; Sultān Ibrāhīm Amini has composed an elegy on him, on fol. 117^b.
291. Shāh Jahāngir Hāshimī, was related on his father's side to Shāh Kāsim-i-Anwār (whose descendant he was in the fourth generation) and on his mother's side to Shāh Nīmat-allāh Nūrbakhsh; he went to Siud, and was greatly honoured by the ruler of that country, Mirzā Shāh Ḥusain (so here, in other sources Ḥasan, comp. Rieu ii. p. 802^b), Amīr Dhū-alnūn Arghūn's grandson (who died A.H. 962=A.D. 1555); on his way back he was, near Kič (or Kij) Mukrān, attacked by highwaymen and killed (A.H. 946 or 948=A.D. 1539, 1540 or 1541, 1542, see Rieu, loc. cit., and A. Sprenger, Catal., p. 55, l. 1); he left a diwān and a mathnawī, styled *مظهر الآثار* (so correctly in the following copy; here it is called by mistake *مظهر الاسرار*), an imitation of Niẓāmī's *Makhzan-alasrār*, on fol. 118^a.
292. Amīr Shams-al-din Muḥammad, wrote rubā'is, on fol. 118^b.
293. Amīr Faḍli (so in the index here and in the following copy; the text of the present copy has Fāḍili) Bamni, had about a year before the composition of this work a bitter controversy with his cousin (see the next Amīr) on this transitory world, which hastened his death, on fol. 118^b.
294. Amīr Šāfi, the cousin of the preceding Amīr, on fol. 119^a.
295. Masilī (the name is left out here in the text, but is given in the index in its correct place), on fol. 119^a.
296. Wālid (in the following copy Wāhidī), known as Mir Uktulū, on fol. 119^a.
297. Hāfiẓī, a lapidary and occasional poet, on fol. 119^b. *Sistān*, on fol. 119^b.
298. Abū 'Abdallāh Sijzi, on fol. 120^a.
299. Khwājāh 'Abdallāh Tāki, on fol. 120^a.
300. Shaikh Abū-alḥasan Bashari (in the following copy Bašri), one of the Pirs of Khwājāh 'Abdallāh Anṣārī, on fol. 120^a.
301. Khwājāh Mu'in-al-din Sijzi (usually called C'ishti, see *Safinat-alauliyā*, No. 110; *Maṭlūb-alṭālibin*, 15th maṭlab, No. 3; and *Sawāṭi'-alanwār*, No. 15), on fol. 120^a.
302. Abū-alḥasan 'Alī bin Jūlū' al-Farrukhi, the famous panegyrist of Sultān Maḥmūd of Ghazna; his first patron was Mir Abū-almuẓaffar Nāṣir-al-din Caḡhānī, who was appointed governor of Balkh by Sultān Maḥmūd; the famous *قصيده داغگاه* is quoted here in full, on fol. 120^a.
303. Abū-alfaraj, panegyrist of Abū 'Alī Simjūr, on fol. 122^b.
304. Shams-al-din Muḥammad Mubārakshāh, quoted in 'Aufi's *tadhkirah* (see A. Sprenger, Catal., p. 6, No. 93), wrote rubā'is and elegies, on fol. 122^b.
305. Imām Shams-al-din Muḥammad bin Nāṣir (or bin Naṣr, as the following copy reads), who wrote a *مجمع البحرين* and a rubā'ī in honour of Malik Tāj-al-din Eldūz, originally a slave of Sultān Mu'izz-al-din bin Sām (killed

A.H. 602=A.D. 1206), but later on king of Ghazna from A.H. 602-611=A.D. 1206-1215, on fol. 123^a.

306. Farid-al-din Jāsūs-alafāk 'Alī, the astrologer, poet, and brother of Nāṣir-al-din Sha'rānī, the wazīr of Nīmrūz, on fol. 123^a.

307. Ajall-al'ālam Nāṣir-al-din, quoted in 'Aufi's *tadhkirah*; he was sent on an embassy from Sistān to Sultān Ghiyāth-al-din Ghūr (who died A.H. 599=A.D. 1203), and greatly honoured by the latter, on fol. 123^a.

308. Ajall-al'ālam Zain alsijzi, on fol. 123^b.

309. Badi'-al-din Turkū, a good poet (compare A. Sprenger, Catal., p. 6, No. 94), on fol. 123^b.

310. Malik Jalāl-al-din, one of the kings of Sistān, on fol. 124^a.

311. Amīr Kamāl-al-din, on fol. 124^b.

312. Kādi Aḥmad, known as Kādi Lāghar (the thin Kādi, in contrast to another Kādi who was very stout), on fol. 124^b.

313. Kādi Baṣīr, brother of the preceding Kādi, became blind in his fourth year, on fol. 124^b.

314. 'Ashikī, on fol. 124^b.

Farāk, on fol. 124^b.

315. Abū Naṣr, the author of the *نصاب الصبيان*, on fol. 125^a.

316. Imām Sharaf-al-din Muḥammad bin Muḥammad, a rubā'ī-writer, on fol. 125^a.

317. Kādi Barakah (بركه), a composer of riddles (*معما*), on fol. 125^a.

318. Mirzā Timūr, a young poet, on fol. 125^a.

319. Bikhudī, on fol. 125^a.

Kandahār, *Dāwar*, *Bust*, on fol. 125^b.

320. Shaikh Aḥmad of Nūḡān (نوغان), a village near Bust, quoted in the *تأريخ مبارکشاهی* (compare on this work, Rieu iii. p. 1010), on fol. 125^b.

321. Šadr-alafādil Abū-alfath Bustī, who was first a munshi of Nūḡ II bin Maṣṣūr Sāmānī (who reigned A.H. 365-387=A.D. 976-997), lived afterwards with the Amirs of Bust, and became at last a favourite of Nāṣir-al-din Sabuktagin, who had conquered Bust; he wrote Arabic and Persian poetry (comp. Ethé's 'Rūdagi's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' p. 55, No. 18), on fol. 125^b.

322. Imām-alajall Shams-al-din, on fol. 126^a.

Baihaḡ, on fol. 126^a.

323. Abūbakr Aḥmad Baihaḡī, the teacher of Sultān Maḥmūd of Ghazna and author of the *سنن كبير*, on fol. 126^a.

Maimand (in the south of Kūhistan), on fol. 126^a.

324. Ḥasan Maimandī, was wazīr of Bust under Nāṣir-al-din Sabuktagin, on fol. 126^a.

325. Aḥmad bin Ḥasan, Sultān Maḥmūd of Ghazna's foster-brother, filled a number of the highest state offices under Maḥmūd, and was some time wazīr of Khurāsān; also under Sultān Maṣ'ūd bin Maḥmūd (A.H. 421-432=A.D. 1030-1041) he occupied for some years the post of prime-minister, on fol. 126^a.

326. 'Abd-alrazzāḡ bin Ḥasan, wazīr under Sultān Maudūd bin Maṣ'ūd of Ghazna (A.H. 432-440=A.D. 1041-1049); after seven years' office he made an expedition to Sistān, to wrest it from the Saljūks, and as meanwhile Sultān Maudūd had died and a party of nobles had raised 'Alī bin Maṣ'ūd to the throne of Ghazna, 'Abd-alrazzāḡ proclaimed 'Alī's brother 'Abd-

alrashid bin Mas'ud, who had hitherto been kept in prison, king, and marched with him against Ghazna. 'Ali could not withstand his brother's attack, and 'Abd-alrashid confirmed 'Abd-alrazzak to the end of his life in his wazirship, on fol. 126^b.

327. Muḥammadshāh Unsi of Kandahār, on fol. 126^b.

328. Khwājah Ḥasan, wrote occasionally poetry, on fol. 126^b.

329. Junūnī, a poet, went to 'Irāk, but could not get on with the people there, as he was a great liar, on fol. 126^b.

330. Jauharī, on fol. 127^a.

331. Hāshimī, on fol. 127^a.

332. 'Abdallāh, in Akbar's service, on fol. 127^a.

Ghazna or *Ghaznīn*, on fol. 127^a:

333. Ustād-alḥukamā Majd-al-din Ādam al-Sanā'i, the great mystic and didactic poet, pupil of Abū Yūsuf (correctly: Yūsuf, see No. 334) Hamadānī in Khurāsān; as works of his are mentioned here a diwān of ḡaṣidas, ghazals, and rubā'is, the *ḥadiqah*, the *ḡuz*, and the *ḡaznāmah*; his death is fixed here in A.H. 525 (A.D. 1131), on fol. 127^a.

334. Shaikh Raḍī-al-din 'Ali Lālā, son of Shaikh Sa'id, who was a cousin of Shaikh Sanā'i; on his way to Makkah he made in Khurāsān the acquaintance of Shaikh Yūsuf Hamadānī (see the *Safinat-alanliyyā*, No. 73, and the *Maḳāmāt-i-Sayyid Atā'i*, No. 644 in this Cat.); in Khwārizm he enjoyed the tuition of Shaikh Najm-al-din Kubrā (see the *Safinat-alanliyyā*, No. 124). He got the investiture from 124 famous Shaikhs, and on his way to India he had intercourse with Abū-alriḍā Ratan, on fol. 130^a.

335. Alsayyid alajall Sharaf-al-din Ḥasan bin Nāṣir al'alawī, a famous poet under Bahrāmshāh of Ghazna (A.H. 512-547 = A.D. 1118-1152); when the Sultān got jealous of the Shaikh's great popularity, the latter went on a pilgrimage to the holy cities; on his return he found great favour with Sultān Mas'ud bin Sultān Muḥammad bin Malikshāh, the Saljūḳ ruler (A.H. 529-547 = A.D. 1134-1152) in Baghdād; he died in Juwain, after A.H. 545 (A.D. 1150, 1151), as a poem of his with that date is quoted here (fol. 131^a, l. 10, see the same mentioned in Rieu iii. p. 1000^a), on fol. 130^b.

336. Jamāl-al-din Muḥammad bin Nāṣir al'alawī, the elder brother of the preceding poet; he occupied a high position at Bahrāmshāh's court and wrote a ḡaṣidah in honour of his sovereign, on fol. 132^a.

337. Ḥakīm 'Uthmān bin Muḥammad al-Mukhtārī, the poet, contemporary with Sanā'i, who frequently mentions him in his ḡaṣidas; he lived most of his time in Kirmān, and was the panegyrist of Arslānshāh bin Kirmānshāh, the Saljūḳ (who reigned A.H. 494-536 = A.D. 1101-1142); he also composed a ḡaṣidah in praise of Arslān bin Mas'ud III, one of the last Ghaznawides (A.H. 509-512 = A.D. 1115-1118), with which his diwān opens. Another of his ḡaṣidas can be read in six different ways. Besides lyrical poems he has written a mathnawī, from which quotations are given here (comp. on Mukhtārī, who died A.H. 544 or 554 = A.D. 1149, 1150, or 1159, Rieu ii. p. 543), on fol. 132^a.

338. Shihāb-al-din Shāh Abū 'Ali Rajā (رجا), so in the text of this and the following copy; the index here reads Ridā (رضا), a panegyrist of Sultān Bahrāmshāh (see above, No. 335), on fol. 134^a.

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339. Diyā-aldaulah wa-al-din Muḥammad bin Abī Naṣr (نصر; in the index wrongly Naṣar, نظر), on fol. 134^b.

340. Isma'il bin Ibrāhīm, a poet, on fol. 134^b.

341. Abū Ḥanīfah Iskāfi, a poet attached to Sultān Mas'ud bin Maḥmūd (see No. 325 above), on fol. 134^b.

342. Sadid-al-din 'Ali bin 'Umar, one of the panegyrists of the Ghaznawide Sultān Khusrāushāh bin Bahrāmshāh (A.H. 547-555 = A.D. 1152-1160), on fol. 135^a.

343. Abūbākr ibn al-Musā'id alkhusrāwī, flourished under the last Ghaznawide Sultān Khusrāu Malik bin Khusrāushāh (A.H. 555-582 = A.D. 1160-1186); he used as takhalluṣ, Khusrāwī, on fol. 135^a.

344. 'Ali bin Muḥammad al-Faṭḥī, on fol. 135^a.

345. Jamāl-al-din Nāṣir, known as Kāfirak-i-Ghaznīn, on fol. 135^a.

346. Maulānā Ya'qūb Carkhī, one of the companions of Khwājah Bahā-al-din Naḡshband and Khwājah 'Alā-al-din 'Attār and spiritual guide of Nāṣir-al-din 'Ubaid-allāh (comp. on all four the *Safinat-alanliyyā*, Nos. 86, 82, 85, and 87), on fol. 135^a. Carkh is a village in the district of Ghazna, and a native of the same place was —

347. Maulānā 'Uthmān, known as Maulānāzāda, on fol. 135^b.

348. Khwājah Yūnus of Sajāwand (a place in the same district), on fol. 135^b.

349. Khwājah Aḥmad Sajāwandi, on fol. 135^b.

350. Majd-al-din Aḥmad bin Muḥammad Sajāwandi, author of the *معين المعاني*, a commentary on the *Qurān*, and the *ذخائر ثمار* (a work on traditions, *در معانی اخبار سيد مختار*); he also wrote occasionally poetry, on fol. 135^b.

351. Mir Muḥammadkhān, one of Akbar's Atābegs, wrested Kābul from the sway of Mirzā Sulaimān the ruler of Badakhshān; he composed a Persian and a Turkish diwān, on fol. 135^b.

352. Mirzā 'Aziz Kūnkultāsh, usually known as Khān A'zam, son of Shams-al-din Muḥammadkhān Anka (who was the brother of Mir Muḥammadkhān, and bore the same honorary epithet of Khān A'zam), a foster-brother of Sultān Akbar and one of his best generals, on fol. 136^a.

353. Maulānā Bikasī, a poet, was first in Kābul in the service of Mirzā Muḥammad Ḥakīm, but went afterwards to India, on fol. 136^a.

354. Maulānā Shiri (in the following copy Sairi), well versed in the art of metre and rhyme, on fol. 136^b. *Lāhār*, on fol. 136^b:

355. Fakhr-alzuhhād Muḥammad bin 'Abd-almalik, who had learnt in Arabia the subtleties of the interpretation of the *Qurān* and the science of tradition, and in Persia elegant style and rhetorical power, on fol. 136^b.

356. Afṣah-al'ajam Sirāj-al-din al-Minhāj (in the following copy, *ibn al-Minhāj*), on fol. 137^a.

357. Abū Ja'far 'Umar bin Ishāq, a poet, on fol. 137^a.

358. Al'amid alajall Abū-alfaraj bin Mas'ud al-Rūnī, the well-known poet of Sultān Ibrāhīm of Ghazna (A.H. 451-492 = A.D. 1059-1098); he was a great favourite of the wazīr Khwājah Muḥammad bin Bihruz bin Aḥmad, in whose praise he composed one or more ḡaṣidas; he also praised in his poems the general, Maṣṣūr bin Maḥmūd bin Aḥmad Ma'imandi, on fol. 137^b.

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359. Abū 'Abdallāh Rūzbih bin 'Abdallāh al-Nukti, on fol. 138^b.

360. Hamid-aldin Mas'ūd bin Sa'd Siyālkūti, a poet, on fol. 139^a.

361. Maulānā Shīrī, panegyrist of Khān A'zam (No. 352), in whose honour he composed a series of muḳaṭṭa'āt (about 1,000 baits) styled جهان افروز; some maintain that Maulānā Shīrī was a native of Siyālkūt, which was founded by Sultān Mu'izz-aldin bin Sām (see No. 305 above), on fol. 139^a.

362. Maulānā Mahmūd, a poet, on fol. 139^a.

363. Jashnī (جشنی), a poet, on fol. 139^a.

364. Kāḍi Ṣadr-aldin, like the following four belonging to the time of the composition of this work, on fol. 139^b.

365. Maulānā Sa'd-allāh (in the following copy Sa'd-aldin), a great Ṣūfi, on fol. 139^b.

366. Maulānā Jamāl-aldin, on fol. 139^b.

367. Kāḍi Ṣūfi, who settled for a long time the legal disputes of Lāhūr, on fol. 139^b.

368. Maulānā Munawwar, on fol. 139^b.

Nagarkūt (in the Kūhistān or hill country, i.e. the northern part of the province of Lāhūr), on fol. 139^b; *Sirhind*, on fol. 140^a:

369. Shaikh Badr-aldin, on fol. 140^a.

370. Shaikh Muḥammad, Badr-aldin's eldest son, still alive, on fol. 140^a.

371. Shaikh Ḥāji Fath-allāh, on fol. 140^a.

372. Shaikh 'Abd-alṣamad, Ḥāji Fath-allāh's son, still alive, on fol. 140^a.

373. Maulānā Janbar, on fol. 140^a.

374. Maulānā Bāyazīd (these two appear also to have been contemporaries of the author), on fol. 140^a.

375. Maulānā Ṣafā'i, a great calligrapher and occasional poet, on fol. 140^a.

376. Maulānā Khāki, wrote a few verses, on fol. 140^b. *Hānsi*, on fol. 140^b:

377. Shaikh Jamāl-aldin Khaṭīb, the Khalifah of Shaikh Farid-aldin Ganj-i-shakar (see No. 19 in the Sawāṭi'-alanwār and No. 113 in the Safinat-alauliyā), on fol. 140^b.

378. Shaikh Kutb-aldin Munawwar (a grandson of the preceding Shaikh, see the Sawāṭi'-alanwār, Nos. 19 and 23, and the Maṭlūb-altālibin, maṭlab 16, No. 3 of the first ten Khalifas), the Khalifah of Shaikh Nizām-aldin Auliya, on fol. 140^b.

379. Maulānā Mughith, a well-known poet, on fol. 140^b.

Thanisar, on fol. 141^a:

380. Shaikh Jalāl, a great Pir, on fol. 141^a.

381. Shaikh Nizām bin Shaikh 'Abd-alshakūr (in the index 'Abdallāh alshakūr), the Khalifah of the preceding Shaikh and contemporary with the author of this work; he wrote many works on Ṣūfism and also a تفسیر or commentary on the Qurān, on fol. 141^a.

382. Fardī, on fol. 141^a.

Pānīpat, on fol. 141^b:

383. Shaikh Sharaf-aldin, known as Abū 'Alī Kalandar, originally of 'Irāq, but rose to renown and died in Pānīpat; he had enjoyed the companionship of Shams Tabrīz and Mullā-i-Rūm (i.e. the great Jalāl-aldin Rūmī), and lived twenty years in Dihli in religious austerity, before he applied himself to deeper Ṣūfic

meditations; he exchanged rubā'is with Sultān Muḥammad Tughluḳ (who ascended the throne of Dihli A.H. 725=A.D. 1325, see the Maṭlūb-altālibin, maṭlab 9, No. 7), and wrote a famous letter to Sultān 'Alā-aldin Khilji (who died after a reign of twenty years, A.H. 715 or 716=A.D. 1316, see loc. cit., No. 4), on fol. 141^b.

384. Kāḍirī, a verse-writer, on fol. 142^a.

Dihli, on fol. 142^a:

385. Muḥammad bin Aḥmad bin 'Alī, known as Shaikh Nizām-aldin Auliya, born in Badā'un, lived in Dihli, pupil of Farid-aldin Ganj-i-shakar in Ajwadhan, etc. (see his full biography in the Maṭlūb-altālibin). His death is stated here to have taken place the 13th (in the following copy the 18th) of Rabī'-alawwal (the usual date is the 18th of Rabī'-alākhar, see the Maṭlūb-altālibin and the Safinat-alauliyā, No. 114), A.H. 725 (A.D. 1325, Febr. 27, March 4 or April 3), on fol. 142^b.

386. Maulānā Badr-aldin Ishāk, pupil, Khalifah, and son-in-law of Farid-aldin Ganj-i-shakar (see the Sawāṭi'-alanwār, No. 20, and the Maṭlūb-altālibin, 15th maṭlab, No. 1), on fol. 143^a.

387. Maulānā Shams-aldin Yahyā, a pupil and Khalifah of Nizām-aldin Auliya (see the Sawāṭi'-alanwār, No. 23, j, and the Maṭlūb-altālibin, 16th maṭlab, No. 2 in the list of Khalifas), on fol. 143^b.

388. Maulānā Fakhr-aldin Zarādi (so here distinctly, see the Sawāṭi'-alanwār, No. 23, d, and the Maṭlūb-altālibin, 16th maṭlab, No. 5), another Khalifah of Nizām-aldin Auliya and author of two risālas در اباحت سماع, on fol. 143^b.

389. Maulānā 'Alā-aldin Naili, another Khalifah of Nizām-aldin Auliya, who however never exercised his Khilāfat and never took any pupils (see the Sawāṭi'-alanwār, No. 23, f, and the Maṭlūb-altālibin, 16th maṭlab, No. 6). He is stated here to have collected at the end of his life the ملفوظات or sayings of Nizām-aldin in the فوائد الفوائد (a work that is usually ascribed to Amir Hasan, the poet, see the Sawāṭi'-alanwār, No. 23, n, and Rieu iii. p. 972), on fol. 143^b.

390. Maulānā Burhān-aldin Gharīb, another pupil and Khalifah of Nizām-aldin, died in Diwgir (according to the Maṭlūb-altālibin, 16th maṭlab, No. 7 in the list of Khalifas, in Daulatābād; comp. also the Safinat-alauliyā, No. 117, and the Sawāṭi'-alanwār, No. 23, g), on fol. 143^b.

391. Amir Khusrau, the great poet, son of Amir Lājin of the Hazāras of Balkh, who came to India and settled in Patyāli; when Amir Khusrau was four years of age, his father went from Patyāli to Dihli, and died there; the child's education was then taken in hand by his uncle (see a different statement in Rieu i. pp. 240 and 241, which is taken from Amir Khusrau's own account of his life). Amir Khusrau became afterwards the pupil of Nizām-aldin Auliya, and served seven kings from Ghiyāth-aldin Balban to Sultān Muḥammad Tughluḳshāh (comp. the Maṭlūb-altālibin, 9th maṭlab). When Sultān Muḥammad, Balban's son, was killed between Lāhūr and Multān by Tatars and Moghuls, Amir Khusrau, who had attached himself to that prince, was taken prisoner and carried off to Balkh; but after two years he succeeded in escaping from Khurāsān to Dihli and entered Sultān Balban's

service, after whose death he served his six successors; he died six months after his Pir Nizâm-aldin, A.H. 725 = A.D. 1325 (ta'rikhs of his death: المثل عديم and طوطى شكر مقال). Mirzâ Baisunghar bin Mirzâ Shâhrukh collected, as is stated by Daulatshâh, 120,000 verses of Amir Khusrau, but according to the poet's own remark in one of his risâlas, he had composed between 400,000 and 500,000. His Khamsah contains 18,000 baits, the عشقيہ 4,000, the قران السعدين likewise 4,000, the نغمه سپهر again 4,000, the تغلى نامه 3,000. His four diwâns are entitled respectively تحفة الصغر, تحفة النضج, بقية نقيه, and غرة الكمال, وسط الحيات. Among his kasidas are particularly famous the elegy on the death of Balban's son, prince Muhammad, and the مرآة الصفا, in Khâkânî's style, the latter of which is quoted here in full, on fol. 143^b.

392. Khwâjah Hasan, with the epithet Najm-aldin, the Sa'di of India, as he is styled here, likewise a pupil of Nizâm-aldin; towards the end of his life he went by request of Sultân Muhammad Tughluq to Diwgir, where he died, on fol. 146^a.

393. Shaikh Jamâlî, went in the reign of Sultân Husain Mirzâ to Khurâsân, and stayed there almost to the end of his life; when he felt his death approaching, he returned to Dihli, and was buried there. The ta'rikh of his death is given here as خسرو هند, A.H. 925 = A.D. 1519 (see on the impossibility of this date the Siyar-al-ârifin, No. 637 in this Cat.), on fol. 147^a.

394. Maulânâ 'Alî Ahmad, under Akbar, on fol. 147^a.

395. Maulânâ 'Abd-alhakq, on fol. 147^b.

396. Azhari, under Akbar; the original home of his family was Mausil, but he was born in Dihli, on fol. 147^b.

Âgra, on fol. 147^b:

397. Shaikh Abû-alfadl, son of Shaikh Mubârak Nâgûri, the famous wazir of Akbar and author of the Akbar-nâma, etc., on fol. 148^a.

398. Shaikh Abû-alfadl Faiḍi, the great poet and brother of Abû-alfadl, king of poets in Akbar's court and author of the نواذر الکلم (more correctly according to the following copy موارد الکلم on ethics, the سواطع الالهام, a commentary on the Kūrân (in both works no letters with diacritical points appear), a diwân of 15,000 baits, the epic poem نل و دمن, and an unfinished Khamsah, on fol. 148^a.

399. Wahshî, a poet, on fol. 148^b.

400. Sarâbî, wrote verses too, on fol. 149^a.

Lakhnau, on fol. 149^a:

401. Sayyid Shâhî, a poet, on fol. 149^a.

Audh (or as it is distinctly pointed here Awadh), on fol. 150^a:

402. Shaikh Naṣir-aldin, called Ġirâgh-i-Dihli, the second (according to others, the first) Khalifah of Nizâm-aldin Auliya (see the Sawâṭif-alanwâr, No. 22, Maṭlûb-alṭâlibin, 16th maṭlab, No. 1 in the list of Khalifas, and Safinat-alauliyâ, No. 116), on fol. 150^a.

403. Amir Sayyid 'Alâ-aldin, on fol. 150^a.

Kâlpî, on fol. 150^a:

404. Shaikh Abû Sa'id, on fol. 150^a.

General account of the history of Hindûstân and the

Muhammadian rulers of Dihli from Amîr Nâsir-aldin Sabuktigin (died A.H. 387 = A.D. 997, after a reign of 20 years) to the emperor Akbar, on ff. 150^b-179^a. Other renowned personages belonging to, or connected with the Moghul dynasty in India are—

405. Mirzâ Kâmrân, the second son of the emperor Bâbar, was governor of Kandahâr in his father's time, and got Lâhûr and Kâbul in addition at the accession of his brother Humâyûn; his subsequent repeated revolts, his final punishment by being blinded, and his withdrawal to Makkah are related here in full; he died in Makkah in Dhû-alhijjah, A.H. 964 (A.D. 1557, Sept., Oct.); the proper ta'rikh for his death is در شاه محروم در مکه ماند; the other ta'rikh, quoted here, viz. پادشاه کامران بکعبه مرد, would give the wrong date 968 (the wording of this ta'rikh in the following copy, پادشاه کامران در مکه بمر, is quite impossible); Mirzâ Kâmrân composed both Persian and Turkish poetry, on fol. 179^a.

406. Mirzâ Abû-alkâsim, the only son of Mirzâ Kâmrân, used as poet the takhallûs Shaukati; he was put to death in the fortress of Gwâliyâr, A.H. 974 (در نهصد و هفتاد و چهار), or more correctly according to the ta'rikh, نام و نشانی, A.H. 973 (A.D. 1565, 1566), on fol. 180^b.

407. Mirzâ 'Askari, the third son of Bâbar, was once pardoned by Humâyûn for his rebellious behaviour, but repeated it and was imprisoned; at last he succeeded in escaping to Balkh, and went from there on a pilgrimage to the holy cities (so the account here, differing in several particulars from the usual statement); he died in a wâdi between Syria and Makkah. He also wrote occasional poetry, on fol. 180^b.

408. Mirzâ Hindâl, the youngest son of Bâbar, born A.H. 924 (A.D. 1518), killed A.H. 958 (A.D. 1551) during a night attack of his brother Mirzâ Kâmrân on Humâyûn's army; the ta'rikh of his death is شبخون (night attack); he also composed verses, on fol. 181^a.

409. Alamîr alâḡam Muhammad Bairamkhân, with the honorary title of Khânkhânân, son of Saif 'Alibeg bin Yârbeg bin Pir 'Alibeg bin 'Alî Shakarbeg Bahârlû (the Bahârlû dynasty in Hamadân, Dinwar, and Kurdistân was a branch of the Karâ-koynulû Turkmâns), born in Badakhshân, went after his father's death to Balkh and entered in his 16th year the service of the emperor Humâyûn, who after his return to India conferred upon Bairamkhân first the governorship of Kandahâr; he received the title of Khânkhânân, and from Akbar that of Khitâbkhân Bâbâ; in the first five years of Akbar's reign he was the supreme head of the government of India, but in A.H. 967 (A.D. 1560) Akbar, feeling himself strong enough to exercise his sovereign power, dispensed with Bairamkhân's services. An attempt at rebellion on Bairamkhân's part was speedily suppressed, and Bairamkhân had to implore the emperor's pardon, which was willingly granted him. He then set out for the pilgrimage, but was assassinated, A.H. 968 (A.D. 1561, ta'rikh: شهيد شد محمد بيرام), near Patan in Gujarât by Mubârak Nûhânî (read Lûhânî), whose father had been slain by the Moghuls (so here; according to the usual statement, by Bairamkhân

himself) in battle. Bairamkhân was a good *kaşidah* and *ghazal* writer, on fol. 181^b.

410. Alamir alajall Sipahsâlâr 'Abd-alrahîm Mirzâkhân, with the same honorary epithet of Khânkhânân (see above, No. 277), son of Bairamkhân, at whose death he was four years old. For the conquest of Gujarât he received the title of Khiṭâbkhân Khânân and the dignity of a Panjhzâr; he also subdued Sind, and is at the present moment (i.e. A.H. 1002, the date of this work) engaged in the conquest of the Dakhan; in his poetry he uses the takhalluṣ *Rahîm*, on fol. 183^b.

411 and 412. 'Alî Qulî Khânzamân and Muḥammad Sa'îd Bahâdurkhân, two brothers, sons of Haidar Sultân Uzbek, who was one of Humâyûn's Amirs. They also entered Humâyûn's service and rose by degrees to high dignities. Under Akbar they became twice rebellious, and when at last attacked by the emperor, they both fell in the battle A. H. 974 (A. D. 1567); the two ta'rikhs, however, for their death, quoted here, give A. H. 975, viz. *فریاد زدست فلک بی بنیاد و دو خون شد*. Both occupied themselves with poetical compositions, but Khânzamân, who chose Sultân as takhalluṣ, with greater success than his brother, on fol. 184^a.

413. Mirzâ Jânî, the last ruler of Tattah in Sind, who succeeded his grandfather Muḥammad Bâkî (A. H. 993 = A. D. 1585, as we learn from W. Morley, p. 73). Muḥammad Bâkî was the son of Mirzâ 'Isâ, who had seized the reins of government A. H. 962 (A. D. 1555), when Mirzâ Shâh Husain, of the Arghûn dynasty, had died without a son and successor. Muḥammad Bâkî had two sons, Mirzâ Muḥammad Şâlih, who was slain, and Mirzâ Pâyanda, who being himself unable to govern, handed the supreme power over to his son Mirzâ Jânî. Sind was at last subjugated to Akbar's power by 'Abd-alrahîm Khânkhânân, Mirzâ Jânî capitulated (A. H. 1001 = A. D. 1592), and became a loyal servant of Akbar, who confirmed him as governor of Tattah (see also No. 436 in this Cat.), on fol. 185^a.

414. Zainkhân Kûkultâsh, a faithful servant of Akbar, who gave him the governorship of Kâbul and its dependencies; he was a great connoisseur in Indian Râgs, and a poet also, on fol. 185^b.

415. Kiliġ Muḥammadkhân, of the Jânî Kurbânî tribe, one of Akbar's Amirs; his ancestors had been in the service of the Caghatai Sultâns, his grandfather in that of Abû-alghâzi Sultân (Husain) Mirzâ; he used *Ulfatî* (according to the following copy *Lâmî'î*) as takhalluṣ in his poetical compositions, on fol. 186^a.

416. Khân 'Âlam, son of Hamdam Kûka (who was together with Murâd Kûka a foster-brother of Mirzâ Kâmrân, see above, No. 405, and a poet); he was in Akbar's service and made himself conspicuous in the war against the Afghâns, on fol. 186^a.

417. Thânikhân, another of Akbar's Amirs, on fol. 186^b.

418. 'Ishġikhân, held for some time a generalship in Akbar's army, but was removed from his office, on fol. 186^b.

419. Sakġâi Caghatai, wrote Persian and Turkish poetry, died on a journey to Sarândib, on fol. 186^b.

420. Muḥammad Yûsuf, was some years in Akbar's service, wrote some poetry, and died young, A. H. 970 = A. D. 1562, 1563 (ta'rikh : *کجا شد یوسف مصرای*).

عزیزان, so correctly in the following copy), on fol. 186^b.

421. Khwâjah Muḥammad 'Abd-alrahîm (in the following copy Muḥammad Rahîm) 'Ahdî, was first one of Akbar's secretaries, afterwards a warrior; he wrote besides some poetry, on fol. 187^a.

422. Maulânâ Yâdgâr Hâlatî, a poet of the same time, on fol. 187^a.

423. Muḥammad Husain, son of the preceding poet, with the takhalluṣ *Bakâ'î*; he became insane, poisoned his father, and was killed himself, on fol. 187^a.

Syria, on fol. 187^a; *Jerusalem* (بيت المقدس), on fol. 187^b; *Damascus* (دمشق), on fol. 188^b.

424. Shaikh Abû Sulaimân 'Abd-alrahîm Dârânî (comp. the *Safinat-alauliyâ*, No. 169), styled, 'the sweet basil of hearts' (ريحان القلوب), quoted in the *تذکرة الاولیا*, on fol. 189^a.

425. Abû 'Umar (see the *Safinat-alauliyâ*, No. 220), on fol. 189^a.

426. Ibrâhîm bin Dâ'ûd (see the *Safinat-alauliyâ*, No. 224), on fol. 189^a.

427. Kafshîrî, on fol. 189^b.

428. Shaikh Sulaimân Turkmân (see the *Safinat-alauliyâ*, No. 347), on fol. 189^b.

429. Shaikh 'Alî Kurdî, had many pupils and followers and performed many miracles, on fol. 189^b.

430. Dâ'ûd bin Aḥmad Dârânî, on fol. 189^b.

431. Aḥmad bin Abi aljawârî (more correctly alhawârî, see the *Safinat-alauliyâ*, No. 172), on fol. 189^b.

432. Abû 'Abdallâh Makḥûl Hudbî, on fol. 189^b.

433. Muḥammad bin Hasan al-Shaibânî, cousin of Farrâ, was for many years Kâdi-alkudât, on fol. 189^b.

434. Shams-aldin 'Abdallâh, known as Ibn-allassân (ابن اللسان), on fol. 189^b.

435. Jalâl-aldin Maḥmûd, the first Khaṭîb of Damascus, was Kâdi-alkudât of Syria in the time of Malik Nâsir (the Mamlûk-Sultân who died A. H. 741 = A. D. 1341), on fol. 189^b.

436. Abû-alkâsîm 'Alî bin al-Hasan bin 'Asâkir, author of a *تاریخ*, in seventy-two volumes, on fol. 189^b.

437. Abû-alma'âlî Muḥammad bin Abi-alḥasan, Kâdi of Damascus, on fol. 189^b.

438. 'Alâ-aldin 'Alî ibn alḥarâm (read: ibn Abi-alḥazm) alġuraishî, a physician, especially famous throughout Egypt and Syria, author of the *Mûjaz* or epitome (with its full title *موجز القانون في الطب*, edited Calcutta, 1828); he is usually known as Ibn-alnafis, and died A. H. 687 (A. D. 1288), on fol. 189^b.

439. Abû Nuwâs Hasan bin Hânî (not Hâfi هافي, as both here and in the following copy is written by mistake), the famous poet under Hârûn-alrashîd, on fol. 189^b.

Ba'lbak, on fol. 189^b:

440. Mu'adhdhin (مؤدّين), one of the companions of Marwân Himâr (i.e. Marwân II, with the honorary title of the 'ass of Mesopotamia'), the last Umayyade Khalîf (who was defeated and slain A. H. 132 = A. D. 750); he was summoned together with 'Abd-alḥamid Kâtîb and Salâm Hâdî, two other companions of the unfortunate Khalîf, before Abû Ja'far Mansûr (who ascended the throne as second 'Abbâside Khalîf after the death of his brother Abû-al'abbâs al-Saffâh, A. H. 136 = A. D.

754), to be sentenced to death, but succeeded in obtaining Maṣṣūr's pardon and favour, on fol. 190^a.

Ghazza, on fol. 190^b:

441. Abū 'Abdallāh Muḥammad bin Idrīs, known as Shāfi'i, the great legal Imām, under Hārūn-al-rashid, the Pir of Aḥmad bin Ḥanbal (see on both the *Safinat-alauliyā*, Nos. 23 and 24), died A. H. 204 (A. D. 820), on fol. 190^b.

Halab, on fol. 191^a:

442. Abū-albakā Ya'ish (or more correctly Ibn Ya'ish) bin 'Alī, with the epithet of Muwaḥḥif-al-dīn, the grammarian, author of the famous commentary on Zamakhsharī's *Mufaṣṣal* (lately edited by Jahn) and a commentary on the *تفسير ملوكي*, on fol. 191^a.

Manbij (between Ḥalab and the Euphrates), on fol. 191^a:

443. Abū 'Ubādah Walid bin 'Ubaidah (or according to others 'Ubaid), known as Buḥturi (بختري, so in the following copy), or Bukhturi (بختري, so here, comp. on this double spelling G. Flügel, Cat., i. p. 436), the famous Arabic poet, whose death is fixed here in A. H. 286 (A. D. 899); it is said here, that the poets of Arabia likened his poems to a 'golden chain' (سُحْرَى رَا), (شعراء عرب بسلسلة زرشية کرده اند), on fol. 191^a.

Askalān, on fol. 191^b:

444 and 445. Abū Ya'qūb Kharrāṭ (the turner) and Shaikh Abū-alkhair, on fol. 191^b.

Tarsūs, on fol. 191^b:

446. Abū 'Ubaidah (or better, according to the following copy, 'Ubaid) bin al-kāsim bin Salām, the first who commented upon the wonderful things in the traditions (غرائب احاديث را تفسير کرد), on fol. 191^b.

Egypt (*Misr*), on fol. 192^a; *Fustāt* (not قسطاط, as the town is spelt both here and in the following copy), on fol. 193^b; *Cairo*, on fol. 194^a; *Alexandria* (اسكندريه), on fol. 194^a:

447. Ptolemy (بطليموس), the author of the *Almagest*, on fol. 194^b.

448. Kidwat-al-'arīfin Shaikh 'Alī bin 'Abdallāh Shādhilī, a descendant of the second Imām, Hasan bin 'Alī, died in the desert on his pilgrimage to the holy cities (comp. however the *Safinat-alauliyā*, No. 336), on fol. 194^b.

Ikhmīm, on fol. 194^b:

449. Dhū-al-nūn (see the *Safinat-alauliyā*, No. 177), died A. H. 245 (A. D. 859), on fol. 195^a.

450. Abū Ṭālib, on fol. 195^b.

Abd-alshams (correctly *Ain-alshams*, Heliopolis, with the famous balsam-tree, see Wüstenfeld, *Jâcūt's Reisen*, in *Zeitschrift der D. M. G.* xviii. p. 467; Schefer, *Sefer Nameh*, pp. 126 note, 142, and 143 note, in the south of Fustāt, the alleged residence of the Pharaoh of Egypt in Joseph's time), on fol. 195^b; *Hamrā*, on fol. 195^b; *Faramā* (so correctly in the following copy; here appears the wrong فراها), on fol. 195^b; *Tinnīs* (so correctly instead of تينيس in this and the following copy), on fol. 195^b; *Fayyūm* (here and in the following copy wrongly spelt قنيم), on fol. 196^a. Prominent men of *Misr* are—

451. Shaikh Kāmil 'Umar bin 'Alī, known as Ibn Fārid, the famous mystical poet, stayed twelve years in Makkah (see the *Safinat-alauliyā*, No. 332), on fol. 196^a.

452. Abū 'Alī Kātib (see the *Safinat-alauliyā*, No. 69), on fol. 196^b.

453. Abū 'Alī Maṣṭūlī (see the *Safinat-alauliyā*, No. 233), on fol. 196^b.

454. Shaikh Mu'ammār, originally an Abyssinian slave, on fol. 196^b.

455. Abū Shu'ayb al-Maḥna', performed the pilgrimage on foot seventy times, on fol. 196^b.

456. Abū-alḥasan of Ḳarāfah (comp. the *Safinat-alauliyā*, No. 229), contemporary with Abū Sulaimān Nili (or Naili), on fol. 196^b.

457. Shaikh Nūr-al-dīn 'Abd-alraḥmān, got his investiture from Shaikh Jamāl-al-dīn Yūsuf Kūrānī after less than twenty days' tuition, on fol. 196^b.

458. Shaikh Abū-al'abbās of Damanhūr (on the way to Alexandria, see Wüstenfeld, *Jâcūt's Reisen*, loc. cit., p. 468), on fol. 196^b.

459. Abū 'Abdallāh allarkī, on fol. 197^a.

460. Abū Ja'far Ḥaddād, the pupil of Ibn 'Aṭā, called Ṣaghīr-i-Misrī, to distinguish him from another Shaikh of the same name, who is called Kabīr-i-Bagh-dādī, on fol. 197^a.

461. Akhī 'Alī, lived a great deal in Rūm and Syria, had many pupils, but never enjoyed a Pir's tuition, until he heard of 'Alā-aldaulah's fame (see the *Safinat-alauliyā*, No. 132); he then with all his pupils became a disciple of that Shaikh, on fol. 197^a.

462. Nabān 'Abdallāh Shaibānī (so in the following copy; the present one makes two distinct Shaikhs out of the one, viz. Nabān 'Abdallāh and Shaibān), on fol. 197^a.

463. Abūbakr (دقاق, probably misspelt for دقاق Daḳ-kāk, see the *Safinat-alauliyā*, No. 198), the spiritual guide of Abūbakr Daḳkāk-i-ṣaghīr (so according to the following copy, on fol. 217^b, l. 4; here this Shaikh is left out).

464. Abūbakr Maghāribī (so probably to be read instead of معاربي in the text), the spiritual guide of Sirwānī (سبرواني), on fol. 197^a.

465. Shaikh 'Imrān Thulthī (ثلاثي), on fol. 197^a.

466. Abū Ibrāhīm Isma'īl bin Yahyā Māzīnī, a contemporary and disciple of Shāfi'i, wrote various works on Shāfi'ite law, especially one مختصر, which is one of the most difficult books to read, on fol. 197^a.

467. Muḥammad bin 'Abdallāh bin 'Abd-alhakīm, another disciple of Shāfi'i, and contemporary with the preceding Shaikh; he was born A. H. 182 (A. D. 798) and died, 80 years old, A. H. 262 (A. D. 876), on fol. 197^b.

468. Abū Ya'qūb Yūsuf bin Yahyā al-Būṣīṭi or Būṣīṭi, likewise a disciple of Shāfi'i, and the greatest legal authority after his master's death, was summoned by the 'Abbāside Khalīf Alwāthīk-billāh (A. H. 227–232 = A. D. 842–847) to Baghdād, to solemnly declare the Kurān as مخلوق or created, which he refused to do; he was thereupon put in chains and died in his prison in Baghdād, A. H. 232 (A. D. 846, 847), on fol. 197^b.

469. Abūbakr Muḥammad bin Aḥmad bin Ja'far Kitābī (comp. the *Safinat-alauliyā*, No. 223), known as Ibn Ḥaddād, kādi and professor, among whose works is particularly renowned the كتاب الفروع, commented upon by Kaḥḥāl of Marw, Abū Ṭayyib Tabarī and Abū 'Alī Sinjī (see *Al-Moschtabih*, ed. De Jong, p. rcr), on fol. 197^b.

470. 'Abd-almalik bin Abū-alkāsim, known as al-Masīhī, was in the service of Ḥākim bin 'Aziz Isma'īlī and wrote thirty works, among which are most prominent a *تأريخ*, containing many strange and wonderful stories, and filling 13,000 leaves; a *كتاب الغرب والشرق*, containing 200 leaves; a *قصص الانبياء*, on 1,500 leaves; and a *كتاب المغائبة والمناكحة* (on sexual intercourse), on 1,200 leaves; he was born A.H. 366 and died A.H. 423 (A.D. 966, 967-1032), on fol. 198^a.

471. 'Abd-alrahmān alkhaulānī (الخولاني), ḥāḍī of Miṣr, got every year a stipend of 1,000 dinārs, and reached the age of 83 years, on fol. 198^a.

472. Salim bin Yahyā, was also ḥāḍī of Miṣr, died 75 years old, on fol. 198^a.

473. Haibat-allāh (the present copy seems rather to read Hibat-allāh *هبة الله*) bin 'Alī, on fol. 198^a.

474. Ḳuṭb-akḍin bin 'Abd-alkarim (in the following copy *bin* is omitted) bin Abd-alnūr, author of the *تأريخ مصر* and a commentary on Bukhārī's *صحيح*, died A.H. 733 (A.D. 1332, 1333), on fol. 198^a.

475. Abū-alḥasan (in the following copy, Abū-alḥusain) bin Yahyā bin Abī 'Alī, a great calligrapher and Inshā-writer at the court of the Egyptian rulers, composed also good poetry, on fol. 198^a.

476. Abū-al'izz (العزّ or العزّ) Abū-alghirr) Muẓaffar bin Ibrāhīm Ghailānī (غيلاني), a famous blind poet, died A.H. 623 (A.D. 1226), on fol. 198^a.

477. Ṭūlūn, the ancestor of the Ṭūlūnides in Egypt, on fol. 198^b.

478. Aḥmad Ibn Ṭūlūn, the first of the Ṭūlūnides who was an almost independent governor of Egypt (died A.H. 270=A.D. 884), on fol. 198^b.

479. Abū-aljaish, his son, i.e. Khumārawaih (died end of A.H. 282=A.D. 896), on fol. 198^b. After a short remark on this ruler there follows a very brief history of the Ikshidīs, viz. Muḥammad (died 66 years old, A.H. 334=A.D. 945, 946), his two sons, Abū-alkāsim and Abū-alḥasan (died A.H. 354=A.D. 965), and Abū-almisk Kāfūr (A.H. 354-356=A.D. 965-967), to A.H. 361 (A.D. 972), when the Fāṭimide dynasty was firmly established in Egypt.

480. Al-Mu'izz lidinillāh, the first of the Fāṭimides who conquered Egypt and established his residence in Kāhirah, A.H. 361 (or, according to Wüstenfeld's *Geschichte der Fatimiden-Chalifen*, p. 119, A.H. 362=A.D. 972 or 973); he died A.H. 365 (A.D. 976), on fol. 199^a.

481. Nizār al-'Aziz-billāh, son and successor of Al-Mu'izz, reigned 21 years and died, 42 years old, A.H. 386 (A.D. 996), on fol. 199^b.

482. Al-Ḥākim biarrillāh, son and successor of Nizār al-'Aziz, reigned 25 years, and was assassinated A.H. 411 (A.D. 1021), on fol. 199^b.

483. Al-Ẓāhir lidinillāh (or rather li'zāz dinillāh), son and successor of Al-Ḥākim, reigned 16 years, and died A.H. 427 (A.D. 1036), on fol. 199^b.

484. Al-Mustanṣir-billāh, son and successor of the preceding monarch, ascended the throne in his seventh year; Nāṣir bin Khusrau and Ḥasan Ṣabbāh are

stated here to have been in his service; his general, Basāsiri, entered Baghdād (A.H. 450=A.D. 1058), deposed (but did not imprison, as is stated here) the 'Abbāsīde Khalīf Alkā'im billāh, and had for about a year the Khutbah read in Mustanṣir's name. Mustanṣir appointed first his eldest son, Al-Muṣṭafā lidinillāh Nizār, and later on his youngest (here wrongly called his second) son, Al-Musta'li-billāh Aḥmad, as heir to the throne; after his death (in A.H. 487=A.D. 1094, end of December) the latter ascended the throne, had his brother Muṣṭafā killed (or rather immured alive, see Wüstenfeld, loc. cit., p. 273), and reigned 7 years and 2 months; he was assassinated by Muṣṭafā's adherents, A.H. 495 (A.D. 1101), on fol. 200^a.

485. Al-Āmir biakhkām-illāh bin al-Musta'li-billāh, succeeded his father, when 5 years old; in his reign Ḥasan Ṣabbāh grew powerful, and in A.H. 515 (A.D. 1121) his murderous devotees assassinated Āmir's commander-in-chief, Malik Afḍal (see the proper version of this story in Wüstenfeld, loc. cit., p. 289), who left behind him 600,000 (in Wüstenfeld 6,000,000) gold dinārs, 250 *ارب* (read according to Wüstenfeld *ارذب*, bushels) of silver dirhems, 75,000 atlas-robcs, 500 boxes with wearing-apparel, an inkstand set with jewels, 12,000 dinārs in value, besides innumerable horses, camels, oxen, buffaloes, and milk-goats; the milk of which yielded 1,000 dinārs per annum. After a reign of 9 years, A.H. 524 (A.D. 1130), Āmir was assassinated by the same followers of Ḥasan Ṣabbāh, on fol. 200^a.

486. Al-Ḥāfiẓ lidinillāh bin Mustanṣir-billāh (according to Wüstenfeld he was a grandson, not a son, of Mustanṣir), who got his son Ḥasan poisoned by a Jewish physician (this and the other incidents told here about Al-Ḥāfiẓ's wazīrs are wild distortions of the real facts, see Wüstenfeld, loc. cit., p. 306 and the previous pages); he reigned 20 years, and died A.H. 544 (A.D. 1149), on fol. 200^b.

487. Al-Ẓāhir (الظاهر), so here and in the following copy; correctly, according to Wüstenfeld, Al-Ẓāfir (الظافر) billāh, son of Al-Ḥāfiẓ, had intimate friendship with Naṣr, son of 'Abbās, the wazīr of the realm, but was betrayed by him, and murdered in his, Naṣr's, house after 5 years' reign, A.H. 549 (A.D. 1154), on fol. 200^b.

488. Al-Fā'iz (الفائز), so correctly in the following copy; here he is called al-Kābid (القابض) binarrillāh, son of Al-Ẓāfir, reigned 6 years and a few months, and died A.H. 555 (A.D. 1160), only 11 years and 6 months old, on fol. 200^b.

489. Al-Ādid lidinillāh, here foolishly called a son of the preceding child, whereas he was (see Wüstenfeld, loc. cit., pp. 310, 321, and 325) a son of Yūsuf bin al-Ḥāfiẓ, the brother of Al-Ẓāfir, and consequently a cousin of Al-Fā'iz, the last of the Fāṭimides, who died A.H. 567 (A.D. 1171), on fol. 200^b. After a short summary of his wars and negotiations with the Crusaders, his affairs with Nūr-al-din bin 'Imād-al-din Zangī, Asad-al-din Shīrkūh, etc., his final deposition and the gradual rise of Amīr Ṣalāh-al-din Yūsuf bin Najm-al-din Ayyūb, a nephew of Asad-al-din Shīrkūh, to independent power in Egypt (A.H. 581=A.D. 1185), the continuation of the story is

interrupted by an enumeration of the three predecessors of Al-Mu'izz lidinillāh (see No. 480 above), who were the founders of the independent dynasty of the Fātimides in Maghrib, otherwise styled 'Alides, or, as here, Isma'ilis, viz.:

490. Abū-alkāsim Muḥammad bin 'Abdallāh, called Mahdī (a mixture of the name of the twelfth Imām Mahdī, see *Safinat-alauliyā*, No. 16, and the real name of the first Fātimide ruler who renounced his allegiance to the 'Abbāside Khalifs, viz. 'Ubaid-allāh al-Mahdī, who is by Shi'ite writers frequently represented as the resuscitated twelfth Imām); his genealogy is traced back, as usual, to Isma'il, the son of the sixth Imām Ja'far alšādiq (comp. Wüstenfeld, loc. cit., p. 14); according to Sunnite and Maghribi versions, which are given here too, he was an offspring of 'Abdallāh bin Sālim Baṣrī; according to 'Irāki versions a descendant of 'Abdallāh bin Maimūn Kaddāh (see ib., pp. 5 and 6); he established his rule in Maghrib either A. H. 296 or 299 (297 in Wüstenfeld, loc. cit., p. 38 = A. D. 910), reigned 26 years and died A. H. 322 (= A. D. 934, so correctly in the following copy; the present copy has a wrong 332), 62 years old, on fol. 201^a.

491. Al-Kā'im biamrillāh Aḥmad bin Muḥammad (again a confusion of the son with the father; the Kunyah of al-Kā'im was Abū-alkāsim and his real name Muḥammad, see Wüstenfeld, loc. cit., p. 70), son and successor of al-Mahdī; he had to contend against the sectarian Abū Yazid, who besieged him in the fortress of Mahdīyah, and died, after a reign of 12 years, A. H. 334 (A. D. 946), on fol. 201^a.

492. Al-Manṣūr biḥuwatillāh Isma'il, son and successor of Al-Kā'im; he finally conquered and killed Abū Yazid, and died after a reign of 7 years, A. H. 341 (A. D. 953), 39 years old, on fol. 201^b. His son and successor was Al-Mu'izz lidinillāh (see No. 480 above).

493. Ṣalāḥ-aldin (the Saladin of European writers), the powerful founder of the Ayyūbite dynasty in Egypt and Syria; he died A. H. 589 (A. D. 1193), on fol. 202^a.

494. Malik 'Azīz Abū-alfath Uthmān, Ṣalāḥ-aldin's son and successor, who had been governor of Egypt during his father's lifetime; he deprived his brother Malik Afdal of the governorship of Damascus, but after his own death, in A. H. 595 (A. D. 1198, November), Afdal returned and established his rule in Damascus (this statement again is wrong: Malik Afdal did not succeed in regaining Damascus, see Weil, *Geschichte der islamitischen Völker*, 1866, p. 364), on fol. 202^a.

495. Malik 'Ādil Abūbākr, the brother of Ṣalāḥ-aldin, and uncle of Malik 'Azīz and Malik Afdal (who first acted as guardian of 'Azīz's minor son Al-Manṣūr, but soon asserted his own independence); he drove Malik Afdal from Damascus (see the previous statement in No. 494) and relegated him to Samosata, where he stayed until his death in A. H. 622 (A. D. 1225); 'Ādil distributed his realm in the following way: to his eldest son, Malik Kāmil, he gave Egypt; to his second son, Malik Mu'azzam, Damascus; to his third son, Malik Ashraf, Mesopotamia; and to his fourth son, Malik Aḥad, with the name of Ayyūb, Khilāt (or Akhlāt) in Armenia (according to Weil, loc. cit., p. 365, it was Ashraf, the third son, who got the government of Khilāt in addition to Mesopo-

tamia). 'Ādil's death is by a strange confusion fixed here in A. H. 598 instead of 615 (= A. D. 1218), on fol. 202^a.

496. Malik Kāmil bin Malik 'Ādil, who reigned till A. H. 635 (A. D. 1238); in A. H. 625 (A. D. 1228) he annexed Yaman and Hijāz to his Egyptian and Syrian dominions, drove his brother Malik Mu'azzam (correctly: Mu'azzam's son Dā'ūd, see Weil, loc. cit., p. 367, since Mu'azzam had died a year before) from Damascus and gave it to Malik Ashraf; Mu'azzam's son (in the text again Mu'azzam) had to be satisfied with the fortresses of Karak, Shaubak, and Nāblus (here تابلس). Malik Ashraf's death is fixed here in the same year as that of his brother Kāmil, on fol. 202^b.

497. Malik 'Ādil II, Kāmil's son and successor, reigned only one year in Egypt and was then deposed and imprisoned by his brother, Malik Ṣāliḥ, on fol. 202^b.

498. Malik Ṣāliḥ Ayyūb, son of Kāmil; the vicissitudes of his reign are here related in the following way (there is in this, as well as in the previous accounts, scarcely any mention of the wars and struggles with the Crusaders): when he lost his hold on Egypt, he went to Damascus and summoned his uncle Isma'il (who had likewise the epithet of Malik Ṣāliḥ) from Balbak; the latter obeyed, but having obtained help from the governor of Hims, he put his nephew to flight, who betook himself to Karak, but was imprisoned there by the governor of that fortress. Meanwhile 'Ādil II had escaped from prison, had taken a second time possession of Egypt, and offered Malik Naṣir, the governor of Karak, 100,000 dinārs for the extradition of Malik Ṣāliḥ. But the former swore allegiance to Malik Ṣāliḥ, and went with him to Egypt, where the latter succeeded a second time in seizing the reins of government, and in imprisoning his brother 'Ādil for the remainder of his life. He died A. H. 647 (A. D. 1249), on fol. 202^b.

499. Malik Mu'azzam, son and successor of Malik Ṣāliḥ (i. e. Tūrānshāh), who was killed (A. H. 648 = A. D. 1250) by the Mamlūks or slaves (غلامان, as they are called here), on fol. 203^a. With him the dynasty of the Ayyūbites ended, and 'Izz-aldin Aibak, the Mamlūk, who declared himself Sultān in A. H. 652 (A. D. 1254, more correctly A. H. 650 = A. D. 1252) and assumed the title of Malik Mu'izz, founded the dynasty of the Mamlūks.

FOURTH IKLİM. *Marw-i-Shahjān*, on fol. 203^b:

500. Khwājah Bashār Ḥāfi (so called, because he always walked barefooted, see *Safinat-alauliyā*, No. 171), on fol. 204^a.

501. 'Abdallāh (bin) Mubārak, contemporary with Sufyān Thaurī and Fudāl bin 'Iyād (see *Safinat-alauliyā*, No. 165); he was honoured by the titles of Amīr-i-ḳalam u balārak (lord of the pen and the sword) and Imām-alislām, and alternately performed one year the pilgrimage, engaged in warfare the next, and applied himself to commercial pursuits the third, on fol. 204^a.

502. Faṭḥ bin Shakhraf (*Safinat-alauliyā*, No. 189), here spelt سنجراف, on fol. 204^a.

503. Shaikh Manṣūr bin 'Ammār, on fol. 204^a.

504. Shaikh Abū 'Alī Siyāh (*Safinat-alauliyā*, No. 291), on fol. 204^a.

505. Shaikh Abū 'Alī Shab-būi (the tuberose), on fol. 204^a.

506. Abū-al'abbās Sayyārī (Safinat-alauliyā, No. 240), on fol. 204^b.

507. Hakim Buzurjmīhr, on fol. 204^b.

508. Kāfāl-i-Marwazī (the locksmith of Marw, i.e. Abūbakr 'Abd-alrahmān bin Ahmad bin 'Abdallāh, the great Shāfi'ite lawyer, who is stated here to have been consulted by Sultān Maḥmūd of Ghazna as to a choice between the Shāfi'ite and the Ḥanafite legal doctrines, and died A.H. 419, A.D. 1028, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 531 and 532), on fol. 204^b.

509. Muḥammad bin Naṣr, a lawyer and traditionist, on fol. 204^b.

510. Ibrāhīm bin Ahmad, a Shāfi'ite lawyer, wrote a commentary on the مختصر of Mazanī (مزنّی, so correct in the following copy; here the name is spelt مازنی, but the مختصر, the standard work on Shāfi'ite doctrines, is composed by Abū Ibrāhīm Isma'īl bin Yahyā al-Mazanī, a disciple of Shāfi', who died A.H. 264, A.D. 878); his full name, according to Barbier de Meynard, loc. cit., was Abū Ishāk Ibrāhīm bin Ahmad bin Ishāk, and his death is fixed there in A.H. 340 (A.D. 951, 952); comp. also Safinat-alauliyā, No. 237, where he is stated to have died A.H. 342 (A.D. 953, 954), on fol. 204^b.

511. 'Isā bin Muḥammad allughawī, on fol. 204^b.

512. Abū Maṣṣūr 'Umārah (in the index of this and the text of the following copy wrongly 'Ammār, عمار, see Ethé, Rüdagi's Vorläufer und Zeitgenossen, No. 21) bin Ahmad (according to 'Aufī, bin Muḥammad), under the Sāmānides and first Ghaznawides, on fol. 204^b.

513. Hakim Kisā'i (see Ethé, Die Lieder des Kisā'i, Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1874, pp. 133-148), born the 26th of Shawwāl, A.H. 341 (A.D. 953, March 16), lived till the beginning of Maḥmūd of Ghazna's reign, on fol. 205^a.

514. Abū Naẓar 'Abd-al'aziz bin Maṣṣūr al-'Asjadī, a panegyrist of Sultān Maḥmūd of Ghazna; he wrote a qaṣidah in honour of the conquest of Sūmanāt in India by that ruler, on fol. 205^b.

515. Shaikh-alislām Ḥārithī, the second Luḡmān, wrote some famous rubā'is, on fol. 206^a.

516. Fakhr-al-dīn Mubārakshāh, panegyrist of Malik Saif-al-dīn Ghūrī, and his successor Ghiyāth-al-dīn Ghūrī (A.H. 552, according to others 558-599 = A.D. 1157 or 1163-1203), on fol. 206^a.

517. Shams-al-dīn Muḥammad Daḡā'īkī, author of a diwān, on fol. 206^b.

518. Alḥakim Maḥmūd bin 'Alī al-Samā'ī (or al-Samāwī, the celestial one), panegyrist of Sultān Sanjar (A.H. 511-552 = A.D. 1117-1157), on fol. 206^b.

519. Shihāb-al-dīn Abū-alḥasan Ṭalḥah, likewise a panegyrist of Sultān Sanjar, on fol. 207^a.

520. Sayyid Abū 'Alī bin al-Ḥusain, a rubā'ī of whom is quoted here, on fol. 207^b.

521. Athīr-al-dīn Al-Futūḥī, had munāzarāt or poetical contests with Adīb Ṣābir (see No. 573 below) and Anwari, on fol. 207^b.

522. Khwājah Ḥusain, who was in intellectual matters a disciple of Maulānā 'Isām-al-dīn Ibrāhīm, and in legal matters of Shaikh Ibn Ḥajar, the mufti of

'Arabistān and the holy cities of Makkah and Madinah; he wrote a famous ta'rīkh on the birth of Sultān Salīm, the eldest son of the emperor Akbar (afterwards the emperor Jahāngīr), and his brother Shāh Murād, on fol. 208^b.

523. Maulānā Musbfikī, was born and died in Bukhārā, on fol. 208^b.

524. Wāṣilī, on fol. 208^b.

Mahnah, on fol. 209^a:

525. Shaikh Abū Sa'īd Faḍl-allāh bin Abū-alkhair, the great rubā'ī writer, was a pupil of Abū-alfadl Sarakhsī (see No. 544 below), but got by order of that Pir his investiture from Shaikh 'Abd-alrahmān Sullamī (see Safinat-alauliyā, No. 294, and Ethé, Die Rubā'is des Abū Sa'īd bin Abulkhair, in Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1875, pp. 145-168, and 1878, pp. 38-70), on fol. 209^a.

526. Ahmad bin Shādān, the wazīr of Sultān Tugh-rulbeg bin Mikā'il Saljūki (the first independent ruler of that dynasty, died A.H. 455 = A.D. 1063), on fol. 209^b.

527. As'ad of Mahnah, who, according to Daulatshāh, had one day in the majlis of Sultān Muḥammad bin Malikshāh (A.H. 498-511 = A.D. 1104-1117) a contest with Imām Muḥammad Ghazālī (who died A.H. 505 = A.D. 1111), on fol. 209^b.

528. Anḥad-al-dīn Anwari, the great panegyrist of Sultān Sanjar; his death is fixed here in A.H. 580 (or according to others even 547); the proper date is either A.H. 585 or 587 (A.D. 1189 or 1191, see Bodleian Cat., No. 543 sq.), on fol. 210^a.

529. Khwājah Mu'ayyad, a descendant of Abū Sa'īd bin Abū-alkhair, on fol. 211^a.

530. Shaikh Abū Naṣr, likewise a descendant of Abū Sa'īd, on fol. 211^a.

Abiward, on fol. 211^a:

531. Fudail bin 'Iyād (Safinat-alauliyā, No. 96), on fol. 211^a.

532. Bāba Saudā'ī, was in the service of Mirzā Shāhrukh's son, Mirzā Baisunghar (who died A.H. 837 = A.D. 1434), on fol. 211^a.

533. Maulānā Ahmad, went at an early age to Trans-oxania and joined the ascetics (تجرد مینشان) of Bukhārā; later on he went to the Trāk and stayed in Kāshān, where he got a professorship; but when Amīr Jamāl-al-dīn Astarābādī became wazīr of that town, he was deprived of his stipend, and only his death saved him from the imprisonment which the wazīr had resolved upon, on fol. 211^b.

534. Maulānā Abū-alḥasan Dānishmand, who in his fourteenth year could explain the commentary of the تجرید (no doubt the metaphysical work of that title by Naṣīr-al-dīn Tūsī, who died A.H. 672 = A.D. 1274) with glosses, and in his twenty-fifth lectured on the Almagest; he had also a prodigious memory. Among his numerous works the most prominent ones are: کتاب مشارق (or perhaps کتاب حُسنا), کتاب مرآة الافلاک, glosses on the شمسیه (the work on logic by Najm-al-dīn 'Alī bin 'Umar al-kāzwinī al-Kātibī, who died A.H. 693 = A.D. 1294), and the تهذیب (i.e. تهذیب المنطق والکلام, another work on logic by Sa'īd-al-dīn Maṣ'ūd bin 'Umar al-Taftazānī, who died

A. H. 791 or 792 = A. D. 1389 or 1390, see No. 541 below), *رسالة اثبات واجب*, and *شرح فرائض*; he also wrote poetry, on fol. 212^a.

535. Maulânâ Kūnburi (قنبري, both in text and index here; in the following copy he is styled Munyari, منيري), a poet, attached to 'Abd-almu'min Sultân, the son of the Wâli of Tûrân, 'Abdallâhkhân (the chief of the Uzbegs, who died A. H. 1006 = A. D. 1597, 1598, see No. 574 in this Cat.), on fol. 212^b.

Nasâ, on fol. 212^b:

536. Imâm Zahir-al-din Nasawi, a poet, on fol. 212^b.

537. Al-Kâdi Imâm Majd-al-din, who greeted the newly-installed Kâdi of Nasâ, Kâdi Shams-al-din, with a famous extempore rubâ'i, on fol. 212^b.

538. Shams-al-din Muḥammad Mu'akkad, a rubâ'i-writer, on fol. 213^a.

539. Muḥammad bin Badi', was under 'Imâd-al-din Zangî (who died A. H. 540 or 541 = A. D. 1145 or 1146) chief secretary of Nasâ, on fol. 213^a.

540. Majd-al-din Muḥammad albânîrî (البانيري or bin albânîrî, as the following copy reads), court-poet of Sultân Sikandar, and author of a mathnawi, entitled *شاهنامہ*, on the history of the Khwârizmshâhs, on fol. 213^a.

541. Maulânâ Sa'd-al-din Mas'ûd bin 'Umar al-Taftâzânî (see No. 534 above), began his authorship in his sixteenth year with a commentary on the *صرف زجانی*, after which followed the *مُطَوَّل* (a commentary on the *تلخيص المفتاح*, completed A. H. 748 = A. D. 1347, see J. Aumer, Arabic Cat., pp. 310 and 311, and the edition of Constantinople, A. H. 1260), dedicated to Malik Ḥusain Kurt; he then took his abode in Khwârizm and wrote the *مختصر تلخيص*, dedicated to Jânîbeg; when Timûr conquered Khwârizm, he made the Maulânâ his companion; his death is fixed here, and in the following copy, wrongly in A. H. 752, instead of 791 or 792; he was buried in Sarakhs, on fol. 213^a.

542. Maulânâ Shams-al-din Muḥammad, son of the preceding scholar, on fol. 213^b.

543. Maulânâ Kuṭb-al-din Muḥammad, son of Shams-al-din, filled from the last years of Shâhrukh's reign (who died A. H. 850 = A. D. 1447) to the beginning of Husain Mirzâ's reign (A. H. 873 = A. D. 1469) the post of Shaikh-alislâm, on fol. 213^b.

Sarakhs, on fol. 213^b:

544. Shaikh Abû-alfadl, the Pir of Shaikh Abû Sa'id bin Abû-alkhair (see No. 525 in this list), and the pupil of Abû Naṣr Sarraj (Safinat-alauliyâ, No. 271), on fol. 213^b.

545. Shaikh Luḡmân, the mad one, contemporary with Abû Sa'id bin Abû-alkhair (comp. Ethé, Rubâ'is des Abû Sa'id, loc. cit., p. 149), on fol. 213^b.

546. Khwâjah Aḥmad Ḥammâdi (mentioned in the *كشف المحجوب* and *Jâmi's* *نفحات*), on fol. 214^a.

547. Sayyid-al-ajall Zahir-al-din Tâj-alkuttâb, author of works in prose and verse, mentioned by 'Aufi, on fol. 214^a.

548. Alṣadr-alajall Tâj-al-din, whose diwân is not extant, on fol. 214^a.

549. Ustâd Abû-alḥasan 'Alî al-Bihramî, a poet in Sultân Maḥmûd of Ghazna's time, and author of the *نام خجسته* on prosody, on fol. 214^b.

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550. Imâm-alajall Fakhr-al-din Muḥammad al-Zar-khânî, of whom two rubâ'is are quoted here, on fol. 214^b.

551. Maulânâ Kuṭb-al-din, father of Naṣîr-al-din, on fol. 215^a.

Balkh, on fol. 215^a:

552. Shaikh Abû Ishâq Ibrâhîm bin Adham (or Ibrâhîm Adham, Safinat-alauliyâ, No. 97), got his investiture from Fuḍâil bin 'Iyâd (ib., No. 96), on fol. 215^b.

553. Abû 'Alî Shaḡik, contemporary with the preceding Shaikh (Safinat-alauliyâ, No. 167), on fol. 216^a.

554. Ḥâtîm-i-aṣamm, pupil of Abû 'Alî Shaḡik and Pir of Aḥmad bin Khidrawaih (Safinat-alauliyâ, No. 173), on fol. 216^a.

555. Aḥmad bin Khidrawaih (Safinat-alauliyâ, No. 174), had 1,000 disciples, on fol. 216^b.

556. Shaikh Abûbâkr Warrâk (Safinat-alauliyâ, No. 264), on fol. 216^b.

557. Shaikh Bahâ-al-din Walad, with the epithet Sultân-al'ulamâ, grandson of Shâh 'Alâ-al-din Muḥammad, the uncle of Sultân Muḥammad Khwârizmshâh, and father of the great Jalâl-al-din Rûmî (Safinat-alauliyâ, No. 136; see also the Manâḡib-al-'arifin, No. 630 in this Cat.); he had in Baghdâd a meeting with Shaikh Shihâb-al-din Suhrawardi; after performing the pilgrimage he settled fifteen years in Adharbaijân and Lârinda, and afterwards repaired to Kûniyah (Iconium), where he died, A. H. 628 (A. D. 1231), on fol. 216^b.

558. Maulânâ Jalâl-al-din Muḥammad, known as Maulawî al-Rûmî, the great mystical poet (Safinat-alauliyâ, No. 137), who left his native town Balkh in his father's company, when he was six years old, and met on his way to Makkah in Nishâpûr Farid-al-din 'Attâr, who presented him with a copy of his mystical poem *اسرار نامه*; he enjoyed for nine years the tuition and friendship of Bahâ-al-din Walad's pupil Sayyid Burhân-al-din Tirmidhî, and after his death that of Shams-al-din Tabrizî; when the latter had disappeared (as it is called here) he associated himself with Ṣalâḥ-al-din Zarkûb, and later on with 'Alabi Ḥusâm-al-din. He was born A. H. 604, and died A. H. 672 (A. D. 1207-1273), on fol. 217^a. Between this and the following Shaikh there is inserted here, on ff. 219^b-220^b, a short sketch of the history of the *Barmakîs*, beginning with Ja'far Barmak, who was originally a Parsee, but embraced the Muḥammadan creed, went to Damascus and rose to the dignity of a wazir under the Umayyade Khalîf Sulaimân (his son Khâlid became wazir of Abû-al'abbâs), and ending with the final extirpation of the whole race under the Khalîf Hârûn-alrashîd, A. H. 187 (A. D. 803).

559. Shaikh Abû 'Alî Ibn Sinâ (the famous Avicenna), on fol. 220^b.

560. Shaikh Abû-alḥasan Shahîd, the Sâmânide poet and contemporary of Rûdagi (see Ethé, Rûdagi's Vorläufer, etc., No. 5), on fol. 221^a.

561. Abû-alḡâsim Ḥasan 'Unṣuri, the king of poets at the court of Sultân Maḥmûd of Ghazna; besides his ḡasidas there are mentioned here three of his mathnawîs, viz. *خنگ بت و سرخ بت*, *وامق و عذرا*, and *نهر و عين* (which are no longer extant), on fol. 221^b.

562. Alḡâdi alimâm Ḥamid-almillah wa al-din 'Umar

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biu Maḥmūd, well known by his مقامات, which have been praised by the poet Anwari; he flourished under Sultān Sanjar, on fol. 223^a.

563. Malik-alkuttāb Rashid-al-dīn al-Waṭwāt, the well-known poet and chief secretary (صاحب دیوان انشاء) of Atsiz, the Khwārizmshāh (who succeeded his father Kuṭb-al-dīn Muḥammad as governor of Khwārizm, A.H. 521 = A.D. 1127, became independent A.H. 535 = A.D. 1140, 1141, and died A.H. 551 = A.D. 1156). When Sultān Sanjar captured the fortress of Hazārāsp, he was made prisoner and condemned to a painful death, but pardoned through the intercession of Muntakhab-al-dīn (in the following copy Muntajab-al-dīn, which means practically the same) Badi' Kātib, the Sultān's secretary; after Atsiz' death he served 17 years more under his son and successor Īl Arslan (A.H. 551-567 = A.D. 1156-1172), at whose death he was more than 80 years old. He died, 98 (in the following copy more correctly 97) years old, A.H. 578 (A.D. 1182), and left besides his diwān various prose-works, among them the famous حدائق السحر on the art of poetry, on fol. 223^b, last line.

564. Imām Shams-al-dīn albākilāni, contemporary with Khwājah Nizām-almulk, the great wazīr of the Saljūqs, on fol. 226^a.

565. Sirāj-al-dīn, a poet who lived at the court of the Khwārizmshāhs, on fol. 226^a.

Čičikā and Maimana (near Balkh), on fol. 226^b:

566. Zāhir-al-dīn Tāhir bin Muḥammad (better known as Zāhir Fāryābi), renowned as poet, astronomer, and philosopher (therefore called by his contemporaries صدر الحكماء); he was first a panegyrist of the kings of Māzandarān, but attached himself afterwards to the Atābegs of Ādharbāijān, Muḥammad bin Īlduguz, the so-called Jahānpahlawān (A.H. 568-582 = A.D. 1172-1186), and his brother and successor Kizil Arslān (A.H. 582-587 = A.D. 1186-1191); at last he fled from the court of the latter and joined that of the Atābeg Abūbākr (i.e. Nuṣrat-al-dīn Abūbākr, the son of Muḥammad bin Īlduguz). At the end of his life he retired from the world, and died A.H. 592 (so here and in the following copy; the usual and no doubt more correct date is A.H. 598 = A.D. 1201, 1202); he was buried in the cemetery of Surkhāb, in Tabrīz, by the side of Khākāni, on fol. 226^b.

Andakhud (between Balkh and Marw), on fol. 228^a:

567. Sayyid Jamāl-al-dīn Barakah (as the following copy adds), the teacher of Amīr Timūr Gūrgān, on fol. 228^a.

568. Imām-alajall Iftikhār-ala'immaḥ Mas'ūd bin Muḥammad bin 'Alī, scholar and poet, on fol. 228^a.

569. Maḥmūd bin Mas'ūd, son of the preceding Shaikh, author of Persian and Arabic works, among which is the زينة الزمان, on fol. 228^a.

Tirmidh, on fol. 228^a:

570. Shaikh Muḥammad 'Alī Ḥakīm, a great Qurān-interpret and traditionist, on fol. 228^b.

571. Abūbākr Warrāk, was acquainted with the Pentateuch, the Psalms, and the Gospels, and wrote verses too, on fol. 228^b.

572. Kidwat-alshu'arā Abū-alḥasan, a poet, known by the name of منجيك (probably منجنيك Manjanik), on fol. 228^b.

573. Shihāb-al-dīn Adib Šābir, one of the most renowned among the earlier poets and favourite of Sultān Sanjar; he was drowned in the Oxus by order of Atsiz, whose murderous design against Sanjar the poet had communicated to the latter, A.H. 547 (A.D. 1152, 1153; other tadhkiras give as date A.H. 546, and even 540), on fol. 229^b.

574. Shāh Nāṣir Khwājah, a poet, went at an early age to India; he was the companion of the Khānzamān (i.e. 'Alī Kulikhān) in his rebellious attempt against Akbar (A.H. 974 = A.D. 1567, see No. 411 above), was made prisoner and put to death, on fol. 231^a.

575. Mir Sayyid 'Alī Muṣawwir (the painter), was in the emperor Humāyūn's service and honoured by the epithet of Nādir-almulk Humāyūnshāhi; towards the end of his life he undertook the pilgrimage to Makka, and remained there until his death, on fol. 231^a.

Hiṣār-i-Kāhistānī (Hiṣār Shādmān in the Ātashkada, Bodleian Cat., col. 287), on fol. 231^a:

576. Maulānā 'Aishī, who had first the takhallus Miḥnati, which he was requested to exchange for 'Aishī, when he had the honour of being received among the servants of the Shāhinshāh (i.e. Akbar), on fol. 231^b.

577. Fathī, a poet, on fol. 231^b.

578. Mailī, who wrote riddles (معما) and occasionally poetry, on fol. 231^b.

Khatlān, with its capital Kālāb, on fol. 231^b:

579. Maulānā 'Ādilī, who wrote the following ta'rikh on the death of Mirzā Sulaimān Badakhshī's wife: بلقيس زمان رفته (= A.H. 985, A.D. 1577), on fol. 231^b.

580. Maulānā Bāḳī, another poet, on fol. 231^b.

Badakhshān, on fol. 232^a:

581. 'Alī bin Asad, a panegyrist of the kings of Badakhshān, on fol. 232^b.

582. Maulānā Shams-al-dīn Muḥammad, born according to the حبيب السير in a place called Anjuman (انجمن), on fol. 232^b.

583. Mirzā Ibrāhīm, the son of Mirzā Sulaimān Badakhshī (see No. 579) and author of a diwān. He was born A.H. 941 = A.D. 1534, 1535 (ta'rikh: نخل امید پدر), and slain A.H. 967 = A.D. 1559, 1560 (ta'rikh: کو نخل امید پدر), on fol. 232^b.

584. Muḥammad Kāsimkhān Mauji, a poet, who grew up under the protection of the emperor Humāyūn and was raised at last to the rank of a Khān, on fol. 232^b.

585. Mirzā 'Alibeg or Mirzā 'Alibeg Akbarshāhi, because the emperor Akbar showed great favour to him from the moment of his arrival in India, both on account of his poetical talent and his warlike prowess; he was still alive at the time of the composition of this work, on fol. 233^a.

586. Ḥāfiẓ Khaṭīb, another poet of the same time, on fol. 233^a.

587. Maulānā Abtarī (ابتري), so correct in the following copy; the present one reads both in text and index (تبري), also a poet of Akbar's time, on fol. 233^a.

588. Maulānā Badakhshī, a poet of the same time, on fol. 233^a.

589. Maulānā Niyāzī, likewise under Akbar, whose kindness he badly rewarded by leaving him and going to Gujarāt, where he joined the rebellious Mirzās (see

Elphinstone, *History of India*, 5th ed., p. 504 sq.), after whose fall he was imprisoned for a long time; at last he escaped and stayed in Kābul, where later on he attached himself first to Mirzā Shāhrukh (or better, Shāhrukh Mirzā, the son of Mirzā Ibrāhīm, see No. 583, who after being driven out of his kingdom of Badakhshān which he had wrested from his grandfather Mirzā Sulaimān, see No. 579, in A. H. 983 = A. D. 1575, entered Akbar's service A. H. 993 = A. D. 1585, and commanded the army sent against Kashmīr) and then to Mirzā Yūsufkhān (who completed the conquest of that country), with whom he went to Kashmīr; in consequence of the rebellion of Yādgar (the nephew of the former king of Kashmīr, Yūsufshāh, who in A. H. 1000 = A. D. 1592 raised a rebellion against Akbar, but was very soon slain by some of his own followers), in which he appears to have been implicated, he was arrested and imprisoned, and in A. H. 1002, when this work was composed, he was a prisoner still, on fol. 233^a.

590. Nadīmī, on fol. 233^b.

Kābul, on fol. 233^b:

591. Abū Hanīfah Nu'mān bin Thābit, the Imām-i a'zam (Safinat-alauliyā, No. 21); his father Thābit was a native of Kābul, but had afterwards settled in Kūfah, where Abū Hanīfah was born; he belonged to the Tābi'in, was a friend of Imām Ja'far Ṣādiq and the spiritual guide of Fuḍail bin 'Yād, Ibrāhīm Adham, Dā'ūd Tā'i, and Bashār Ḥāfi (Safinat-alauliyā, Nos. 96, 97, 163, and 171). The dates of his birth and death as well as the length of his life (viz. A. H. 80 and 150 = A. D. 699-767, and 70 years) are contained in the following ta'rikh:

سال هشتاد و پنج - در جهان داد علم فقہ بداد
سال عمرش کشید تا هفتاد - در صد و پنجه اش وفات افتاد
on fol. 234^b.

592. Diyā-aldin Maḥmūd, on fol. 235^a.

593. Ḥāji Muḥammad, poet and protégé of the emperor Humāyūn, on fol. 235^b.

594. Maulānā 'Ālim, under Akbar, on fol. 235^b.

595. Wāṣili, a poet and collector of poetry, on fol. 235^b.

596. Ghagūri, was first attached to Muḥammad Ḥakīm Mirzā (Akbar's half-brother and governor of Kābul, died A. H. 993 = A. D. 1585), and after his death went to India and entered Akbar's service, and was raised to the rank of a *yūzباشی*; he died before the completion of this work, and left some poetry, on fol. 235^b.

597. Mir Amānī, who fell from his horse and died, A. H. 981 (A. D. 1573, 1574), in Jaunpūr, on fol. 236^a.

598. Khwājahzāda, of great renown in Transoxania and Kābul, on fol. 236^a.

Kashmīr, on fol. 236^a:

599. Yūsufkhān, who completed the conquest of Kashmīr for Akbar (see No. 589); he was a good musician and wrote poetry occasionally, on fol. 237^b.

600. Maulānā Mir 'Alī Ṣairafi, on fol. 237^b.

601. Maulānā Muḥammad Amin Mustaghni, a poet, on fol. 237^b.

602. Shaikh Ya'kūb, Ṣūfi and poet, on fol. 238^a.

603. Maulānā Maḥhari, a good poet, went at an

early age to Irān, but returned later to Kashmīr and entered, after the conquest of his country by Akbar, the service of this great monarch, who raised him to the rank of Mirbahr, or admiral. At the time of the composition of this work he had retired with a pension and lived in his native country, on fol. 238^a.

604. Hamidi, a poet, on fol. 238^b.

605. Auji, another poet, on fol. 238^b.

606. Bāhiri (باهری, so in the index of this copy; in the text the name has been left out; in the following copy it is distinctly spelt Māhiri (ماهری), likewise a poet, on fol. 238^b.

607. Maulānā Nāmi, better known as a grammarian than as a poet, on fol. 239^a.

Gharjistān, on fol. 239^a:

608. Badi'-alzamān 'Abd-alwāsi' aljabali, a renowned poet, who went from his native mountains to Harāt, and afterwards to Ghazna, where he was patronised by Bahramshāh (the Ghaznawide who reigned A. H. 512-547 = A. D. 1118-1152); four years later he gained by a *kaṣidah* the favour of Sultān Sanjar, when the latter came for Bahramshāh's support to Ghazna, and went with him to Marw, on fol. 239^a.

Ghūr, on fol. 240^b:

609. Fakhr-alsādāt wa al'arifin Ḥusain bin Ḥasan (or as the following copy reads, Ḥasan bin Ḥusain, both wordings being incorrect, the proper designation is Ḥusain bin 'Ālim bin Abī Ḥusain or Ḥasan, see Safinat-alauliyā, No. 154, and Rieu i. p. 40^a) al-Ḥusaini, a great Ṣūfi and poet, who was according to some a pupil of Shaikh Rukn-aldin bin Shaikh Ṣadr-aldin bin Shaikh Bahā-aldin Multāni (Safinat-alauliyā, No. 156; usually the grandfather himself, Bahā-aldin Zakariyyā Multāni Safinat-alauliyā, No. 152, is mentioned as Fakhr-alsādāt Ḥusaini's Pir), according to others of Shaikh Shihāb-aldin Suhrawardī (Safinat-alauliyā, No. 148). He was the author of the Ṣūfi works: *زاد المسافرين*, *نزہۃ الارواح*, *سی نامہ*, *کنز الرموز*, *روح الارواح*, *طرب المجالس*, *صراط مستقیم*, and of a *diwān* of ghazals; he died A. H. 717 (A. D. 1317; others place his death in A. H. 718 or even 719), on fol. 241^a.

610. Malik Shams-aldin, the first of the Kurt kings (who are said by some to be descendants of the Ghūr-ides, by others to be related to Sultān Sanjar; by some again, on the authority of the *تاریخ مبارکشاهی* (see Rieu iii. p. 1010), to be the offspring of a certain *سیور* or *سبور* who came from Khaṭā and settled in Ghūr; this dynasty ruled altogether 116 years, and was represented by eight kings), contemporary with Abakā-khān (who succeeded his father Hūlāgūkhān A. H. 663 = A. D. 1265); his death is fixed here, quite at variance with the usual date (viz. A. H. 676 = A. D. 1278), in A. H. 665, and he is stated to have been poisoned, on fol. 242^a.

611. Malik Shimāl-aldin, a descendant of the Kurt kings, composed some poetry, on fol. 242^a.

Bādaghīs, on fol. 242^b:

612. Hanṭalah (probably correctly Hanṭalah, see Ethé, *Rūdagi's Vorläufer und Zeitgenossen*, p. 38, No. 1), the only Persian poet under the Tāhirides, on fol. 243^a.

Asfizār (nowadays called *Sabzār* سبزار, so correctly

in the following copy; the present text has wrongly شيراز), on fol. 243^b.

613. Imâm Rashid-aldin Muḥammad bin Maḥmûd, a poet, on fol. 243^b.

614. Alajall Majd-aldin ibn Rashid al'azîzî, likewise a poet, on fol. 243^b.

615. Alajall Muḥadhdhib-aldin Sayyid-alkuttâb Maṣṣûr bin 'Alî, a third poet, on fol. 244^a.

(*Fâshanj*), on fol. 244^a:

616. Shaikh Abû-alḥasan, on fol. 244^a.

617. Shaikh Abû-allaith, on fol. 244^a.

618. Maẓhar-aldin, a poet, a rubâ'i of whom is quoted here, on fol. 244^a.

(*Harât*), on fol. 244^b:

619. Abû Isma'îl 'Abdallâh bin Abî-almanṣûr Muḥammad al-Anṣârî, the Shaikh-alislâm (Safinat-alauliyâ, No. 300), pupil of Shaikh Abû-alḥasan Kharakânî (Safinat-alauliyâ, No. 67); besides his Persian and Arabic poetry there are mentioned two renowned works of his, a *tafsîr* قرآن and the *manâzil* المنازل, on fol. 245^a.

620. Muḥammad Çarkhgar (the cutler), one of the Abdâls, on fol. 245^b.

621. Shaikh 'Ammû (this nickname was given to him by Shaikh Abû-al'abbâs Nahâwandî, see also Safinat-alauliyâ, No. 295), on fol. 245^b.

622. Khwâjah Abû Muḥammad (more correctly in the following copy Abû Aḥmad) Abdâl, see also Safinat-alauliyâ, No. 102), the real founder of the Çishti order, on fol. 245^b.

623. Abû-alwalid Aḥmad bin-alrajâ, many traditions of whom are reported in al-Bukhârî's *Ṣaḥîḥ*, on fol. 245^b.

624. Abû 'Abdallâh Mukhtâr (Safinat-alauliyâ, No. 190), on fol. 245^b.

625. Ajall-alhakim Sharaf-alzamân Abû-almaḥâsin Abûbâkr Azrakî, the renowned poet; he was one of the confidential friends of the Saljûk ruler of Nishâpûr, Shams-aulah wa-aldin Tughânshâh (the nephew of Toghrulbeg and Çakarbeg, who associated with a number of poets of that time, for instance: 'Abdallâh Kûrashî, Shujâ' Nasawî, Aḥmad Badihî, Haḳîkî, Nasîmî, and others; this Tughânshâh I, the patron of Azrakî, is not to be confounded with Tughânshâh II (of the same house of Saljûk, who lived in the time of Sultân Sanjar, was for some time ruler of Persia after Sanjar's death, but was defeated and killed by the Khwârizmshâhs, A.H. 581=A.D. 1185; this latter Tughânshâh was an early patron of Żahir Fâryâbî). Besides his poetry (mostly *ḳasidas* in honour of Tughânshâh), he wrote for the same Sultân a work on sexual intercourse, *الفیه و شلفیه*, on fol. 246^a.

626. Fakhr-aldin Khâlid, an intimate friend of Sultân Sanjar and a rubâ'i-writer; among the rubâ'is quoted here there is one, composed A.H. 543=A.D. 1148, when Sanjar after his heavy defeat by Gûrkân, the Karâkhitâ'i ruler, received in Irâk from Bahramshâh, his nephew, the welcome news of the conquest of Ghazna and the death of the Ghûride Saif-aldin Sûri, on fol. 247^b.

627. Abû Maṣṣûr 'Abd-alrashîd, also a rubâ'i-writer, on fol. 247^b.

628. 'Abd-alrâfi' bin al-Faṭḥ, a poet, friend and

companion of Muḥammad Sâ'm (i.e. Shihâb-aldin Muḥammad Ghûrî, who was killed A.H. 602=A.D. 1206), on fol. 248^a.

629. Abû 'Abdallâh Muḥammad bin Abîbâkr bin 'Uthmân al-Imâmi (generally known by his takhalluṣ Imâmi), under Abaḳâkhân (see No. 610), lived most of his time in Kirmân, and was contemporary with Majd-i-Hamgar, the king of poets of that time; his diwân is still extant, on fol. 248^a.

630. Maulânâ Sa'îd, a panegyrist of Khwâjah 'Izz-aldin Tâhir alfaryûmadi (of Faryûmad near Sabzwâr, see Rien ii. p. 752^a and foot-note), the wazîr of Khurâsân under the Sultâns of the Çingizkhânî line; his diwân is still extant, on fol. 248^b.

631. Maulânâ Rukn-aldin, known as Rukn Sâ'in, a contemporary and companion of Amir Muẓaffar (i.e. Muḥâriz-aldin Muḥammad al-Muẓaffar, the founder of the Muẓaffari dynasty of Fârs); and also of Shâh Shujâ', his son, who together with his brother Shâh Maḥmûd deposed and blinded his father in A.H. 760 (A.D. 1359). He was also at some time in the service of Tughâ Timûrkân, who reigned in Khurâsân A.H. 737-753 (A.D. 1336-1352), and had the misfortune to be imprisoned by him; his diwân is still extant, on fol. 248^b.

632. Abû-alfadl 'Uthmân, of whom one rubâ'i is quoted, on fol. 249^b.

633. Ma'sûdî, a poet, on fol. 249^b.

634. Maulânâ Ḥasanshâh, a poet, who was first attached to Sultân Muḥammad bin Mirzâ Baisunghar (put to death in A.H. 855=A.D. 1452), on fol. 249^b.

635. Maulânâ Bannâ'i, a contemporary of Mir 'Alishîr, whose jealousy he had roused by his clever verses; when he once addressed a *ḳasidah* to him and got no reward for it, he substituted the name of Sultân Aḥmad Mirzâ (the son of Abû Sa'îd Mirzâ, after whose death in A.H. 873=A.D. 1469, he ascended the throne of Samarḳand) for that of Mir 'Alishîr; after which he betook himself to Tabriz and attached himself to Sultân Ya'kûb (i.e. Ya'kûbbeg of the Âḳ-ḳoyunlû dynasty, who reigned A.H. 883-896=A.D. 1478-1491). After the Sultân's death he returned to Harât, but as Mir 'Alishîr was still powerful there, he went to Transoxania and entered the service of the rulers of that country (i.e. of Sultân 'Alî Mirzâ, the son of the above-mentioned Aḥmad Mirzâ); he was killed in Samarḳand A.H. 918 (A.D. 1512), on fol. 250^a.

636. Mîram Siyâh, a poet (no indication of the time in which he flourished being given here, but from No. 1029 in the Bodleian Cat. it becomes evident that he flourished under Sultân Ḥusain Mirzâ and under Humâyûn, and that he was moreover a pupil of the following Shaikh 'Alishâh Abdâl), on fol. 251^a.

637. Bâbâ 'Alishâh, one of the Abdâls of his time, contemporary with Jâmi; he had been for years so wholly absorbed in pious meditations, that all the stirring events in Harât and Khurâsân from the death of Mirzâ Shâhrûkh (A.H. 850=A.D. 1447) to the accession of Sultân Ḥusain Mirzâ (A.H. 873=A.D. 1469) had passed absolutely unnoticed by him; he wrote occasionally poetry, on fol. 251^a.

638. Shaikh Abû-alwâhid Fârighî, a great Şûfi and occasional poet, on fol. 251^b.

639. Mīr Sayyid Muḥammad Jāmabāf (the cloth-weaver), a great rubā'ī-writer; he came to India A. H. 969 (A. D. 1561, 1562), found favour with Akbar and died A. H. 973 (A. D. 1565, 1566); the ta'rikh on his death is *سفر رباعی*, on fol. 251^b.

640. Mīr Daurī, was kâtib-almulk (imperial secretary) under Akbar, and a great calligrapher, on fol. 252^a.

641. Šālīhī, a munshī of Akbar's time, and likewise a great calligrapher, on fol. 252^a.

642. Ghazālī جنیک (correctly according to A. Sprenger, Catal. p. 45, No. 648 جنیک Junbak, who died A. H. 967=A. D. 1559, 1560), great in poetical contests and munāzarāt, on fol. 252^b.

643. Nūri, the grandson of Maulānā Hasanshāh (see No. 634), renowned by his jests and pleasantries, on fol. 252^b.

644. Maulānā Khâtīmī, came after long wanderings to India; he afterwards resolved upon performing the pilgrimage, but died on his way to Makkah, on fol. 252^b.

645. Maulānā Fath-allāh, contemporary with Maulānā Mushfiḳī (probably Mushfiḳī Bukhārī, who was born A. H. 945=A. D. 1538, 1539; see A. Sprenger, Catal. p. 508), with whom he had continual contests, on fol. 253^a.

646. Maulānā Ānī, lived nearly 60 years in Kashmir, on fol. 253^a.

647. Mīr Amānī, a good poet, who spent most of his time in Kābul, on fol. 253^a.

648. Maulānā Farkī, a poet, who was, like the following four poets, still alive at the time of the composition of this work, on fol. 253^a.

649. Makṣūd Tirgar (the arrow-maker), on fol. 253^b.

650. Shādi Rammāl (the soothsayer), on fol. 253^b.

651. Zulālī, on fol. 253^b.

652. Ismī, on fol. 253^b.

Bākhaz (between Nishāpūr and Harāt), with its dependency *Tābyād*, on fol. 253^b:

653. Maulānā Zain-aldin Abūbākr Tābyādi (Safinat-alauliyā, No. 351), on fol. 253^b.

654. Shaikh Saif-aldin Bākharzī, a pupil of Shaikh Najm-aldin Kubrā (Safinat-alauliyā, Nos. 127 and 124), who appointed him afterwards his Khalifah and sent him to Bukhārā; according to some he died A. H. 648=A. D. 1250 (the usual date of his death is A. H. 657 or 658=A. D. 1259 or 1260); he lived in the time of Hūlāgūkhān (who became sole master of Persia A. H. 654, and died A. H. 663=A. D. 1256-1265) or in that of Mangū Kā'ān, Hūlāgū's elder brother (who died A. H. 654=A. D. 1256), which comes practically to the same thing. Mangū Kā'ān's mother, who was a Christian, is said to have founded a madrasah in Bukhārā and to have made Saif-aldin governor of that institution; a number of verses from his *القدسیه* are quoted here, on fol. 253^b.

655. Abū-alkāsim 'Alī bin al-Ḥusain (in the following copy bin al-Ḥasan) bin Abī al-Ṭayyib, was first secretary to Sulṭān Rukn-aldin Toghrulbeg (who died A. H. 455=A. D. 1063), but afterwards retired from the world, on fol. 254^a.

656. Tāj-aldin Isma'il, a poet, on fol. 254^b.

Khawāf, on fol. 254^b:

657. Shāh-i-Sanjān, i.e. Rukn-aldin Maḥmūd, a pupil of Khwājah Maūdūd 'Īshtī (Safinat-alauliyā, Nos. 107 and 105), a great Šūfī and rubā'ī-writer, on fol. 255^b.

658. Shaikh Zain-almillah wa-aldin, on fol. 256^a.

659. Amir Kiwām-aldin, on fol. 256^a.

660. Khwājah Ghiyāth-aldin Pir Aḥmad, who was for 40 years wazīr of Mirzā Shāhrukh, and afterwards wazīr of Mirzā 'Alā-aulah (Shāhrukh's grandson and successor in Harāt A. H. 850=A. D. 1447) and his brother Sulṭān Muḥammad (who was defeated and put to death by another of his brothers, Bābar, A. H. 855=A. D. 1452); he died in the reign of Mirzā Bābar (A. H. 853-861=A. D. 1449-1457), on fol. 256^a.

661. Khwājah Majd-aldin Muḥammad, son of the preceding Khwājah, was first munshī under Sulṭān Abū Sa'id Mirzā (the son of Sulṭān Muḥammad Mirzā, reigned A. H. 854-873=A. D. 1450-1469) and afterwards wazīr of Sulṭān Ḥusain Mirzā (Abū Sa'id Mirzā's successor, A. H. 873-911=A. D. 1469-1506), on fol. 256^a.

662. Maulānā Majd, author of the *روضة الخلد*, an imitation of Sa'dī's Gulistān, and of a versified adaptation of the *جواهر اللغة* by Jār-allāh 'Allāmah (Zamakhsharī?), on fol. 256^b.

663. Maulānā Muẓaffar, under Malik Ghiyāth-aldin Kurt (probably Ghiyāth-aldin II, the last of the Kurt dynasty who reigned over Harāt, Ghūr, etc., A. H. 771-783=A. D. 1370-1381, and was defeated and put to death by Timūr); after a quarrel with Ghiyāth-aldin he stayed for some time at the court of Shāh Shujā' the Muẓaffaride (A. H. 760-786=A. D. 1359-1384), but afterwards returned to Harāt; he was called the second Khākānī on account of his great poetical genius, but is said to have thrown his diwān into the water shortly before his death, because no one after him would be able to estimate his poetry at its full value, on fol. 256^b.

664. Kiwāmī, a poet, on fol. 257^a.

665. Khwājah Majd-aldin, another poet, on fol. 257^a.

666. Kāsimī, lived some time in Harāt and went then to Sīstān, where he gained the favour of the kings of that country; he also fell in there with Maulānā Walī (probably the poet Walī Dasht Bayādi), who showed him great respect; he died in Farāh, on fol. 257^a.

Jām, on fol. 257^b:

667. Shaikh-alislām Aḥmad Jāmī (i.e. Aḥmad Nāmākī, see Safinat-alauliyā, No. 308), father of Shaikh Zuhūr-aldin (in the Safinat-alauliyā Zahir-aldin) 'Īsā, who in his *رموز للمقاتلین* gives an account of his father's life. Aḥmad Jāmī left 39 sons and 3 daughters, and wrote 14 important Šūfī works, among which are particularly renowned: *رسالة سمرقندی*, *انيس التائبين*, *مفتاح النجات*, *سراج السائرین*, and a book of poetry (*كتاب اشعار*); these books are still extant and enjoy a wide circulation among the Šūfīs; all his other writings have been lost, on fol. 257^b.

668. Pūbahā, was in his younger years a pupil of Khwājah Wajih-aldin Tāhir Faryūmadi, and obtained afterwards the favour of the Šāhib-diwān or prime-minister Khwājah Shams-aldin Muḥammad (the same wazīr of Hūlāgū and Hūlāgū's successors, to whom

Sa'di dedicated his *کتاب صاحبیه* and who was executed A. H. 683=A. D. 1284 under Arghūnkhan, the son of Abakākhān and grandson of Hūlāgūkhān, who reigned from A. H. 683 to 690=A. D. 1284-1291; he was a good poet, on fol. 258^a.

669. Imām-alajall Nizām-al-din al-Kitāb (al-Kitābī?), wrote poetry also, on fol. 258^b.

670. Maulānā Nūr-al-din 'Abd-alrahmān Jāmī, the last great classical poet of Persia, whose death is fixed here in A. H. 899 (contrary to the usual date 898=A. D. 1492; see Safinat-alauliyā, No. 90); he reached the age of 81 years, which has been expressed by the word *کاس* (synonymous with *جام*) in a ta'rikh by Maulānā 'Abd-alghafūr Lārī (Safinat-alauliyā, No. 91); he was a pupil of Shaikh Sa'd-almillāh wa aldin Kāshgharī. His grandfather Maulānā Shams-al-din Muḥammad Dashti had migrated from Dasht, near Isfahān, to Jām, on fol. 258^b.

671. Maulānā 'Abdallāh Hātifi, the nephew of Jāmī and renowned epic poet, who died A. H. 927=A. D. 1521 (ta'rikh *شاه شاعران*); extracts are given here from three of his mathnawis, viz. the *ظفرنامه تیموری*, the *هفت منظر*, and the *خسرو و شیرین*, on fol. 260^a.

672. Maulānā Dhauki, a poet, on fol. 260^b.

Turbat, with its dependencies *Zāwa* and *Junaid*, on fol. 260^b:

673. Shaikh Kuṭb-al-din Haidar, the founder of the Haidarī order, called the Shāh of the Abdāl (*شاه ابدالان*); Shāh-i-Sanjān (No. 657) wrote a famous rubā'i about him; he died (or, as is stated here, mysteriously disappeared) in A. H. 618 (A. D. 1221), on fol. 260^b.

674. Abū 'Abdallāh Muḥammad bin 'Abdallāh al-Junaidi, a poet, on fol. 261^a.

675. Shams-al-din Junaidi, another poet, on fol. 261^a.

676. Rīyādi, one of the famous poets of the time of Sultān Ḥusain Mirzā, whose exploits he celebrated in an epic poem; when Shāh Isma'il Safawī conquered Khurāsān, he fixed this event by the highly complimentary ta'rikh, *امیر المؤمنین حیدر علی ابن ابی طالب* (=A. H. 918, A. D. 1512); he attached himself to the latter Shāh and commenced an epic poem on his conquests also (comp. Rieu iii. p. 1074, where his death is fixed in A. H. 921=A. D. 1515), on fol. 261^a.

677. Fardī, imitated Hāfiẓ for some time, and became at last blind; he also attempted an imitation of the *مخزن الاسرار*, on fol. 261^b.

678. Nawidī, on fol. 261^b.

679. Zuhūrī, on fol. 261^b.

680. Mir Ḥusain Kufri, a good Shikasta-writer and poet, on fol. 261^b.

681. Maulānā Sultān Ḥusain, a clever man and occasional poet, on fol. 262^a.

Mashhad-i-muḥaddas (formerly *Tūs*), on fol. 262^a:

682. Aḥmad bin Masrūk, one of the Aḥtāb (Safinat-alauliyā, No. 206, where he is called Aḥmad bin Muḥammad bin Masrūk), on fol. 262^a.

683. Abū Naṣr Sarraj (Safinat-alauliyā, No. 271), called the *فقرافا*, on fol. 262^a.

684. Ma'shūk Tūsi, one of the demented sages (*از عقلای مجانین*) who never prayed; he was contemporary with Abū Sa'id (probably Abū Sa'id bin Abū-alkhair, Safinat-alauliyā, No. 294), on fol. 262^a.

685. Shaikh Abūbākr bin 'Abdallāh al-Nassāj (Safinat-alauliyā, No. 120), one of the companions (respectively pupils) of Abū-alkāsim Gurgānī (who died A. H. 450=A. D. 1058, Safinat-alauliyā, No. 71), on fol. 262^b.

686. Hujjat-alislām Muḥammad bin Aḥmad (correctly, bin Muḥammad) al-Ghazālī (Safinat-alauliyā, No. 303), a Shāfi'ite, who studied under the Imām-alharamain Abū-alma'ālī Juwainī (died A. H. 478, Rabī'-alākhar=A. D. 1085, August); the great wazīr Nizām-almulk appointed him professor in the *مدرسة نظامیه*; later on he renounced the world and gave himself up to divine speculations only. In Šūfic lore he had as teacher Abū 'Alī Fārmadī (Safinat-alauliyā, No. 72); he made the pilgrimage to Makkah and Madinah, stayed on his return from the holy places some time in Damascus and wrote there the two renowned works, *جواهر القرآن* and *احیاء علوم الدین*, went afterwards to Jerusalem and from thence to Egypt; on his return to Tūs he founded there a madrasah and a Šūfic convent, and died A. H. 505 (A. D. 1111); he is stated here to have written 999 works, on fol. 262^b.

687. Shaikh Aḥmad Ghazālī, brother of the preceding Hujjat-alislām (Safinat-alauliyā, No. 121) and pupil of Abūbākr Nassāj (see No. 685); he wrote many risālas, one of which is entitled *سوانح*, and has suggested to Shaikh Fakhr-al-din 'Irāki (who died A. H. 688=A. D. 1289; see Safinat-alauliyā, No. 153) the main lines on which he composed his famous *لمعات*, on fol. 262^b.

688 and 689. Abū 'Abdallāh Targhīdī (*ترغیدی*) and Bābā Maḥmūd Tūsi, two holy men, whose lives are fully described in the *تفحات*, on fol. 263^a.

690. Khwājah Nizām-almulk, the great wazīr of the Saljūq kings Alp Arslan and Malikshāh, who was assassinated by a follower of Hasan Šabbāh in Ramaḍān A. H. 485 (A. D. 1092, October); the news of his death reached Malikshāh in Baghdād the 24th of Ramaḍān, he handed the wazīrship over to Khwājah Tāj-almulk and went hunting; but on the 3rd of Shawwāl he fell ill, returned to Baghdād, and died there about the middle of that month (only 18 days after Nizām-almulk's assassination, as is stated here; but that is evidently incorrect; it may have been only 18 days after Malikshāh was informed of the death of his wazīr); some verses of Nizām-almulk are quoted here, on fol. 263^a.

691. Firdausi, with his real name Abū-alkāsim Manšūr, son of Fakhr-al-din Aḥmad, born in Shādāb, near Tūs, the immortal author of the Shāhnāma (some particulars given here with regard to the poet's life, and a number of short lyrical poems quoted here, have been published in text and translation in Ethé's 'Firdūsī als Lyriker,' Sitzungsberichte der Münchener Academie, philos.-philol. Classe, 1873, pp. 628 sq. and 632), on fol. 264^a.

692. Asadi, usually designated as Firdausi's teacher and as author of the Garshāspnāma (but comp. Bodleian Cat., No. 507), on fol. 265^b.

693. Khwājah Manšūr (in the index Abū Manšūr), was in the service of the Amīr Khudāidād and wrote occasionally poetry, on fol. 266^b.

694. Maulānā Sultān 'Alī, a great calligrapher and occasional poet; in calligraphy he was the pupil of Maulānā Aẓhar, whose teacher Ja'far had been, the disciple of Mir 'Alī Tabrizi, who laid the foundation of

the Naskh-Ta'liq; Sultân 'Alî had many disciples, among them Maulânâ 'Alâ-aldin, Maulânâ Sultân Muhammad Khandân, Maulânâ Sultân Muhammad Nûr, Kalandar Kâtib, and Maulânâ Zain-aldin Maḥmûd, who was the teacher again of Maulânâ Mir 'Alî (comp. on several of these calligraphers Bodleian Cat., Nos. 1896 and 1900; Maulânâ Sultân 'Alî died A.H. 919 = A.D. 1513; Maulânâ Mir 'Alî, usually called Mir 'Alî al-Kâtib, died A.H. 950 = A.D. 1543; Mir 'Alî Tabrizî, son of Ilyâs, was a contemporary of Kamâl Khujandî, who died A.H. 803 = A.D. 1400, 1401, and made a fine copy of three of Khwâjû Kirmânî's mathnawis in A.H. 798 = A.D. 1396, see Rieu ii. pp. 621^b and 622^a), on fol. 267^a.

695. Maulânâ 'Abd-alṣamad, likewise calligrapher and poet; a copy of Jâmi's diwân is from his pen, on fol. 267^a.

696. Mirzâ Aṣghar, a poet, on fol. 267^a.

697. Maulânâ Mânî, a favourite of Abû-alḥasan Mirzâ, the son of Sultân Ḥusain Mirzâ Baikarâ, and a good poet, on fol. 267^a.

698. Ashrafkhân Munshî, calligrapher and occasional poet, on fol. 267^b.

699. Aḥmad Mirak Ṣâliḥî, went in his youth to 'Irâq and attached himself afterwards to Shâh Tahmâsp Ṣafawî (who reigned A.H. 930-984 = A.D. 1524-1576); at last he rose to the dignity of a wazir of his native province of Mashhad, on fol. 267^b.

700. Muḥammad Mirak Ṣâliḥî, brother of Aḥmad Mirak, and a good poet, on fol. 268^a.

701. Maulânâ Ghazâlî, went first to the Dakhan and became then a companion of 'Alî Kulikhân, the Khanzâmân; he stayed with him a considerable time and composed during that period a mathnawî, نقش بدیع; after the Khanzâmân had been slain by Akbar's troops (A.H. 974 = A.D. 1567) he became a favourite of Akbar himself and was raised to the rank of king of poets; he died in Aḥmadâbâd, in Gujarât, and was buried there in a place called Sarkih (the ta'rikh for his death is: سركي احمدآباد خاك سرکي = A.H. 980, A.D. 1572). He was born, according to Rieu ii. p. 661^b, A.H. 936 (A.D. 1529, 1530). His diwân and his mathnawis contain altogether 70,000 verses, and he wrote besides the following prose-works: مرآت الکائنات, رشحات الحیات, اسرار مکتوم, on fol. 268^a.

702. Maulânâ Ibn 'Alî, with the takhallus Wâkifî, was some time governor of the Dakhan, on fol. 269^a.

703. Shaikh Rubâ'î, a good writer in verse and prose, on fol. 269^b.

704. Mir 'Arabshâh, wrote occasionally poetry, on fol. 269^b.

705. Mir Bâkîr (in the following copy Mir Bâkî), also composer of some poetry, on fol. 269^b.

706. Maulânâ 'Abd-al'ali Najâtî, a poet, on fol. 269^b.

707. Darwish Nizâm, a rubâ'î-writer, on fol. 270^a.

708. Kâsim Arslân, calligrapher, ta'rikh-writer, and poet, on fol. 270^a.

709. Muḥammad Hâshim Mardumi, a poet, on fol. 270^a.

710. Maulânâ Muḥammad Ridâ, a poet, on fol. 270^a.

711. Akdasi, author of a Sâkinâma and other poetry, on fol. 270^b.

712. Taḳî Pirzâda, author of a famous rubâ'î, on fol. 270^b.

713. Mir 'Azmi, who composed some sweet verses, on fol. 270^b.

714. Nisbati, lived most of his time in Tabriz, and wrote some pleasant poetry, on fol. 271^a.

715. Mir 'Arab, with the takhallus Badihi, on fol. 271^a.

716. Ulfati, quite a young poet at the time when this work was written, on fol. 271^a.

717. Nâdiri, a poet, who came two years before the composition of this work for a short time to India, but nobody knows where he is gone to since, on fol. 271^a.

(Nishâpûr, on fol. 271^a:

718. Abû Ḥafṣ Ḥaddâd (Safinat-alauliyâ, No. 184), on fol. 271^b.

719. 'Uthmân Hirî (correctly Abû 'Uthmân Hirî, see the next line in this and the following copy, and Safinat-alauliyâ, No. 205), a great Ṣūfî; it is said that there have been four men quite unequalled in mystic lore, viz. Abû 'Uthmân in Nishâpûr, Junaid in Baghdâd, (No. 40 above), Abû 'Abdallâh bin al-Jallâ in Syria (No. 47 above), and 'Abdallâh in Rai, on fol. 272^a.

720. Ḥamdûn Kaṣṣâr (Safinat-alauliyâ, No. 188), on fol. 272^a.

721. Abû 'Alî Dakḳâk (Safinat-alauliyâ, No. 283), contemporary with Amîr 'Alî, the governor of Kirmân, who once asked him for advice, on fol. 272^a.

722. Abû-alkâsim Naṣrâbâdî, or, as in the text here, Naṣirâbâdî (Safinat-alauliyâ, No. 267), on fol. 272^a.

723. Aḥmad Ḥarb, who enjoyed such a reputation as a saint, that Yahyâ bin Ma'âdh Râzî (Safinat-alauliyâ, No. 183) stipulated in his last will, that when he died his head should be laid on the foot of that great Shaikh, on fol. 272^a.

724. Abû Muḥammad Murta'ish (Safinat-alauliyâ, No. 227), on fol. 272^b.

725. Abû Ḥamzah, contemporary with Junaid, as it seems, on fol. 272^b.

726. Abûbâkr Farrâ (Safinat-alauliyâ, No. 265), on fol. 272^b.

727. Abû 'Umar (in the following copy Abûbâkr) Zanjid, another renowned Shaikh, on fol. 272^b.

728-732. Amîr Nishâpûrî, Khâlûi Nishâpûrî, Ḥusain bin Muhammad al-Sullamî, Shaikh Abû 'Abd-alrahmân Sullamî (Safinat-alauliyâ, No. 284), and Shaikh Abû 'Alî Thakafî (Safinat-alauliyâ, No. 226), five other great saints whose biographies are found in the نفحات الانس, on fol. 272^b.

733. Shaikh Farid-aldin 'Attâr, the great mystic poet, who got his first tuition, according to the مجالس العشاق, from Shaikh Kutb-aldin Haidar (No. 673), to whom he afterwards dedicated his حيدر نامه; later on he spent some time with Shaikh Rukn-aldin Kâf, then made the pilgrimage, and became afterwards a pupil of Shaikh Majd-aldin Baghdâdî, from whom he received his investiture. He was born A.H. 513 (A.D. 1119) under Sultân Sanjar and put to death during the general massacre of the inhabitants of Nishâpûr by the Moghuls of Çingizkhân, A.H. 627 (A.D. 1230; another date, given by some biographers, viz. A.H. 619, is evidently incorrect), 114 years old. His mathnawis are said to contain upwards of 120,000 baits, his diwân, containing ḳaṣidas, ghazals, and rubâ'is, 40,000 baits. Of his mathnawis (he is reputed here to have written 40 of them) there are mentioned here: مصيبت نامه, اسرار نامه, الهی نامه,

وصيت نامه (in the following copy وصلت نامه, both titles being correct, as there are two distinct mathnawis, 'the book of the last will,' and 'the book of union,' by 'Attār, see Bodleian Cat., No. 624, 6 and 17), لبيل نامه, جواهر نامه (perhaps identical with the جواهر حقائق or الجواهر للحقائق, see A. Sprenger, Catal., p. 348, which is, however, not a mathnawī, but a collection of ḡaṣidas and tarjī'bands), ولد خسرو نامه, بيسر نامه (otherwise جواهر الذات, اشتر نامه, جيدر نامه, جوهري الذات, or more correctly still جوهري ذات, comp. Rieu ii. p. 576^b sq., and W. Pertsch, Berlin Cat., p. 780 and foot-note), مظهر العجائب (wrongly styled in the extracts given further below مظهر آثار), مظهر آثار (probably the same poem that is usually styled خسرو وگل or گل وخرسو, an abstract of the above-mentioned خسرو نامه, which relates the love adventures of Gul and Hurmuz, see A. Sprenger, Catal., p. 352, and Rieu ii. p. 576^b), and شرح القلب (in the following copy with the silly title of شرح الكلب). In the verses quoted from the poet's mathnawīs there are also found extracts from the لسان الغيب which is not mentioned in this list. Of 'Attār's prose-works appear here the تذكرة الاوليا and اخوان الصفا (the latter probably identical with the alleged mathnawī, شرح شرح, as A. Sprenger, Catal., p. 348, mentions a prose-work of 'Attār with the title of اخوان الصفا), on fol. 272^b.

734. Imām-ala'immah Muḥammad bin Yahyâ, who was frequently consulted by Sultân Sanjar, on fol. 277^a.

735. Imām-al'alam Muḥammad bin Ahmad bin Maḥmūd; when Sultân Sanjar marched to Ghazna to chastise Bahrāmshāh, the latter sent the Imām as ambassador to him, who succeeded, by some clever verses, in quieting the anger of Sanjar; among the Imām's works are the تفسير بصائر يمینی, the رأى آرای (a translation of غرر و سير), and the صحيفة الاقبال (a controversy between sword and pen), on fol. 277^b.

736. Muḥammad bin 'Abdallāh, known as Ibn al-muḥanna' (ابن المقتع), in the following copy Ibn almanī' (ابن المنيع), made great travels and wrote many works, among them a صحاح, on fol. 277^b.

737. Muslim bin Hajjāj al-Kushairi, the author of the great collection of traditions, styled صحيح (or الجامع الصحيح), which rivals in every respect Al-Bukhārī's better-known work of the same title; Muslim died A.H. 261=A.D. 875; Al-Bukhārī A.H. 256=A.D. 870, on fol. 278^a.

738. Shaikh Abū Naṣr Isma'īl bin Ḥammād al-Jauharī, the famous lexicographer and author of the صحاح or صحاح اللغة (died A.H. 393=A.D. 1002), on fol. 278^a.

739. Shaikh Ishāq bin Rāhūyah Ḥanṭali (or perhaps Ḥanzali; the present copy also adds Tha'labī to the name, which properly belongs to the following Shaikh), who knew 70,000 traditions by heart, on fol. 278^a.

740. Abū Ishāq Ahmad Tha'labī, here represented

as author both of a Kurān-commentary (the تفسير تفصلي) and of the قصص الانبياء, or the oldest among the more or less fabulous histories of the prophets (in Nos. 739 and 740 there may possibly be some confusion between two or three different writers; for the author of the قصص الانبياء is in the best copies of that work distinctly called Ishāq bin Ibrāhīm bin Maṣṣūr bin Khalaf of Nishāpūr, see No. 590 in this Cat.; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978, etc.; on the other hand, Beale in the Oriental Biogr. Dictionary, p. 13^b, styles him Abū Ishāq Ahmad or Abū Ishāq Ibrāhīm bin Isma'īl, and evidently identifies him with Abū Ishāq Tha'labī, as he fixes his death in A.H. 427=A.D. 1036), on fol. 278^a.

741. Abū-alma'ālī Maṣ'ūd bin Muḥammad, author of the كتاب الهادي, on fol. 278^a.

742. Muḥammad bin Musayyab الارعياني (in the following copy الارعياني, in the index of the present copy الاعياني Alā'yānī), on fol. 278^a.

743. Muḥammad bin Ibrāhīm Faḡih, on fol. 278^a.

744. Abū-alḥasan 'Alī bin Ahmad, author of an elementary and an intermediate commentary on the Kurān, (correctly تفسير بسيط ووسطا), and of an explanation of the names of God (شرح اسماء الله), on fol. 278^a.

745. 'Abd-almalik (i.e. Abū Maṣṣūr 'Abd-almalik bin Muḥammad bin Isma'īl al-Tha'libī, who was born A.H. 350=A.D. 961, and died A.H. 429=A.D. 1038), the author of the بيتمة الدهر, on fol. 278^a.

746. Ustād-ala'immah Rādī-al-dīn, a great legal authority and panegyrist of Kilij Tamghājkhān of Turkistān, who resided in Samarkand (about A.H. 558=A.D. 1163, see Rieu iii. p. 1093^b); he generally used Banda as takhalluṣ (in Beale's Oriental Biogr. Dictionary, p. 224^b, his death is fixed in A.H. 598=A.D. 1202), on fol. 278^a.

747. Malik-alshu'arā Iftikhār-alsādāt Amīr Mu'izzī, the court-poet of Sultân Malikshāh (A.H. 465-485=A.D. 1072-1092) and Sultân Sanjar, who conferred upon him the rank of a king of poets. His father Burhānī had been a court-poet of Alp Arslān (A.H. 455-465=A.D. 1063-1072). Amīr Mu'izzī was introduced to Malikshāh by the Amīr 'Alī (i.e. Alī bin Farāmūr, the ruler of Yazd, see Rieu ii. p. 552^b, here called the Sultân's son-in-law; in reality he was the brother-in-law of Alp Arslān); he was killed by a stray arrow from Sanjar's bow (A.H. 542=A.D. 1147); his diwān comprises more than 15,000 baits, on fol. 280^a.

748. Sayyid-alajall Ṣadr-al-dīn, author of the تاريخ تاريخ (not تاريخ مبارکشاهی, as the present copy wrongly reads), and poet, on fol. 282^b.

749. Imām Shams-al-dīn Muḥammad al-Dhātī, a poet, on fol. 282^b.

750. Ḥujjat-alḥaḡḡ Imām 'Umar Khayyām, the great astronomer, freethinker, and rubā'i-writer, on fol. 282^b.

751. Shāh-fūr, a renowned Inshā-writer under Sultân Jalāl-al-dīn (the Khwārizmshāh who reigned from A.H. 617=A.D. 1221, or according to Rieu ii. p. 581^a, A.H. 621=A.D. 1224, to A.H. 628=A.D. 1230, 1231)

and author of a work on letter-writing and correspondence, styled رسالة شاهفروزي, on fol. 283^b.

752. Khabbāzi (otherwise and probably more correctly called Khabbāz, see Ethé, Rüdagi's Vorläufer, etc., No. 11), baker and poet, under the Sāmānides, on fol. 283^b.

753. Kâtibi, the well-known poet, was first in the service of Shāhrukh Mirzā's son Baisunghar Mirzā (who died A. H. 837=A. D. 1434), but, disappointed there, went to Shirwān, and remained for some years at the court of Amīr Ibrāhīm, the ruler of that country; he fell at last a victim to the plague at Astarābād (A. H. 838 or 839=A. D. 1434 or 1435; see a fuller biographical account in Rieu ii. p. 637, and A. Sprenger, Catal., pp. 457-458; see also on his poetical works Bodleian Cat., Nos. 867-870), on fol. 283^b.

754. Ibn Jalāl, wrote poetry occasionally, on fol. 285^a.

755. Jalāl-aldin Ṭabīb, physician and poet under the Muzaffaris (died A. H. 795=A. D. 1393, see Bodleian Cat., No. 855), on fol. 285^a.

756. Maulānā Luṭf-allāh, a good writer in verse and prose and a renowned Ṣūfī, on fol. 285^a.

757. Saifi, a poet, on fol. 285^b.

758. Kunburi, a panegyrist of Mirzā Bābar (comp. No. 660), on fol. 285^b.

759. Maulānā Amīr Husain, contemporary with Jāmī, a great composer of riddles and author of a رساله في رسالة در فن معنی المعنی, see Bodleian Cat., Nos. 1353-1356; Amīr Husain bin Muḥammad alḥusaini died A. H. 904=A. D. 1498, 1499; the first riddle quoted here is on the name of Muḥammad Mu'min Mirzā, on fol. 286^a.

760. Mirzākhān, wrote poetry occasionally, on fol. 286^a.

761. Khwājah Husain Thanā'i (in the text here wrongly spelt سنائی), seems to be identical with the well-known poet Husain Thanā'i, who is called Mash-hadi in most tadhkiras and died A. H. 996=A. D. 1588 (see Bodleian Cat., Nos. 1045-1049); he was chiefly renowned by his qaṣidas, in one of which, quoted here, he praises Khwājah or Shāh Maṣṣūr, who is no doubt Akbar's wazīr Shāh Maṣṣūr Shirāzi (put to death on account of alleged correspondence with Akbar's rebellious brother Mirzā Muḥammad Ḥakīm, A. H. 989=A. D. 1581), on fol. 286^a.

762. Muḥammad Mn'min, a good musician and poet, on fol. 287^b.

763. Mir Muḥammad Sharif Wuḳū'i, a good poet, went to India and attached himself first to Shihāb-aldin Aḥmadkhān and after his death to the Sipahsālār 'Abd-alrahīm Khānkhānān (the translator of Bābar's memoirs, see Nos. 216-218 in this Cat.); later on he entered the service of Akbar, on fol. 287^b.

764. Maulānā Naṣīrī, another poet of Akbar's time, who had come to India and entered, like the preceding poet, the service of the Khānkhānān 'Abd-alrahīmkhān; he was (probably at the time when this work was written) contemplating a pilgrimage to Makkah (which he carried out, according to later tadhkiras, in A. H. 1012=A. D. 1603, 1604, see Rieu ii. p. 817^b), on fol. 288^a.

765. Mir Saifi (in the following copy, Mir Ṣafi), was for years police-superintendent (محتسب) of Kirmān, on fol. 289^b.

766. Nūrī (in the following copy Nawīdī), wrote, like the preceding Mir Ṣaifi or Ṣafi, poetry occasionally, on fol. 289^b.

767. Dānahī, wrote poetry in his native dialect (the dialect of Nishāpūr), on fol. 289^b.

768. Āgahī, another dialectical poet, on fol. 290^a.
(Sabzwār), on fol. 290^a:

769. Amīr Yamīn-aldin Ṭughrā'i, originally of Turkistān, settled in Faryūmad in Khurāsān and became a friend of Khwājah 'Alā-aldin Muḥammad; who was in the time of Sultān Abū Sa'id (i.e. Sultān Abū Sa'id Bahādurkhān Ilkhānī, the son and successor of Sultān Muḥammad Khudābanda, who reigned A. H. 716-736=A. D. 1316-1335) wazīr of Faryūmad, on fol. 291^a.

770. Amīr Maḥmūd bin Amīr Yamīn-aldin, commonly known as Ibn Yamīn, the son of the preceding Amīr and a famous ḳiṭāh-writer (he died A. H. 745=A. D. 1344, 1345, see Bodleian Cat., Nos. 790-792), on fol. 291^a.

771. Amīr Shāhī, a descendant of the minor dynasty of the Sarbadārs, was attached to Mirzā Baisunghar, the son of Mirzā Shāhrukh (comp. No. 753), and in great favour with him; he also received his ancestral estates back through his patron's kindness; his diwān, comprising 1000 baits, is still extant, on fol. 291^a.

772. Amīr Sultān Maṣ'ūd, son of Amīr Shams-aldin 'Alī, who was himself a grandson of Amīr Shams-aldin 'Alī alnaḳīb alnaḳāfi alkūfi; his mother was the granddaughter of Sultān Abū Sa'idkhān's cousin Mirzā Maḥmūd Khwājah (belonging, like the elder Amīr Shams-aldin, to the Mukhtārī order of mystic shaikhs, who traced their genealogy back to the Imām Zain-al'ābidīn); Shams-aldin 'Alī II (Maṣ'ūd's father) had succeeded in making himself master of a vast territory in Sabzwār, and when 'Ubaid-allāhkhān, the Uzbek ruler, took possession of Harāt (A. H. 943, 27th of Ṣafar=A. D. 1536, Aug. 15, see Rieu iii. p. 1089^b), and the whole of Khurāsān paid homage to him, Shams-aldin alone refused to do so; after 'Ubaid-allāh's defeat by Shāh Tahmāsp in the same year 943, the latter conferred the title of Sultān upon Shams-aldin and formally assigned the territory of Sabzwār to him; Amīr Sultān Maṣ'ūd wrote poetry occasionally, on fol. 291^b.

773. Amīr Muḥammad Kaskani, devoted himself to a religious life and wrote some poetry, on fol. 292^a.

774. Amīr Husain Kudsi Karbalā'i, whose father had migrated from Karbalā to Khurāsān and settled in Sabzwār; Amīr Husain himself went, towards the end of his life, to Harāt in consequence of a favour shown to him by the governor of that place, Muḥammadkhān; he wrote some pretty verses, on fol. 292^b.

775. Mir 'Alī 'Arab Fikri, brother of the preceding Amīr; only a few verses are preserved of him, on fol. 292^b.

776. Nawā'i, nephew of Amīr Husain Karbalā'i (on his brother's side) and writer of verses, who went to India and found favour with Akbar, on fol. 293^a.

777. Figārī, another nephew of Amīr Husain Karbalā'i (on his sister's side), also a poet, on fol. 293^a.

778. Shuhūdī, a poet, on fol. 293^a.

779. Muḥammad Taḳī, likewise a poet, on fol. 293^a.

780. Kāmī, was at the time when this work was composed, in the service of 'Abd-alrahīm Khānkhānān

(see Nos. 763 and 764); he wrote poetry too, on fol. 293^b.

781. Kamālī Afṣah, a good ḳaṣidah-writer, on fol. 293^b.

782. Ḥāji Kamāl, contemporary with Kamālī Afṣah, to whom he addressed a rubā'ī, on fol. 294^a.

783. Nāṭiqī, a good writer in verse and prose, on fol. 294^a.

784. Haidarī, on fol. 294^a.

785. Sayyid Muḥammad, on fol. 294^a.

Asfarā'in, on fol. 294^a:

786. Shaikh Nūr-al-dīn 'Abd-alraḥmān, contemporary with and Pir of Shaikh Rukn-al-dīn 'Alā-alḍawlah Simnānī (Safinat-alauliyā, Nos. 131 and 132), on fol. 294^a.

787. Alṣadr alajall 'Imād-al-dīn Mu'ayyad bin Aḥmad Kātib, of whom a rubā'ī has been preserved, on fol. 294^b.

788. Shaikh Ādhurī or Ādhari, with his real name Ḥamzah, son of Khwājah 'Alī Malik, who was a man of importance under the Sarbadārīans in Asfarā'in (comp. Nos. 709-711 in this Cat.); Ādhurī rose to the rank of a king of poets in the reign of Shāhrukh; when he afterwards renounced the world and gave himself up to a religious life, he became first a pupil of Shaikh Muḥyī-al-dīn Ṭūsī and then of Sayyid Nīmat-allāh Walī, from whom he received his investiture. He then made extensive travels, performed the pilgrimage and went to India, where he stayed some time at the court of Sultān Aḥmadshāh Bahmanī (i.e. Shihāb-al-dīn Abū-alghāzī Aḥmadshāh I, who reigned A.H. 825-838 = A.D. 1422-1435; see No. 449 in this Cat.). After his return to his native town he lived there thirty years in seclusion, and died A.H. 866 (A.D. 1461, 1462), eighty years old (the usual statement is eighty-two years), at Asfarā'in (as the following copy has, or at Asfīzār, as is distinctly written in this). The ta'rikh for his death is خسرو; extracts are given here only from his lyrical poems, on fol. 294^b.

789. Shaikh 'Izz-al-dīn Pūr-i-Ḥasan (or Pūr-i-Ḥusain according to the following copy), a saint and occasional poet, on fol. 296^a.

790. 'Izz-al-dīn Rāfi'i, writer of charming verses, on fol. 296^a.

791. Saif-al-dīn, a poet, on fol. 296^a.

792. Amir Humāyūn, a writer of verse and prose, on fol. 296^a.

793. Kādi Aḥmad Figārī, a poet, on fol. 296^a.

Juwainī, on fol. 296^b:

794. Muḥammad bin Hummūyah (i.e. Shaikh Abū 'Abdallāh Juwainī, see Safinat-alauliyā No. 306), author of the Ṣūfī work سلق الطالبین, on fol. 296^b.

795. Shaikh Sa'd-al-dīn Hummū'i (the following copy has, less correctly, Abū Sa'd bin Hummūyah, see Safinat-alauliyā, No. 126), another great Ṣūfī authority, author of the کتاب محبوب and the کحل الارواح; he also wrote poetry occasionally, for instance, rubā'īs, some of which are found in his کتاب محبوب, on fol. 296^b.

796. Abū-alma'ālī, known as Imām-alḥaramain, in great favour with Sultān Malikshāh Saljūki (comp. under Muḥammad al-Ghazālī, No. 686), had controversies continually with Imām Kūshairī (Safinat-alauliyā, No. 299), on fol. 296^b.

797. Khwājah Shams-al-dīn Muḥammad Ṣāliḥ-diwān,

to whom Sa'dī's کتاب صاحبیه was dedicated, the prime-minister of Hūlāgū and his son Abākākhān (who reigned A.H. 663-680 = A.D. 1265-1282), executed by order of Arghūnkhān for the alleged crime of having poisoned Abākākhān A.H. 683 = A.D. 1284 (comp. No. 668 above); he was an accomplished poet and wrote some well-known rubā'īs at the death of his son Bahā-al-dīn Muḥammad, on fol. 297^a.

798. Maulānā Mu'in-al-dīn, a pupil of Shaikh Sa'd-al-dīn Hummū'i (so spelt here both in this and the following copy, see No. 795) and author of the نگارستان, an imitation of the گلستان (composed A.H. 735 = A.D. 1334, 1335, comp. Bodleian Cat., Nos. 1447-1449), on fol. 297^b.

Khabūshān, on fol. 297^b:

799. Abū-albarakāt Najm-al-dīn, at whose suggestion Sultān Ṣalāḥ-al-dīn (the Ayyūbite of Egypt, who died A.H. 589 = A.D. 1193, see No. 493 above) founded a madrasah in the precincts of Shāfi'i's tomb (in Miṣr) and appointed Najm-al-dīn professor of the same; the latter was buried afterwards in the same tomb, on fol. 297^b.

800. Alṣadr-alajall Zain-al-dīn Ṣā'id, with the honorary epithet of Ḥatīm-alzamān; he wrote occasionally rubā'īs, on fol. 297^b.

801. Shaikh Ḥāji Muḥammad, who was a disciple of Mir Sayyid 'Alī Hamadānī (Safinat-alauliyā, No. 135) in the fourth generation, and had himself thirty-seven Khalīfas, among whom are the most renowned: Shaikh 'Imād-al-dīn Faḍl, Maulānā Muḥammad Zāhid, who lived a long time in Balkh, Ṣadr-al-dīn Harawī, also in Balkh, Shaikh Nūr-al-dīn Muḥammad Khwāfi, and his grandson Shaikh 'Abd-allatīf (or rather Nūr-al-dīn 'Abd-allatīf, as the following copy reads) in Khwārizm; Shaikh Ḥāji also composed poetry, on fol. 298^a.

802. Maulānā Nau'i, a poet, who at the time of the composition of this work was in the service of prince Dāniyāl (the third son of the emperor Akbar), on fol. 298^a.

Tarshīz, on fol. 298^a:

803. Khwājah Mir 'Alī (in the following copy Shīr 'Alī), a poet, who was in the service of Muḥammad Jūgi Bahādūr, the son of Mirzā Shāhrukh, in whose honour he wrote all his verses, on fol. 298^b.

804. Ahli, a poet, who got enamoured with prince Farīdūn, the son of Sultān Ḥusain Mirzā, on fol. 298^b.

805. Maulānā Ṭūṭī, a ḳaṣidah-writer in the reign of Abū-alḳāsim Bābar, the grandson of Shāhrukh (Bābar died A.H. 861 = A.D. 1457, see No. 660); he died, according to a ta'rikh by Mir 'Alīshīr:

جو طوطی برفت این عجب طرفه بود
که تاریخ شد فوت اورا خروس

A.H. 866 (A.D. 1462), on fol. 298^b.

806. Mir Ṣadr-alislām, a very shrewd and sagacious man and an occasional poet, on fol. 299^a.

807. Nādirī, another poet, on fol. 299^a.

Junābād (also Gūnābād and Junābid), on fol. 299^a:

808. Mas'ūd alnūki, a poet in Sultān Bahrām's time, on fol. 299^a.

809. Mirzā Kāsim, i.e. Mirzā Muḥammad Kāsim Kāsimī, the author of a شاهنامه قاسمی (the شاهنامه, which celebrates the exploits of Shāh Isma'il Ṣafawī and

was dedicated to Shâh Tahmâsp, see the Bodleian Cat., Nos. 513-517), a *کارنامه* و *لیلی و مجنون* (not *نگار نامه* as the following copy reads), and a *شاهرخ نامه*, extracts from all of which are given here (comp. besides the *Khulâsat-alkalâm*, Bodleian Cat., No. 390, 58), on fol. 299^b.

810. Maulânâ 'Abdi, a good mathnawi-writer, on fol. 300^a.

811. Mir 'Abd-albâkî, a good rubâ'i-writer, on fol. 300^a.

812. Shitâbî, a poet, on fol. 300^b.

Tâm, on fol. 300^b:

813. Maulânâ Mu'in 'Allâmah, founded a madrasah and a Şûfic convent in his native town, on fol. 300^b.

814. Maulânâ Hasan, from whose mathnawî some baits are quoted here, on fol. 300^b.

815. Mir Hâjj, contemporary with Mir 'Alishir, lived in seclusion for almost forty years; he left some poetry, on fol. 301^a.

816. Maulânâ Hairatî, a poet, who left his native town and went to 'Irâq; he wrote a famous *kaşidâh* in honour of Shâh Tahmâsp, on fol. 301^a.

817. Muwâli, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shâh Nûr-al-din Nî'mat-allâh Bâkî, on fol. 302^a.

818. Maulânâ Nithârî, a good astronomer, and author of a mathnawî, styled *سرو و تندر* (cypress and pheasant), as well as of a *diwân*, on fol. 302^a.

819. Hawâ'i, wrote rubâ'is, on fol. 302^a.

820. Dhaukî, another poet, on fol. 302^a.

821. Âfatî, likewise a poet, on fol. 302^a.

Kuhistân (in the following copy *Kâ'in*, which is the name of the chief town of Kuhistân), on fol. 302^a:

822. Shams-al-din Muḥammad bin Amin-al-din, a renowned Shaikh and Saint who died in Harât, on fol. 302^b.

823. Nizârî, a Şûfî, and according to the *حبيب السير* an Isma'îli who chose his takhalluṣ in honour of Almuṣtafâ lidin-allâh Nizâr, the eldest son of Almustansîr billâh Isma'îli, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almuṣta'li-billâh; thereupon after Almuṣtansîr's death the Isma'îlis split into two factions, one of which adhered to the Imâmship of Nizâr, as Nizârî did himself; he was a poet of considerable power (his death is fixed in A.H. 720=A.D. 1320, see A. Sprenger, *Catal.*, p. 524), on fol. 302^b.

824. Kûshkkî (کوشککی), an intimate friend and panegyrist of Sultân Sanjar, on fol. 303^a.

825. Ra'is Hasan Şalâh Birjandî (Birjand is one of the boroughs of Kuhistân), wrote poetry occasionally, on fol. 303^b.

826. Maulânâ Muḥammad bin Husâm, commonly known as Ibn Husâm, the author of the *خاور نامه* (a mathnawî celebrating the exploits of 'Alî bin Abî Tâlib, in imitation of Firdausî's *Shâhnâma*, composed A.H. 830=A.D. 1427, see Bodleian Cat., No. 512) and of a *diwân*, on fol. 303^b.

827. Maulânâ Faṣîḥ-al-din Muḥammad Nizâmî, a great mathematician and astronomer, author of a commentary on Jaghminî's *مُلَخَّص*, on fol. 304^a.

828. Maulânâ Jalâl-al-din Muḥammad Wâ'iz, on fol. 304^a.

829. Maulânâ Jamshîd, one of the wazîrs of Sultân Husain Mirzâ, on fol. 304^a.

830. Maulânâ 'Abd-al'ali Birjandî, an astronomer, who for eighty years drew up the annual calendar, in order to support his children, on fol. 304^a.

831. Maulânâ Afdal, one of the great 'Ulamâs of this time (i.e. the time when this work was composed), on fol. 304^a.

832. Âṣafî, son of Khwâjah Nî'mat-allâh, who was some time wazîr of Sultân Abû Sa'id (died A.H. 873=A.D. 1469, see No. 635); Âṣafî himself was some time a favourite of Nizâm-al-din Mir 'Alishir, and some other time he was enjoying the companionship of Badî'al-zamân Mirzâ (Sultân Husain Mirzâ's eldest son, who died A.H. 920 or 921=A.D. 1514, 1515). His death is fixed by a *ta'rikh* of Amir Sultân Ibrâhîm Amini, viz. *زبرات آمده روز دوم*, in A.H. 923 (A.D. 1517); he left a *diwân*, on fol. 304^a.

833. Maulânâ Walî, greatly esteemed in Khurâsân and particularly in Sistân; he was the author of a *diwân*, on fol. 304^b.

834. Khusrawî, in the service of prince Salim (Akbar's son, who assumed as emperor the title of Jahângîr), a great expert in archery and a poet, on fol. 305^a.

835. Bakâ'î, a poet, on fol. 305^b.

Bistâm, on fol. 305^b:

836. Sultân-al-'arifîn Shaikh Abû Yazîd Taifûr bin 'Îsâ bin Sarûsân (سروسان, in the *Safinat-alauliyyâ*, No. 66, Sarûshân), one of the greatest Shaikhs and Saints, who lived thirty years in the Syrian desert sleepless and starving, and enjoyed the tuition of 113 Pîrs; the statement, however, that he also was a disciple of the Imâm Ja'far Şâdiq, must be a mistake, as the latter died A.H. 148=A.D. 765 (*Safinat-alauliyyâ*, No. 10), and Abû Yazîd Bistâmî A.H. 261 (A.D. 875); the second of the two rubâ'is, quoted here as from this Shaikh's pen, is identical with one usually ascribed to Abû Sa'id bin Abû-alkhair (viz. No. 41 in Ethé's *Rubâ'is des Abû Sa'id bin Abulkhair*, *Sitzungsberichte der bayrischen Academie, philos.-philol. Classe*, 1878, p. 44), on fol. 305^b.

837. Shaikh Abû-alḥasan Kharakânî (*Safinat-alauliyyâ*, No. 67), contemporary with Abû 'Alî ibn Sînâ; Kharakân is a borough in the district of Bistâm, on fol. 306^b.

838. Shaikh Diyâ-al-din 'Umar, on fol. 307^a.

Dâmaghân, on fol. 307^b:

839. Abû Ja'far, a great Şûfî, who was met by one of the saints in Madinah during the life-time of Shaikh Abûbakr Kitâbî (who died in Makkah A.H. 322=A.D. 934, see *Safinat-alauliyyâ*, No. 223), on fol. 307^b.

840. Minûçihri, the great panegyrist of Sultân Maḥmûd of Ghazna, and his successors, with the nickname of Shastgalla (died A.H. 483=A.D. 1090, see the edition of his *diwân* with translation, notes, and introduction by A. de Biberstein Kazimirski, Paris, 1887), on fol. 307^b.

Isfahân, on fol. 308^b:

841. Salmân Fârisî (Salmân the Persian, see *Safinat-alauliyyâ*, No. 17), one of the companions of the prophet, with his original name Mâhiyah bin Badakhshân bin Âdrakhsh (آدرخش), or as the following copy reads,

Âdhrakhsh or Âdharakhsh, (آذرخش); he is stated here, as in the Safinat, to have reached the age of 250, or, according to the majority of traditions, even of 350 years, on fol. 309b.

842. Shaikh 'Alī Suhail, contemporary with the Khalīf 'Umar and 'Uthmān, on fol. 310b.

843. Shaikh Najm-al-dīn, lived for a long time in the holy precincts of Makkah, on fol. 310b.

844. Ibrāhīm bin 'Isā, a saint who could walk across the water, on fol. 310b.

845 and 846. Abū Gharib and Abū 'Abdallāh, two other saints, the former great in performing miracles, the latter renowned because for forty years he did not lift up his head from the ground nor saw the sky, on fol. 310b.

847. Abū Muslim Marwazī, the great pioneer of the 'Abbāsīde cause; Hamzah of Isfahān calls him a descendant of Hamzah bin 'Ammār, and traces his pedigree back to Gūdarz, the old Irānīan king; others connect him with the great wazīr Buzurjmihr, and others again with Saliṭ, the son of a concubine of 'Abdallāh bin 'Abbās. He was born about A.H. 100 (A.D. 718, 719) in Isfahān, but brought up in Kūfah, and had an equal command over Persian and Arabic. From A.H. 120-128 (A.D. 738-746) he was governor of Khurāsān in Marw, where he proclaimed the 'Abbāsīdes as lawful heirs to the Khilāfat. He was put to death A.H. 137 (A.D. 755) by order of the Khalīf Al-Manṣūr, the second 'Abbāsīde (who reigned A.H. 136-158=A.D. 754-775), on fol. 310b.

848. Abū Ja'far Muḥammad bin 'Alī, with the epithet Jamāl-al-dīn, was first attached to the court of Sulṭān Mahmūd bin Muḥammad bin Malikshāh (who succeeded his father in A.H. 511=A.D. 1118); at a later period he became wazīr of the ruler of Maṣīl, Atābeg Zangī bin Āksunkar (a post he filled, according to Rieu ii. p. 560b, from A.H. 541-558=A.D. 1146-1163). He accompanied the poet Khākānī on his pilgrimage to Makkah and Madinah, and the latter dedicated to him as token of gratitude his famous mathnawī, تحفة العراقيين (the date of this journey, given here as A.H. 466, is of course quite nonsensical). Jamāl-al-dīn was deposed from his wazīrship by the Atābeg Kuṭb-al-dīn Maudūd A.H. 558, and died in prison one year later, A.H. 559 (A.D. 1164), on fol. 311a.

849. Abū-alḥasan, with the epithet of Jalāl-al-dīn, son of the preceding wazīr, on fol. 311b.

850. Abū 'Abdallāh Muḥammad bin Ṣafī-al-dīn, with the epithet of Imād-al-dīn Kātib, went in early youth to Baghdād, and after completing his studies he entered the service of the wazīr Yahyā bin Hubairah, who appointed him superintendent (ناظر) of Baṣrah and Wāsiṭ. After one or two years' employment in this office he went to Damascus and became munshī of Sulṭān Nūr-al-dīn of Syria (who reigned A.H. 541-569=A.D. 1146-1173); after whose death he stayed in Maṣīl and also entered for some time Sulṭān Ṣalāh-al-dīn's service. He survived the latter great monarch of Egypt (who died A.H. 589=A.D. 1193). His death, which is not fixed here, took place A.H. 597 (A.D. 1201). He is the author of the كتاب جریدة المقصود, the كتاب جریدة العصر, خزينة القصر وجریدة العصر, see J. Aumer, Arabic Cat., p. 210, the كتاب البرق الشامي (a history

of Sulṭān Ṣalāh-al-dīn in seven volumes), the كتاب الفتح in two volumes, the كتاب السبل على الدبل, the كتاب نصره (in the following copy نظرة), a history of the Saljūqs, a ديوان رسائل, and a poetical diwān, in four volumes, on fol. 311b.

851. Laith bin Sa'd al-fahmī, a great traditionist and legal authority, on fol. 312a.

852. Abū Sahl bin Salmān bin Muḥammad, known as Ṣalūkī, a great grammarian, born A.H. 296 (A.D. 908, 909), died A.H. 369 (A.D. 979, 980), on fol. 312a.

853. Hāfiẓ Abū Na'im, an authority in traditions dealing with the Ahl-i-Bait, on fol. 312a.

854. Abū 'Abd-alrahmān Nāfi', one of the seven Qurān-readers, died A.H. 169 (A.D. 785, 786), on fol. 312a.

855. Dā'ūd bin 'Alī al-Tāhiri, traditionist, lived in Baghdād, and had daily 400 disciples in his majlis, on fol. 312a.

856. Abūbākr Dā'ūd, a legal authority and a good Arabic poet, author of the كتاب الزمرة, the كتاب معرفة الاصول, the كتاب الاعتذار, the كتاب الانذار (styled in the following copy كتاب الاندثار), on fol. 312a.

857. Yahyā bin 'Abdallāh, author of the تاريخ اصفهان (history of Isfahān), died A.H. 445 (A.D. 1053, 1054), on fol. 312b.

858. Shams-al-dīn Maḥmūd, author of a شرح مختصر of ابن حجب مختصر المنتهى (commentary on the Jamāl-al-dīn Abū 'Amr 'Uthmān bin 'Umar Mālikī, who died A.H. 646=A.D. 1248, 1249), of a شرح مطالع تجريد القواعد (i.e. the شرح القديم on the تجريد القواعد by Naṣir-al-dīn Tūsī, who died A.H. 672=A.D. 1273, 1274), a شرح منهاج البيضاوى, and a شرح طواع (i.e. مطالع الانظار في شرح طواع الانوار, a commentary on Naṣir-al-dīn 'Abdallāh bin 'Umar Baidāwī's (died A.H. 685=A.D. 1286) طواع الانوار); he died A.H. 749 (A.D. 1348), see Loth, Arabic MSS., pp. 106 and 111; here the date of his death is not given, on fol. 312b.

859. Abū-alfaraj 'Alī ibn al-Ḥusain alḳurashī, grammarian, physician, astronomer, poet, musician, and traditionist, author of the famous كتاب الاغانى, which he collected in the course of fifty years; he was born A.H. 284 and died A.H. 356 (A.D. 897-967), on fol. 312b.

860. Aḥmad bin 'Abdallāh, the author of the حلية الاوليا and a تاريخ اصفهان, died A.H. 436 (A.D. 1044, 1045), on fol. 312b.

861. Abū 'Umar Mūsā bin 'Abd-almalik, was first in the service of the 'Abbāsīdes, went then to the Maghrib and was greatly honoured by the Amīr Tamīm Mu'izz lidinillāh. If this Amīr is identical with Abū Tamīm Ma'add al-Mu'izz, the Fātimide Sulṭān who ruled over Egypt A.H. 341-365 (A.D. 953-975, 976), the date of Abū 'Umar's death, as given here, viz. A.H. 246, must at least be 100 years later, on fol. 312b.

862. Muḥammad bin Mu'ammār alḳurashī, on fol. 312b.

863. Ḥakīm Abū Mu'in Nāṣir bin Khusrāu bin

Hārith bin 'Alī bin Ḥusain bin 'Alī bin Muḥammad bin 'Alī bin Mūsā-alridā (comp. Ethé, *Nāsir bin Khusrāu's Leben, Denken und Dichten*, in *Travaux de la 6^e session du Congrès international des Orientalistes à Leide*, vol. ii. Leyden, 1884); the shortest and probably oldest version of his fictitious autobiography is given here in full; the correct dates of his birth and death are A. H. 394 (A. D. 1004) and 481 (A. D. 1088), on fol. 312^b.

864. Abū-alma'ālī Naḥḥās, who succeeded Muḥammad Ghailān in the lord-lieutenancy under Sultān Malikshāh, and rose towards the end of Malikshāh's reign (who died A. H. 485=A. D. 1092) to the rank of a muster-master or general (عارض) of the army of Sultān Barkiyārūk and Sultān Muḥammad, Malikshāh's sons; when a feud ensued between the two brothers, Abū-alma'ālī fled to Hillah, the governor of which became his pupil, and left to him the whole political and financial administration of the country. Through some cause Abū-alma'ālī was some time after imprisoned, but escaped after enduring many hardships and joined Barkiyārūk again, in whose service he died; he left a considerable amount of poetry, on fol. 316^a.

865. Šadr-al-din Khujandī, kādi-alkuḍāt of Iṣfahān, contemporary with Zāhir (Zāhir-al-din Fāryābi, who died A. H. 598=A. D. 1202 ?); he wrote rubā'is, on fol. 316^b.

866. Jamāl-al-din Khujandī, son of the preceding poet, on fol. 317^a.

867. Imām-al'alam Sharaf-al-aulah wa-al-din Muḥammad Shufurwah, a poet of the time of Sultān Arslān bin Toghrul Saljūki (who reigned A. H. 556-571=A. D. 1161-1176), on fol. 317^a.

868. Zāhir-al-din 'Abdallāh Shufurwah, first cousin to the preceding poet, wrote poetry also, on fol. 318^b.

869. Jamāl-al-din bin 'Abd-alrazzāk, whose diwān is still extant; he was a panegyrist of the Šā'idis (according to Taqi Kāshi he died A. H. 588=A. D. 1192, see A. Sprenger, *Catal.*, pp. 445 and 446, and Rien ii. p. 581^a), on fol. 319^a.

870. Kamāl-al-din Isma'il (with the epithet خَلّاق المعاني, which is left out here), son of the preceding Jamāl-al-din and still more renowned as poet than his father; a brother of his was Mu'in-al-din 'Abd-alkarim; he fell in the general massacre of the people of Iṣfahān by the Moghuls under Uktāi Kā'ān (the usual date assigned is A. H. 635=A. D. 1237, 1238; here no date is given), on fol. 321^a.

871. Rafi'al-din Mas'ūd (or bin Mas'ūd) Lunbāni, contemporary with Kamāl-al-din Isma'il, on fol. 324^b.

872. Rafi'al-din 'Abd-al'aziz Lunbāni, another poet (whose death is fixed by Taqi Kāshi in A. H. 603=A. D. 1206, 1207), on fol. 325^b.

873. Farid Alḥwal, a panegyrist of the Šā'idis like Jamāl-al-din bin 'Abd-alrazzāk and Kamāl-al-din Isma'il, on fol. 325^b.

874. Shaikh Anḥādī, who is wrongly called by others a native of Marāgha, pupil of Shaikh Anḥād-al-din Kirmāni, author of the famous mathnawī جام جم, an imitation of Sanā'i's Ḥadiqah, and of a mystic diwān. He began to flourish under Arghūnkhan (A. H. 683-690=A. D. 1284-1291), and died A. H. 738=A. D. 1337-1338 (the date of death given here on the authority of Daulatshāh, viz. A. H. 697=A. D. 1298, is

that of his teacher Anḥād-al-din Kirmāni, with whom Anḥādī has frequently been confounded by Persian biographers; see Rieu ii. p. 619; Bodleian Cat., Nos. 785-789 and 1904, 19; and Safinat-alanliyā, Nos. 333 and 349), on fol. 326^a.

875. Kamāl-al-din Ziyād, a poet, on fol. 328^a.

876. Shams-al-din bin Fakhr-al-din (i.e. Shams-i-Fakhri), panegyrist of Shāh Abū Ishāq of Fārs and Irāk (reigned A. H. 742-754=A. D. 1341-1353) and author of a Farhang or Persian dictionary, dedicated to the same monarch (i.e. the fourth part, علم لغت, of his encyclopaedical work, معيار جمالي ومفتاح اسمايى, edited by Salemann, Kasan, 1887, under the title of 'Shams-i-Fakhri Ispahānensis Lexicon Persicum,' see also *Mélanges Asiatiques*, tome ix. p. 417 sq.), on fol. 328^a.

877. Ḥamza-i-Iṣfahāni, with the epithet of Shah-suwār-i-miḍmār-i-nukhtadāni (شہسوار مضمار نکتہ دانی), the champion horseman of the hippodrome of sagacity), the author of the famous تاریخ (completed A. H. 350=A. D. 961, edited by Gottwaldt, Leipzig, 1844), on fol. 328^b.

878. Khwājah Amin-al-din Ḥasan, contemporary with Ḥāfiẓ, who praises him in one of his ghazals, on fol. 328^b.

879. Mirzā Yār Aḥmad, spent some time in companionship with Amir Najm-al-din Gilāni, the wakil or administrator of the realm, after whose death he was himself raised to that office by Shāh Isma'il Šafawi (A. H. 909-930=A. D. 1503-1524) and honoured with the epithet of Najm-i-thāni (the second Najm); in a battle against the Uzbegs of Transoxania, he was taken prisoner and put to death by order of 'Ubaid-allāhkhan the 3rd of Ramaḍān, A. H. 918 (A. D. 1512, November 12), on fol. 329^a.

880-882. Mirzā Kamāl-al-din Shāh Ḥusain, who was Najm-i-thāni's successor in the office of wazir or wakil; he was assassinated by Mihtar Shāh Kulī, and his body was interred in Karbalā; he left two sons, Mirzā Isma'il, who lived in Iṣfahān bent upon the pleasures of the chase, and Mirzā Zāhir-al-din Ibrāhīm, a studious man and a good calligrapher, who occasionally composed good rubā'is, on fol. 329^b.

883-885. Mirzā Salmān (in the following copy spelt throughout Sulaimān), a good Inshā-writer and poet; he was first appointed superintendent of public works under Shāh Tahmāsp; under Sultāns Isma'il II (A. H. 984-985=A. D. 1576-1577) and Muḥammad Khudā-banda (A. H. 985-995=A. D. 1577-1587) he rose to the rank of wazir; during the invasion of Khurāsān, when on the point of capturing Harāt, he was assassinated by some discontented Amirs; he left two sons, Mirzā 'Abdallāh, who also wrote poetry occasionally, and Nizām-almulk, on fol. 330^b.

886. Saif-al-din Maḥmūd Rajā'i, a good mathematician and astronomer and a clever satirist; among his pleasantries in verse (مزلیات) is an ایرنامه, some baits of which are quoted here, together with a few verses of a more serious character, on fol. 331^a.

887. Khwājah Afḡal-al-din Muḥammad Tarikah, studied first in Kāshān under the tuition of Maulānā Abū-alḥasan, then went in pursuit of theological as well as theosophical knowledge to the Arabian Irāk, to

Syria and Hijâz, and returned at last to his native country, where he gained favour with Shâh Tahmâsp; he was twice, under Shâh Tahmâsp and under Shâh Muḥammad Khudâbanda, appointed wali of the sepulchre of 'Alî bin Mûsâ alriḍâ (his death took place about A. H. 1000=A. D. 1592, see Rieu ii. p. 669^b); he was a good rubâ'i-writer, on fol. 331^a.

888. Khalifah Asad-allâh, on fol. 331^b.

889. Amîr Shujâ'-aldin Maḥmûd, a grandson of the preceding Khalifah; his father, Khalifah Sayyid 'Alî, was honoured by Shâh Tahmâsp with the epithet of Khalifa-i-Sultânî, on fol. 331^b.

890. Amîr Taqî-aldin, known as Mîr Shâh, went to the Dakhan and rose to the rank of a peshwâ or wakîl under Sultân Ibrâhim Kuṭbshâh (A. H. 957-988=A. D. 1550-1580); when Sultân Muḥammad Kuli Kuṭbshâh (A. H. 988-1020=A. D. 1580-1612) ascended the throne he saw himself compelled to resign his office, and got leave to perform the pilgrimage, but on the way to the holy cities he died; he left some poetry, on fol. 332^a.

891. Amîr Shams-aldin, went to Bijâpûr and obtained there the honorary title of Şadrjahân; in his poetry he used the takhalluṣ of Hâshimî, on fol. 332^a.

892. Kâdî Nûrî, a poet of considerable renown (according to Rieu ii. p. 669^a, a pupil of Khwâjah Afdal-aldin Muḥammad Tarikah, No. 887 above); two of his best kaşîdas are given here in full, on fol. 332^a.

893. Żafar-alislâm Şâ'idî, another poet, on fol. 334^a.

894. Amîr Jalâl-aldin Ḥusain Şalâ'î, a poet, on fol. 334^a.

895. Maulânâ Taqî-aldin Majd-alḥuznî, a poet, who died in the Panjâb, a little over 50 years old, on fol. 334^b.

896. Maulânâ Ḍamîrî, the renowned poet, who first used Bâghbân as takhalluṣ, but changed it into Ḍamîrî at the request of Shâh Tahmâsp Şafawî; he wrote altogether 100,000 baits, that is 70,000 in the form of ghazals, 12,000 in that of kaşîdas, which are all in praise of the Imâms, and the rest in that of mathnawîs, viz. لیلی و مجنون، بهار و خزان، و امق و عذرا، ناز و نیاز، لیلی و مجنون، حس الاخیار (correctly in the following copy, جتة الاخیار, see Bodleian Cat., No. 395. 1424). He imitated the diwâns of a number of famous poets, viz. Sa'dî's in his صیقل ملال, Amîr Khusrau's in his معشوق لا یزال, Khwâjah Ḥasan's in his حسن مال (in the following copy حسن مال, in the Bodleian Cat., loc. cit. حسن مال), Shaikh Kamâl's in his احیای کمال, Hâfiz's in his عیون الزلال, Jâmi's in his (in the Bodleian Cat. misspelt as عنوان), Bâbâ Fighânî's in his معراج الآمال, Shâhi's in his سحر حلال, Bannâ'î's (according to the Bodleian Cat. Thanâ'î's) in his فراغبال, Şalih's in his درر مثال, Âşafî's in his سحاب جلال, Shabîdî's in his خجسته فال, Humâyûn's in his لوامع خیال, and Mirzâ Ashrafjahân's in his ترانه وصال, on fol. 335^a.

897. Maulânâ Muḥammad Sharif Sarmadî, a poet, on fol. 336^b.

898. Amîr Rûzbahân Şabrî, poet and musician, withdrew after a gay life into the Friday mosque of Isfahân, and spent there his remaining days in constant reading of the Kuran, on fol. 336^b.

899. Maulânâ Shikibî (in the following copy quite distinctly Maulânâ 'Îsâ), came to India and gained the favour of the Sipahsâlâr 'Abd-alrahîm Khânkhanân (see Nos. 216-218 in this Cat.), in whose honour he wrote a ساقی نامه, for which he received 10,000 rupees; lengthy quotations are given here from this poem as well as from his ghazals and rubâ'is, on fol. 337^a.

900. Âkâ Shâhaki, a poet, on fol. 338^b.

901. Shifâ'î, likewise a poet, son of Ḥakîm Maulânâ, a clever physician, on fol. 338^b.

902. Maulânâ Bâbâshâh Kâtib, a famous calligrapher, who received for 1000 baits 3 toman=100 rupees; he also composed original poetry, on fol. 339^a.

903. Bâbâ Tâlib, lived about thirty years in Kashmir, and when that country was conquered by Akbar, he gained the favour of that great monarch; he wrote verses occasionally, on fol. 339^a.

904. Abû-alkâsim Amrî, a poet, was imprisoned and blinded by order of Shâh Tahmâsp, whose panegyrist he had been for thirty years, because he was suspected of believing in metempsychosis (تناسخ), on fol. 339^a.

905. Niki, a poet, on fol. 339^b.

906. Şafiya, another poet, on fol. 339^b.

907. Ghiyâthâ, used in his poetry as takhalluṣ Manşab (منصب), according to the following copy, Munşif (منصف), on fol. 339^b.

908. Maulânâ Wafâ; among other specimens of his poetry portions of a kaşîdah are quoted here, in which the description of a horse is given, on fol. 340^a.

909. Maulânâ Dakhli, a poet, on fol. 340^a.

910. Dâ'î, son of Maulânâ Ḍamîrî (No. 896), dervish and verse-writer, on fol. 340^b.

911. Harfî, a nephew of Niki (No. 905); this poet is left out in the present copy, and the bait quoted of him in the following copy is assigned here to Dâ'î.

912. Abû 'Alî, the son of Ḥakîm Khabbâz (whether this Ḥakîm Khabbâz is really identical with Khabbâzi, see No. 752 above, as has been assumed in Rûdagi's 'Vorläufer und Zeitgenossen,' Nos. 11 and 12, appears very doubtful now, as Khabbâzi was a native of Nishâpûr, and Abû 'Alî is classed here among the modern poets of Isfahân), on fol. 340^b.

913. Wafâ'î Kûr, another modern poet, on fol. 340^b.

914. Mîr Amânî, who had been nearly fifty years an opium-eater at the time when this work was composed, without impairing his brain-power, on fol. 340^b.

915. Maulânâ Madhâki, a poet, on fol. 340^b.

916. Maulânâ 'Alî Şûratkhân (صورتخان, correctly Şûratkhwân, صورتخوان, a sort of juggler, who produces forms of angels and human beings in the public square and tells their fate on the resurrection-day), was originally a cutler; some baits he wrote on the death of his son are quoted here, on fol. 340^b.

917. Maulânâ (or Mîr) Nazar Zamânî, wrote poetry occasionally, on fol. 340^b.

918. Mîr 'Alî Najjâr (the carpenter), of whom a rubâ'î is quoted, on fol. 341^a.

919 and 920. Kalâmî and Salâmî, two brothers who made themselves favourably known by their verses, on fol. 341^a.

921. Maulânâ Badhli, an occasional poet, on fol. 341^a. Naṭanz (in the province of Isfahân), on fol. 341^a:

922. Shaikh Nûr-aldin bin 'Abd-alşamad, who was

in Šūfī lore a pupil of Shaikh Najīb-al-dīn 'Alī bin Buzghush of Shīrāz (who died A.H. 678=A.D. 1279, 1280, *Safinat-alauliyā*, No. 150); among his own disciples were Shaikh 'Izz-al-dīn Maḥmūd and Shaikh Kamāl-al-dīn 'Abd-alrazzāk, both of Kāshān (see Nos. 931 and 932 below), on fol. 341^a.

923. Khwājah Amirbeg, a son of Shaikh Muḥammad Kajahī Tabrizī (Kajah, كج, is a villago near Tabriz, see W. Pertsch, *Berlin Cat.*, p. 655, note 1) and a relative of Amir Zakariyyā; although his father lived in Tabriz, he himself was born in Naṭanz; under Shāh Ṭahmāsp he was for some time wali of the sepulchre of the Imām 'Alī bin Mūsā alriḍā (see No. 887 above) and also wazīr of Khurāsān, on fol. 341^a.

924. Mirzā Hīsābī, a good musician and poet (under the *Safawīs*, it seems), on fol. 341^b.

925. Āshūbī, poet and calligrapher, on fol. 342^a.

Zawārah, on fol. 342^a:

926. Maulānā Muḥammad Murshidī, a good metaphysician, astronomer, and poet, on fol. 342^a.

927. Mir Manhī, a clever poet, on fol. 342^a.

Ardastān, on fol. 342^a:

928. Maulānā Muḥammad, a good astronomer, mathematician, and geomancer; he was a contemporary and friend of Maulānā 'Alī Kūshjī (who died A.H. 879=A.D. 1474, 1475, see *Bodleian Cat.*, No. 1515 sq.) in the reign of Ulughbeg (who was assassinated A.H. 853=A.D. 1449), on fol. 342^b.

929. Kāsimī, a poet, on fol. 343^a.

930. Maulānā Ghubāri, of whom a rubā'ī is quoted, on fol. 343^a.

Kāshān, on fol. 343^a:

931. Shaikh 'Izz-al-dīn Maḥmūd (see No. 922 above), the author of *ترجمة عوارف* and a commentary on the *نائية* of Ibn al-Fāriḍ (*Safinat-alauliyā*, No. 332); he also wrote a *شرح مختصر* or abridged commentary to the same *qaṣīdah*, and some rubā'īs, on fol. 343^b.

932. Shaikh Kamāl-al-dīn 'Abd-alrazzāk (see also No. 922), author of the *تفسير تأويلات* (comp. H. Khalfa ii. p. 175, No. 2358), the *كتاب اصطلاحات الصوفية* (see G. Flügel iii. p. 371 sq.; the first part of it has been edited by Dr. A. Sprenger, Calcutta, 1845, under the title, 'Abdur-razzaq's Dictionary of the technical terms of the Sufies), the *شرح فصوص الحكم* (a commentary on the *فصوص الحكم* by Ibn 'Arabi, who died A.H. 638=A.D. 1240, see *Safinat-alauliyā*, No. 60), the *شرح منازل السائرين* (a commentary on the *منازل السائرين* by Khwājah 'Abdallāh Anṣārī, who died A.H. 481=A.D. 1088, see *Safinat-alauliyā*, No. 300), and other works (in G. Flügel i. p. 463, a *شرح التائية الكبرى*, by the same 'Abd-alrazzāk Kāshānī, is described); he was a contemporary of Shaikh Rukn-al-dīn 'Alā-aldaulah Simnānī (who died A.H. 736=A.D. 1336, see *Safinat-alauliyā*, No. 132), with whom he had many controversies on Šūfī topics; his death, the date of which is not mentioned here, took place in A.H. 730=A.D. 1329, 1330, on fol. 343^b.

933. Nāsiḥ-almulūk (the counsellor of kings, in the following copy *ناسخ*) 'Aziz alḥaḍrat (biḥaḍrat in this copy) Abū Ṭāhir Isma'il, was under Sultān

Malikshāh, governor of Kāshān, and gave the inhabitants of that province a remission of taxes for four years, on fol. 344^a.

934. Mu'in-al-dīn Abū Naṣr, was originally munshī and auditor of Sultān Maḥmūd bin Muḥammad Saljūki (who succeeded his father Muḥammad, the second son of Malikshāh, A.H. 511=A.D. 1118); under Sultān Sanjar he was first appointed governor of Rai and afterwards wazīr of the realm; he was finally assassinated by one of the Isma'ilis or followers of Ḥasan Ṣabbāh, on fol. 344^a.

935. Fakhr-al-dīn Ṭāhir, son of the preceding Mu'in-al-dīn, was wazīr of Sultān Alp Arslān (correctly Arslānshāh), bin Toghrul bin Muḥammad bin Malikshāh (who reigned A.H. 556-571=A.D. 1161-1176), but died young, on fol. 344^a.

936. Sharaf-al-dīn Anūshirwān alkhālidi, was for some years wazīr of the 'Abbāsīde Khalīf Al-Mustarshid-billāh (A.H. 512-529=A.D. 1118-1135); the further statement we find here, that *after* the Khalīf's death he entered the service of Sultān Maḥmūd bin Muḥammad Saljūki and was for seven years wazīr of that ruler, cannot be true, as Sultān Maḥmūd died A.H. 525 (A.D. 1131), four years *before* the Khalīf, comp. also Elfachri, ed. Ahlwardt, pp. 354-355, where the death of Anūshirwān (or as he is called there, Anūsharwān bin Khālidi) is fixed in A.H. 532 (A.D. 1138). It is the same wazīr for whom Ḥariri (died A.H. 516=A.D. 1122) composed his immortal *Maḳāmāt*, on fol. 344^a.

937. Sadr-alimām alajall alḥādīl Afdal-al-dīn Muḥammad, the great rubā'ī-writer and author of a number of Šūfī tracts, as *ترجمة مدارج الكمال*, *ره انجم نامه*, *ترجمة مدارج الكمال*, *عرض نامه*, *انشا نامه*, and others, the correct date of whose death is A.H. 707=A.D. 1307, 1308 (see *Bodleian Cat.*, No. 749; Rieu ii. p. 829^b). It is stated here in the beginning that Khwājah Naṣir-al-dīn, i.e. Naṣir-al-dīn Tūsī (died A.H. 672=A.D. 1273, 1274), wrote verses in his praise, but, a few lines further on, the story of Muḥammad 'Aufī about a certain Khwājah Afdal in Sultān Maḥmūd's time is unscrupulously referred to the present Afdal-al-dīn Kāshī who lived 300 years later, on fol. 344^b.

938. Alsayyid alajall Shams-al-dīn Muḥammad bin 'Alī, a poet, on fol. 345^b.

939. Ra'is-ala'immah Nāṣir-al-dīn, likewise a poet, on fol. 345^b.

940. Akdā-alkudāt Maulānā 'Imād-al-dīn, was according to Maulānā Mu'in Juwainī's statement in his *نگارستان* (composed A.H. 735=A.D. 1334, 1335, see *Bodleian Cat.*, Nos. 1447-1449) the confidant of the famous wazīr of Sultān Abū Sa'īd, Khwājah Ghīyāthi-al-dīn Muḥammad bin Khwājah Rashid-al-dīn (who rose to the rank of wazīr A.H. 728=A.D. 1328, and was put to death A.H. 736=A.D. 1336); he also wrote poetry, on fol. 346^a.

941. Sayyid-alkalām Sayyid Ashraf, a writer in verse and prose (probably identical with Sayyid Jalāl-al-dīn Ashraf Kāshī, who flourished in the reign of Hūlāgū's son Abakākhān, A.H. 663-680=A.D. 1265-1282, see A. Sprenger, *Catal.*, p. 71, l. 3), on fol. 346^a.

942. Afdal-alshu'arā Raḍi-al-dīn alkhāshshāb (the timber-merchant); besides other verses, some baits are

quoted here which he composed in praise of Shaikh 'Umar Suhrawardī (who is probably identical with the well-known Shihāb-al-dīn Suhrawardī, whose original name was 'Umar bin Muḥammad and who died A.H. 632=A.D. 1234, see Safinat-al-auliya, No. 148), on fol. 346^b.

943. Shaikh (or Sayyid) Jamāl-al-dīn, contemporary with Abakākhān and imitator of Sa'dī, on fol. 346^b.

944. Maulānā Kamāl-al-dīn, a writer in verse and prose, on fol. 347^a.

945. Maulānā Kamāl-al-dīn Ḥasan, author of a diwān of ḡaṣidas and ghazals, mainly in honour of the Amīr-al-mu'minīn 'Alī bin Abī Ṭalīb, on fol. 347^a.

946. Maulānā Shams-al-dīn, author of a *تاریخ غازان* (Ghāzānkhān reigned A.H. 694-703=A.D. 1295-1304) and of a diwān of ḡaṣidas in praise of Khwājah Bahā-al-dīn Walad (probably Bahā-al-dīn Sulṭān Walad, Jalāl-al-dīn Rūmī's son, who died A.H. 712=A.D. 1312, see the Manāqib-al-ārifīn, No. 630 in this Cat., faṣl vii, and Safinat-al-auliya, No. 139; Jalāl-al-dīn Rūmī's father, Shaikh Bahā-al-dīn Walad, who might be meant too, died A.H. 628=A.D. 1231), on fol. 347^b.

947. Zain-al-dīn Fākhta (or Fākhta, the ring-dove), a poet and author of the *نصائح الاولاد*, on fol. 347^b.

948 and 949. Maulānā Ghiyāth-al-dīn Jamshid and Maulānā Mu'in-al-dīn, two well-known astronomers under Mirzā Ulughbeg (who was governor of Transoxania from A.H. 812-852=A.D. 1409-1448, and reigned as independent monarch from A.H. 852-853=A.D. 1449), whom they assisted in compiling his astronomical tables, the *زيج جديد سلطاني*, comp. Bodleian Cat., No. 1515 sq.; Rieu ii. pp. 456 and 869^b. Ghiyāth-al-dīn Jamshid died shortly after A.H. 823 (A.D. 1420), on fol. 347^b.

950. Maulānā Muḥtasham, the well-known poet (died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1050, and Rieu ii. p. 665), on fol. 348^a.

951. Mir Muḥammad Taqī Marwārīd, lived in the Dakhan, a good calligrapher and poet, on fol. 348^b.

952. Maulānā Diyā-al-dīn, wrote mostly rubā'is, on fol. 348^b.

953. Rukn-al-dīn Mas'ūd, a poet of the time of Shāh 'Abbās I (he used, according to the Ātashkada, Bodleian Cat., col. 282, No. 589, the takhalluṣ Masihī, comp. also Rieu ii. p. 688), on fol. 349^a.

954. Mir Haidar Rafīkī (so distinctly in this and the following copy رفیقى, but the more correct takhalluṣ is Rafī'ī, رفيعی), see Ātashkada, in Bodleian Cat., col. 282, No. 571, with the additional title of Mu'ammā, famous by his ta'rikhs and riddles; there are quoted here among others a ta'rikh on Shāh Isma'īl II's accession and death (the last bait of which runs thus:

شهنشاه روی زمین گشت ثبت

شهنشاه زیر زمین شد رقم

the first three words of the first hemistich giving A.H. 984, the first three words of the second A.H. 985), and also a ta'rikh on the completion of Shaikh Faiḍī's well-known *تفسیر غیر منقوط* or commentary on the Kūrān, which contains no letters with diacritical points, viz. Sūrah 112, the numerical value of all the words of which is equal to 1002 (A.H. 1002=A.D. 1593, 1594).

He is also renowned by the clever way in which he used to match words of exactly the same numerical value, for instance, *عالم* and *فانی*, 'world' and 'transitory' (both =141); *قلمزن* and *اصفهان*, 'Iṣfahān' and 'writer,' with reference to the great number of clever authors born there (both=227); *زوجه* and *یزد*, 'Yazd' and 'wife,' probably on account of the beauty of the women of that town (both=21); *عقرب* and *کاشان*, 'Kāshān' and 'scorpion,' scorpions abounding in that city according to Yāqūt (both=372); *پیس* and *ساوه*, 'Sāwa' and 'vile' (both=72); *سگ* and *ساروجی*, 'inhabitant of Sāwa' and 'dog' (both=80); *محبوب* and *ناز*, 'sweet-heart' and 'coquetry' (both=58); *شاه* and *قهار*, 'Shāh' and 'conqueror' (both=306); *طهماسب* and *جهان پناه*, 'Shāh Tahmāsp' and 'the world's refuge' (both=117); *شاه نجف* and *شاه عباس*, 'Shāh 'Abbās' and 'Shāh of Najaf,' where the tomb of 'Alī, the Shī'ite sanctuary, is found (both=439); *خواب* and *راحت*, 'sleep' and 'rest' (both=609); *ابو القاسم* and *ملك* (Abū-alkāsim) (probably Shaikh Najm-al-dīn Abū-alkāsim of Hillah, the great ecclesiastical authority amongst the Shī'ites, who died A.H. 676=A.D. 1277) and 'the king of the judgment-day' (both=241); *مست* and *شتر*, 'drunk' and 'wicked' (both=500); *عامی* and *عاق*, 'refractory' and 'rebellious' (both=171); *شیطان* and *سقری*, 'the dweller in hell' and 'Satan' (both=370), on fol. 349^b.

955. Amīr Muḥammad Ḥāshim, with the takhalluṣ Sanjar, son of the preceding Mir Haidar and superior to his father in the sweetness and eloquence of his poetry; he also wrote occasionally ta'rikhs and riddles, on fol. 350^a.

956. Amīr Ḥusainī, nephew of the same Mir Haidar (who is again called here distinctly Rafīkī), wrote likewise poetry, on fol. 350^b.

957. Mirzā Rafī'-al-dīn, a poet, on fol. 350^b.

958. Maulānā Saifūr (صیفور) distinctly here in text and index; more correctly in the following copy *طیفور*), composed verses at the request of the Ṣafawī prince, Sulṭān Muṣṭafā Mirzā, on fol. 350^b.

959. Dā'ī, the brother of Malik (see No. 999 below), a poet, on fol. 350^b.

960. Maulānā Fahmī, likewise a poet, on fol. 350^b.

961. Maulānā Ḥātim, wrote some neat verses, on fol. 350^b.

962. Shujā', who towards the end of his life wrote a satire upon the governor of Khurāsān and was obliged to take to flight; he went to Iṣfahān, where he hid himself for the remainder of his days, on fol. 351^a.

963. Maulānā Haidar Dhihni, a poet who lived the greater part of his life in the Dakhan, on fol. 351^b.

964. Ridā'ī, a poet, on fol. 351^b.

965. Adham, of whom a rubā'ī is quoted here, on fol. 352^a.

966. Sharīf, a poet, on fol. 352^a.

967. Maḡṣūd (in the following copy Maḡṣūdi), one of the gossiping writers of Kāshān, on fol. 352^b.

968. Muḥammad Kāsim Kisrā (کسری), a grandson of Ahlī Shirāzi (who died A.H. 942=A.D. 1535, 1536, see Bodleian Cat., Nos. 1027 and 1028), and poet, on fol. 352^b.

969. Ḥayātī, wrote many poems in the dialect of Kāshān, on fol. 352^b.

970. Šān'ī, a poet who led a very sad life; towards the end of his days he went to India, but died in Lāhūr before he could settle there, on fol. 352^b.

Jarbād-kān, on fol. 353^a:

971. Najīb-al-dīn, is stated here to have died under the (last) Saljūks and to have been a panegyrist of the Amirs of the fortress of *وساق* (Washāk in the province of Isfahān); comp. on him A. Sprenger, Catal., p. 513, and W. Pertsch, Berlin Cat., p. 710, foot-note, where he is called a contemporary of Ṣāhīr Fāryābī (who died A.H. 598=A.D. 1202, see Bodleian Cat., Nos. 582-584), on fol. 353^a.

972. Muḥammad Yūsuf, of whom one rubā'ī is quoted, on fol. 353^b.

Kamrah, on fol. 353^b:

973. Maulānā 'Alī Naqī, a poet, on fol. 353^b.

974. Ulfatī, brother of 'Alī Naqī, wrote also occasionally poetry, on fol. 354^a.

Khvānsār, on fol. 354^a:

975. Shāh-i-Karam, a poet, on fol. 354^b.

976. Zulālī (the famous mathnawī-writer under Shāh 'Abbās, who died A.H. 1025, 1026, or 1031=A.D. 1616, 1617, or 1622; see Bodleian Cat., Nos. 1081-1084; the *Khulāṣat-alkalām*, No. 32, ib. col. 297; the *Khulāṣat-alafkār*, No. 116, ib. col. 306, etc.); only a few baits are quoted here, and none of his mathnawīs is mentioned by name, on fol. 354^b.

977. Ṭābī'ī, of whom some verses composed in the prime of his youth are quoted here, on fol. 354^b.

978. Ṭā'atī, a poet, of whom one rubā'ī is given, on fol. 354^b.

979. Surūdī, musician and poet, on fol. 355^a.

980. Bābā Shūklī, excelled in various arts and handicrafts, was a clever stone-cutter, a good lute-player, and an occasional poet, on fol. 355^a.

981. Shāh Murād, a writer in prose and verse, on fol. 355^a.

982. Ṭāji (تاجی, so here in text and index, in the following copy Nāji, ناجی), a poet, son of Maulānā Ḥasan, who enjoyed a great reputation and authority among the people of Kāshān in the time of Sulṭān Muḥammad Ṣafawī (see Nos. 883-885 above), on fol. 355^a.

983. Taṣnīfī, a rubā'ī-writer, on fol. 355^b.

Farādhān, on fol. 355^b:

984. Jalāl-al-dīn bin Ja'far, a clever poet; the extracts quoted are from a mathnawī of his, on fol. 355^b.

Tafrīsh, on fol. 356^b:

985. Mir Kudsī, a poet, like the two following ones, on fol. 356^b.

986. Mir 'Abd-alghani, on fol. 356^b.

987. Maulānā Wajhī, on fol. 357^a.

Kumm, on fol. 357^a:

988. Shaikh Nizāmi, the great epic poet, usually designated as Nizāmi of Ganja, since he spent in the latter town almost his whole life; the large extracts given here are mainly taken from his diwān (the authenticity of which has frequently been disputed, but see Bodleian Cat., Nos. 618 and 619), on fol. 357^a.

989. Ḥakīm Taqī-al-dīn, one of the famous men of 'Irāk, wrote some poetry, on fol. 359^b.

990. Khwājah Maṣ'ūd, went under Sulṭān Ḥusain

Mirzā (A.H. 873-911=A.D. 1469-1506) from his native place to Harāt, and wrote a mathnawī of about 10,000 baits on the exploits of that monarch; he is also the author of two munāzarāt or strife-poems: *شمس و قمر*, sun and moon, and *تبع و تلم*, sword and pen, and of a diwān, on fol. 359^b.

991. Shahīdī, was king of poets under Sulṭān Ya'qūb (i.e. Ya'qūbbeg Āq-koynulū, who reigned A.H. 883-896=A.D. 1478-1491); after the Sulṭān's death he had to flee, as he had made many enemies by his extreme conceit and the disregard he had shown to the verses of other poets; he went to India and settled in Gujarāt, where he died; his diwān of ghazals comprises about 4000 baits, on fol. 359^b.

992. Gulkhani, the nephew of Shahīdī and author of a diwān, which, however, is not extant; he was a contemporary of Sulṭān Ḥusain Mirzā, on fol. 360^a.

993. Wahīdī, a poet who went in his later years to Gilān, and entered the service of the rulers of that country, on fol. 360^a.

994-996. Kāḍī 'Alā of Karahrūd (Karaj, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 478 and 488), who occasionally wrote verses, and his two sons, the elder of whom was Kāḍī Jahān, who was denounced by calumniators as having fomented discontent against Shāh Ṭahmāsp, and consequently arrested, imprisoned, and taken from Harāt to Kazwin; he remained a prisoner in one of the fortresses to the end of his life; his younger brother, whose name is not given (he is merely designated as *برادر کهتر* or *قاضي زاده کردود*), sought safety in flight and went to Najaf; from there he sent his famous *ḡaṣḡidāl*, bemoaning man's fate on earth (*در شکایت روزگار*), to the Persian 'Irāk; this *ḡaṣḡidāl*, of which a considerable number of baits is quoted here, has throughout the word 'Najaf' as *radif*, on fol. 360^b.

997. Mir Ḥudūri, son of Mir Sayyid 'Alī Muḥtasib (the police-superintendent), resided about thirty years in Mashhad in solitary seclusion from the world (in the reign of Shāh Ṭahmāsp); at the time of the accession of Shāh Ibrāhīm II (A.H. 984=A.D. 1576) he came for once to the Persian 'Irāk and wrote a very clever *ta'rikh* on the date of Ṭahmāsp's death and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz.:

الحمد ایا طبع وفا گسترما
کامد مه یوسف منش آن دلبرما
شاه اسماعیل نامه (نام incorrectly) وانصاف بعلم
طهماسب منش مه همیون فرما

By counting *either* all the letters in each hemistich, *or* only those with diacritical points in any two hemistichs, *or* again only those which have no diacritical points in any two hemistichs, one obtains invariably the same number 984; other poetical specimens are quoted, on fol. 361^a.

998. Amīr Ashkī, brother of the preceding poet, was attracted by the fame of Maulānā Ghazālī (i.e. Ghazālī Mashhadi, who died A.H. 980=A.D. 1572, see Bodleian Cat., Nos. 1033-1035) to India, but never had an interview with him. His poems exceeded 10,000 baits, but Mir Judā'ī, to whom he at the time

years attached to Sultân Husain Mirzâ, the son of Bahrâm Mirzâ (Bahrâm Mirzâ was the fourth son of Shâh Isma'il I Šafawî, and died A. H. 956 = A. D. 1549, see Rieu i. p. 104^b, or according to Beale, *Oriental Biogr. Dict.*, p. 66^a, A. H. 957 = A. D. 1550), on fol. 379^b.

1040. Rashki, a poet who was so far reduced in his circumstances that at last he had to take the place of a night-watchman (عسكى), the most despised of all occupations, in Tabriz, and was eventually killed there, on fol. 380^a.

1041. Khwâjah Âkâ Mir (was wazîr under Shâh Tahmâsp, according to Taqî Kâshî); one of his rubâ'is is quoted here, on fol. 380^a.

1042. 'Abd-alghani, merchant and poet, visited India, on fol. 380^a.

1043. Malîkî of Sarkân, a poet (died, according to Taqî Kâshî, A. H. 1004 = A. D. 1595, 1596), on fol. 380^b.

1044. Kaisari, a poet, on fol. 381^a.

1045. Sharâri, Halâkî's nephew, came to India in the very year when this work was written, spent a short time at the court, and then became a dervish, on fol. 381^a.

1046. Bazmî, on fol. 381^a.

1047. Haidari, a poet who was for some time attached to Mir Muḥammadkhân Anka (that is, either Shams-al-dîn Muḥammad Ankakhân, with the honorary title of A'zamkhân, who was assassinated A. H. 969 = A. D. 1562, or his brother Mir Muḥammadkhân, see Nos. 351 and 352 above), but returned to his native country after his patron's death and died there, on fol. 381^a.

1048. Mashrahi, a poet, on fol. 381^a.

1049. Panâhî, a clever imitator in poetry, on fol. 381^a.

Rai, on fol. 381^a, and *Tahrân*, on fol. 382^b:

1050. Shaikh al-'arîfin Abû Zakariyyâ Yaḥyâ bin Ma'âdh (i.e. Yaḥyâ bin Ma'âdh Râzî, see *Safinat-alauliyyâ*, No. 183), contemporary with Junaid (*Safinat-alauliyyâ*, No. 29); he went from Rai to Balkh and Harât, on fol. 383^a.

1051. Shâhbâz-i-Kaunain (the royal falcon of the two worlds) Kutb-i-waqt Yûsuf bin al-Husain (usually called Yûsuf bin Husain Râzî, see *Safinat-alauliyyâ*, No. 208), a pupil of Dhû-almûn (No. 449) and contemporary with Abû 'Uthmân Hirî (*Safinat-alauliyyâ*, No. 205); his death is fixed here in A. H. 258 (A. D. 872) instead of the usual date, A. H. 303 or 304 (A. D. 915-917), on fol. 383^b.

1052. Shaikh Najm-al-dîn Dâya (*Safinat-alauliyyâ*, No. 128), a pupil of Shaikh Majd-al-dîn Baghdâdî (*Safinat-alauliyyâ*, No. 125); during the invasion of the Moghuls he fled from Khwârizm to Rûm and spent some time there in the companionship of Jalâl-al-dîn Rûmî and Shaikh Šadr-al-dîn Kûniyawî (see No. 1018); he died A. H. 654 (A. D. 1256) and was buried in Baghdâd. His two chief works on Šûfism are *مرصاد العباد* (see *Bodleian Cat.*, No. 1248) and *تفسير بحر الحقائق*; he also composed Persian poetry, on fol. 384^a.

1053. Abûbâkr Bahîlî (بحلى), contemporary with Shaikh Bundâr Šairafi (see above, No. 170, and *Safinat-alauliyyâ*, Nos. 250 and 252); two of his rubâ'is are quoted in *مرصاد العباد* (see the preceding Shaikh), on fol. 384^b.

1054. Shaikh Abûbâkr, on fol. 384^b.

1055. Shaikh Abû-alkâsim, on fol. 384^b.

1056. Abû 'Abdallâh bin Haddâd, on fol. 384^b.

1057. 'Abdallâh bin 'Abd-alrahmân, on fol. 384^b.

1058. 'Abdallâh bin Muḥammad Kharrâz (the shoe-maker), who lived many years in Makkah; he was a contemporary of Shaikh Yûsuf bin Husain Râzî (No. 1051), on fol. 384^b.

1059. Shaikh Dhar'ah (ذرع, in the following copy درع), on fol. 384^b.

1060. Abû Muḥammad 'Abd-alrahmân bin Abi Ḥâtim Ḥanṭalî (حنطلى or rather Ḥanzalî حنظلى), who was born A. H. 240 and died A. H. 327 (A. D. 854-939), see Barbier de Meynard, *Dictionnaire géogr.*, pp. 278 and 279, on fol. 384^b.

1061. Abû Dhar'ah (in the following copy again درع) 'Abdallâh ibn 'Abd-alkarim alḡuraishî, on fol. 385^a.

1062. Abû Ma'sûd Aḥmad bin al-Furât (الفرات), a great traditionist, died A. H. 258 (A. D. 872), on fol. 385^a.

1063. Šâhib Kâfi Isma'il bin 'Ibâd (or 'Ubâd), a man of the sword and pen, was first wazîr of Mu'ayyid-aldaulah bin Ruku-aldaulah Hasan, the Bûyide Amir of Rai and Iṣfahân (reigned A. H. 366-373 = A. D. 976-983), and after his death of Fakhr-aldaulah; he died A. H. 385 (A. D. 995) or A. H. 390 (A. D. 1000; this latter date however cannot be right, as Fakhr-aldaulah, who died A. H. 387 = A. D. 997, is represented here as having been present at the death-bed of his wazîr) and was buried in Iṣfahân; he wrote clever Arabic verses, on fol. 385^a.

1064. Iftikhâr-al-'ulamâ almutakallimin Imâm Fakhr-al-dîn, that is, Abû 'Abdallâh Muḥammad bin 'Umar bin Husain alḡuraishî altamimî albakrî, born A. H. 543 or 544 (A. D. 1148, 1149) in Rai, studied first under his father, after whose death he repaired to Khwârizm and later on to Transoxania, continually engaged in learned disputations; he died in Harât A. H. 606 (A. D. 1209, 1210). Among his numerous works there are mentioned here: *مفاتيح الغيب* (properly styled *التفسير الكبير* and completed A. H. 602 = A. D. 1205, 1206, see Loth, *Arabic MSS.*, p. 13^b), *كتاب نهاية المعقول*, *مطالب عليه*, *كتاب الأربعين* (with its full title *أصول الأربعين في أصول الدين*), *المحصل* (probably a mistake for *محصل*), or principles of jurisprudence, see Loth, loc. cit., p. 73^a), *مباحث مشرق*, *كتاب البيان و البرهان* (or, as the following copy reads, probably more correctly *مباحث عيون المسائل*, *تذهيب الدلائل*, *مباحث عمادية*, *مشرقية*), *كتاب تحصيل الحق*, *اجوبة المسائل التجارية*, *ارشاد النظائر*, *تلخيص* (in the following copy *الزبدة*), *ملخص*, *معالم*, *الزبدة*, *شرح* (i.e. *الاشارات*, a commentary on Ibn Sinâ's *الاشارات والتنبهات*, see Loth, loc. cit., p. 133^b), *شرح* (correctly in the following copy *شرح عيون الحكمة*, a commentary on Ibn Sinâ's work on physics and metaphysics, *عيون الحكمة*, parts ii and iii, ib., p. 133^a), *شرح مفصل*, *شرح اسماء الله*, *كليات قانون*, etc. (all of these are Arabic works; the well-known Persian encyclopædia by the same author, *حدائق الانوار في حقائق الاسرار*, composed A. H. 574 = A. D. 1179, see *Bodleian Cat.*, Nos. 1481 and 1482, is

not mentioned here). He also wrote occasionally Persian poetry, especially rubā'is and kīṭas, on fol. 386^a.

1065. Muḥammad bin Zakariyyā Rāzī, the great physician, and author of the كتاب الحاوی, the كتاب الجامع, the كتاب الاقطاب, and the كفاية منصور (or كفاية منصورى) which was dedicated to Abū Ṣāliḥ Maṣṣūr bin Ishāq, the nephew of Amir Isma'il Sāmāni (A.H. 279-295=A.D. 892-907), who appointed him governor of Rai, when he himself went into the 'Irāk to repulse Muḥammad bin Hārūn, who had taken possession of Ṭabaristān. According to others, the work in question was dedicated to Abū Ṣāliḥ Maṣṣūr bin Nūḥ bin Naṣr bin Isma'il (a suggestion which is scarcely possible, as this Maṣṣūr ruled A.H. 350-366=A.D. 961-976, and Muḥammad bin Zakariyyā died A.H. 311 or 320=A.D. 923 or 932). Muḥammad devoted himself originally to musical studies, but exchanged them afterwards for medical ones, which he pursued chiefly under the guidance of Hakim Abū-alḥasan 'Alī bin Zayn al-ṭabari, the author of the فردوس الحکمة, on fol. 387^a.

1066. Abū Bashār Muḥammad bin Aḥmad bin Ḥammād Anṣārī Rāzī Daulābi (Daulāb is a village in the district of Rai, adjoining Ṭahrān; other places of the same name are found, as is pointed out here: (a) in Yaman, usually called سوق الفرج; (b) near Ṭā'if, with which the poet 'Abdallāh bin 'Umar bin 'Uthmān is connected; (c) between Makkah and Madinah; (d) in Ahwāz; (e) a quarter of Baghdād), a great traditionist and writer of ta'rikhs on the birth and death of renowned scholars; he died A.H. 320 (A.D. 932), on fol. 387^b.

1067. Afḍal-almutaḥaddimīn Abū Zaid (in the index of this and the text of the following copy Abū Yazid) Muḥammad al-'Aḍā'irī (عضائرى; in the following copy 'Aṣā'irī (عضائرى); or, as others spell the name (and that is undoubtedly correct, see Ātashkada, No. 452, Bodleian Cat., col. 278), Ghada'irī (غضائرى), because his father was a کاسگر=غضائر, i.e. a potter), the prince of the poets of 'Irāk and panegyrist of Sulṭān Maḥmūd of Ghazna; he also wrote ḡasidas and kīṭas in honour of the house of 'Alī, on fol. 388^a.

1068. Pindār of Rai, favourite and panegyrist of Majd-aldaulāh Abū Ṭālib bin Fakhr-aldaulāh Dailamī (the ruler of Isfahān and Rai, with the name of Rustan, who succeeded his father Fakhr-aldaulāh Abū-alḥasan 'Alī A.H. 387=A.D. 997, and was deposed by Sulṭān Maḥmūd of Ghazna A.H. 420=A.D. 1029); he also wrote ḡasidas in honour of the wazīr Ṣāhib Isma'il bin 'Ibād (No. 1063), who had brought him up and shown him great kindness, on fol. 388^b.

1069. Amlaḥ-alshu'arā 'Imādi alshahriyāri, who according to some authorities is identical with 'Imādi Ghaznawī, the only one whom 'Aufi mentions in his tadhkirah, but of whom he quotes poetical specimens which in some of the most reliable copies are ascribed to 'Imādi Shahrīyāri (Shahrīyār is one of the bulūkāt or districts of Rai); others maintain that the two poets were different persons (see about this question Butkhāna, No. 35, Bodleian Cat., col. 200; Rieu ii.

p. 557, and A. Sprenger, Catal., p. 439). 'Imādi Shahrīyāri, according to the allusions made in his own poems, of which about 2000 baits have been preserved, flourished under Sulṭān Ṭughrul III Saljūki (A.H. 571-590=A.D. 1176-1194), whom he has eulogised in several ḡasidas, on fol. 389^a.

1070. Imām-alajall 'Alā-aldin Khuwārī (Khuwār is situated in the province of Rai), wrote a few verses, on fol. 391^b.

1071. Malik-alkalām Faḍl-allāh alkhawārī, contemporary with the Khwārizmshāh Tukush (A.H. 568-596=A.D. 1172, 1173-1200); he composed occasionally poetry, on fol. 391^b.

1072. Mafkhar-alshu'arā Abū-almafākhīr, a poet of the time of Sulṭān Maṣ'ūd bin Muḥammad bin Malikshāh (A.H. 529-547=A.D. 1134-1152); according to Barbier de Meynard, Dictionnaire géogr., p. 213, he also was born in Khwār, on fol. 392^a.

1073. Ashraf-alshu'arā Badr-aldin alkiwāmī Rāzī, a poet of the Saljūks (as 'Anfi states), who derived his takhalluṣ from Kiwām-aldin Ṭughrā'i, to whom he was closely attached; his poetical compositions are very rare now, on fol. 392^a.

1074. Maṣ'ūd Rāzī, a panegyrist of Sulṭān Maṣ'ūd of Ghazna (A.H. 421-432=A.D. 1030-1040), on fol. 393^a.

1075. Dihkhudāi Abū-almā'ālī, a panegyrist of the Saljūks, whose diwān is no longer extant, on fol. 393^b.

1076. Maulānā Kuṭb-aldin, under Sulṭān Abū Sa'id Babādurkhān Ilkhānī (A.H. 716-736=A.D. 1316-1335), author of the شرح شمسية, which he dedicated to the wazīr Khwājah Ghīyāth-aldin Muḥammad (see No. 940), the son of Khwājah Rashid (the author of the جامع التواريخ, see No. 17 in this Cat.), on fol. 394^b.

1077. Sayyid Muḥammad Nūrbakhsh, came at an early age to Rai and settled in a village close by, where he rose to great influence and obtained many pupils and adherents, on fol. 394^b.

1078. Sayyid Ja'far, eldest son of the preceding Sayyid, came to Harāt under Sulṭān Ḥusain Mirzā, where the Amirs and other prominent men tried to retain him by the offer of splendid presents; but he refused and went to 'Arabistān, where he spent the remainder of his life in pious meditations; he also wrote occasionally poetry, on fol. 394^b.

1079. Shāh Kāsim, another son of Muḥammad Nūrbakhsh, went likewise under Sulṭān Ḥusain Mirzā to Khurāsān and found favour with that monarch; after some time he got permission to return to his native place, where he was greatly honoured by Shāh Isma'il Safawī. He had two sons, Shāh Shams-aldin and Shāh Bahā-aldaulāh, on fol. 394^b.

1080. Shāh Bahā-aldaulāh, son of Shāh Kāsim, went first to Harāt and became a favourite of Sulṭān Ḥusain Mirzā, after whose death he entered the service of Shāh Isma'il Safawī, on fol. 395^a.

1081. Shāh Kiwām-aldin Muḥammad, son of Shāh Shams-aldin ibn Shāh Kāsim (No. 1079), who rose to great spiritual renown and attracted many disciples, which by degrees made him haughty and overbearing; it was at his instigation that the poet Umidī of Rai was murdered (this event must have happened shortly

before Shâh Isma'il's death and Tahmâsp's accession, see No. 1112 below, and also Rieu iii. p. 1091^a, where the exact month is given in which the murder was perpetrated, viz. Rabi' I, A. H. 930 = A. D. 1524, Jan. to Febr.). Immediately after Tahmâsp's accession Shâh Kîwâm-aldin was brought in chains to Kazwin, the capital of the Safawi dynasty at that time, and remained a prisoner in one of the fortresses to the end of his life; he wrote occasionally poetry, on fol. 395^a.

1082. Shâh Safi-aldin Muḥammad, brother of Shâh Kîwâm-aldin, author of a diwân of about 1000 baits, on fol. 395^b.

1083. Shâh Kâsim bin Shâh Kîwâm-aldin, who settled in Turusht after the calamity that had befallen his father; he excelled in epistolography, as an epistle proves which he sent to Mir Ghiyâth-aldin Muḥammad the Mir Mirân of Yazd, on fol. 396^a.

1084. Amir Sayyid Muḥammad, son of the preceding Shâh Kâsim, a poet, died young, on fol. 396^b.

1085. Amir Shâh Ridâ, also related to the Nûrbakhshî family, was a great chess-player, and wrote occasionally poetry, on fol. 396^b.

1086. Fikri, related to the same family, went to the Dakhan in the time of Shâh Tâhir (Shâh Tâhir Husainî Khwândî, on whose adventurous life compare Rieu i. p. 395; he died in Ahmadnagar A. H. 952, 953 or 956 = A. D. 1545, 1546 or 1549); he wrote occasionally poetry, on fol. 396^b.

1087. Kâdi Muḥammad, one of the Sayyids of Waramin (a little town in the province of Rai), was afterwards in the service of the Safawi Sultâns; he was a great ta'rikh-writer and composed at the request of Shâh Tahmâsp a clever chronogram on the conversion of 'Isâkhân, the son of Lawand Gurjî, to Islâmism by that monarch, A. H. 967 (A. D. 1559, 1560), the date being expressed by the hemistich عيسى لوند شد مسلماني از صدق, on fol. 397^a.

1088. Kâdi 'Atâ-allâh, the brother of the preceding kâdi, also renowned by ta'rikhs; two of the best known are on the peace concluded between Shâh Tahmâsp and the Turks, A. H. 969 (A. D. 1561, 1562), expressed by the words الصالح خير, and on the removal of the prime-minister Amir Naqî (in the following copy Taqî) -aldin Muḥammad Sadr from his post in consequence of illness or infirmity (علت), skilfully worded in this way:

اگر تاریخ عزلش خواهی از من
برون کن از شریعت حرف علت

(the حرف علت is the weak letter ی, by the removal of which from the middle of the word شریعت the date A. H. 970 = A. D. 1562, 1563, is obtained), on fol. 397^b.

1089. Kâdi 'Abdallâh, eldest son of Kâdi Muḥammad (No. 1087), lived some time at Shirâz, but returned afterwards to his native place and lived there as a very successful dihkân or lauded proprietor; he was a good poet and musician, on fol. 397^b.

1090. Kâdi Sadîd, another son of Kâdi Muḥammad, on fol. 397^b.

1091. Mir Rukn-aldin, a poet, on fol. 397^b.

1092. Mir Muḥammad Kâsim, a poet, who was for

some time a companion of Âsafkhân (probably the same who continued the تاریخ الفی, see Nos. 110-118 in this Cat.), on fol. 398^a.

1093. Kâdi 'Ahdi, a rubâ'i of whom is quoted here, on fol. 398^b.

1094. Amir 'Inâyat-allâh, one of the superintendents or overseers (متولی) of the sepulchre or holy shrine of the Imâmzâda 'Abd-al'âzîm, whose father Hasan bin Zaid bin Imâm Hasan (bin 'Ali bin Abû Tâlib the fourth Khalif) had first been Amir of Madinah, had then exercised his sway in Tabaristân for some time conjointly with his brother Isma'il (usually called Dâ'i alkabir or Dâ'i alawwal, the great or first missionary), and finally went to Rai, where he died. 'Inâyat-allâh wrote occasionally poetry, on fol. 398^b.

1095. Amir 'Alishâh, son of the preceding Amir, wrote likewise verses, on fol. 398^b.

1096. Amir Nûr-allâh, also one of the overseers of that shrine, and an occasional poet, on fol. 399^a.

1097. Amir Zâhir-aldin Ibrâhîm, a prominent member of the same body of mutawallis or overseers of 'Abd-al'âzîm's shrine, used as poet the takhalluṣ Waṣfî (in the following copy Waḍ'î), on fol. 399^a.

1098. Amir Majd-aldin Isma'il, son of the preceding Amir, used Majdî as takhalluṣ in his poetry, on fol. 399^a.

1099. Shaikh Shihâb-aldin 'Ali, one of the superintendents or overseers of the shrine of the Imâmzâda Abû-alḥasau, one of the descendants of the seventh Imâm Mûsâ Kâzîm, in Andarmân (a village in the district of Rai); he wrote occasionally verses, on fol. 399^a.

1100. Shaikh Abû-alḥâsim, son of the preceding Shaikh, likewise an occasional poet, on fol. 399^b.

1101. Âkâ Ghiyâth, son of the preceding Shaikh, died very young, on fol. 399^b.

1102. Kâdi Mas'ûd, son of Kâdi 'Abdallâh, who had come from Kazwin to Rai and obtained the kâdiship of that district; after his father's death he succeeded him in his office; he is the author of a work on epistolography, styled دستور قاضی, and also wrote occasionally poetry; he had nine renowned sons in Tahrân, on fol. 399^b.

1103. Kâdibeg, the eldest of Kâdi Mas'ûd's sons; whilst in Irân, he was a favourite of Shâh Tahmâsp; afterwards he went to Ahmadnagar in the Dakhan and rose to the rank of a wakil; when deposed from his office he set out on his return journey to his native place, but only reached Lâr, where he died, on fol. 400^a.

1104. Amir 'Abd-alḥâdir, another of Kâdi Mas'ûd's sons, was under Shâh Tahmâsp five years kâdi of Tabriz; A. H. 989 (A. D. 1581) he was killed in Rai (the ta'rikh on his death, however, viz. آه شهید میر عبد القادر, gives A. H. 987 = A. D. 1579), on fol. 400^a.

1105. Amir Mu'izz-aldin Malik, a third son of Kâdi Mas'ûd and his successor in office, on fol. 400^a.

1106. Amir Taj-aldin Hasan, a fourth son of Kâdi Mas'ûd, studied first in Shirâz under Mirzâ Jân (i.e. Ḥabîb-allâh Shirâzî, who died A. H. 994 = A. D. 1586), afterwards in Karbalâ and Najaf under Maulânâ Aḥmad Ardabili; he afterwards returned to his native town; he is the author of a حاشیة مطالع (glosses on the مطالع الانوار on logic by Maḥmûd bin 'Abûbâkr ʾUrmawî, who died A. H. 682 = A. D. 1283, 1284, a work

on which also Mirzâ Jân, Tāj-al-din's teacher, has exercised his ingenuity, see Loth, *Arabic MSS.*, p. 145^a) and of glosses on the اصول or dogmas (حاشیه بر علم اصول), on fol. 400^b.

1107. Amir Ja'far, a fifth son of Kādi Mas'ūd and likewise a pupil of Mirzâ Jân; he excelled particularly in the art of divination, called جفر, on fol. 400^b.

1108. Amir Kādi, a sixth son of Kādi Mas'ūd, went to India and entered Akbar's service; but as his career was not prosperous, he left for the Dakhan, where his eldest brother (No. 1103) occupied for some time a high position. Unsuccessful even there he returned to his native country; he was a clever poet, on fol. 400^b.

1109. Amir Zain-al-'ābidin, a seventh son of Kādi Mas'ūd, wrote likewise now and then poetry, on fol. 401^a.

1110. Amir Shams-al-din 'Alī, an eighth son of Kādi Mas'ūd, was an occasional poet too, on fol. 401^a.

1111. Mir Abū Turāb, the ninth and youngest son of Kādi Mas'ūd, a clever poet, on fol. 401^a.

1112. Maulānā Umīdī, studied in Shirāz; in A. H. 927 (A. D. 1521) he accompanied Dürmishkhān to Harāt, the capital of Khurāsān, and two years later he returned to Rai, where he soon after was murdered (see No. 1081 above); the ta'rikh on his death by Maulānā Nāmī, one of his pupils, as given here, represents the wrong date 925: آء از خون ناحق من آء; of Umīdī's poems there are still extant seventeen kasīdas, three ghazals, a ساقی نامه, and some kit'as and rubā'is, on fol. 401^a.

1113. Khwājah Muḥammad Tāhir, Umīdī's son, who also wrote occasionally poetry, on fol. 402^b.

1114. Khwājah Muḥammad Sharif Hijri (according to Ilāhī a nephew of Umīdī, see A. Sprenger, *Catal.*, p. 87), who went after his father's death to Khurāsān and became wazīr of the governor of that country, Muḥammadkhān Sharaf Ughlu Taklū (here designated as Tātār Sultān Walad Muḥammadkhān Sharaf-al-din Ughlu, who was appointed to that post in A. H. 941 = A. D. 1534, 1535, comp. Rieu i. p. 15^b); he served in the same capacity Muḥammadkhān's son, and after the latter's death he entered Shāh Tahmāsp's service, first for seven years as wazīr of Yazd, Abarkūh, etc.; and later on as wazīr of Isfahān; the ta'rikh of his death, composed by Damīri (of Isfahān), is: گردید یکی کم زملاذ وزرا (one to be deducted from the numerical value of زملاذ وزرا, which is 985 = A. H. 984, A. D. 1576, 1577); he left a diwān, which the author of this book, however, had not seen; some specimens are quoted, on fol. 402^b.

1115. Khwājah Ghiyāth-al-din Muḥammad, son of the preceding wazīr and poet, still alive at the time when this work was composed (he was the father of the famous Nūrjahān, and under the title of I'timād-al-daulah wazīr of the emperor Jahāngīr), on fol. 403^a.

1116. Khwājah Muḥammad Tāhir Waṣlī, another son of Muḥammad Sharif Hijri, likewise alive at that time; he composed some good poetry, on fol. 403^b.

1117. Khwājah Mirzā Aḥmad, brother of Muḥammad Sharif and father of the author of this work, Amin Aḥmad Rāzī; he was in great favour with Shāh

Tahmāsp and for some years kalāntar or prefect of Rai, on fol. 403^b.

1118. Khwājah Khwājagī, another brother of Muḥammad Sharif, wrote occasionally poetry, for instance, a rubā'i in honour of Asadbeg Mustaufi Muḥammadkhān Sharaf-al-din Ughlu (no doubt the same governor of Khurāsān mentioned above in No. 1114), on fol. 404^a.

1119. Khwājah Shāpūr, son of Khwājah Khwājagī, a poet (who had first the takhalluṣ Faribi or Firibi, according to Taḳī Kāshī Kārībi, and was a sister's son of Umīdī, see Bodleian Cat., No. 1072); besides lyrical poetry he wrote mathnawīs, an extract from one of which, در صفت فرهاد (or, as the same passage is styled in the Bodleian MS., داستان کوه کوفتن فرهاد), belonging to an epopee شیرین و خسرو, is quoted here; his death, which of course is not recorded here, took place about the same time as that of his protector Āsafkhān, i. e. in or shortly after A. H. 1021 (A. D. 1613); comp. also Ethé, *Firdausi's Yūsuf und Zalikhā*, in 'Verhandlungen des VII Internationalen Orientalisten-Congresses, Semitische Section,' Vienna, 1888, p. 32, on fol. 404^a.

1120. Khwājah 'Abd-al-rīdā, a nephew of Muḥammad Sharif, poet and ta'rikh-writer; one of his ta'rikhs is on the death of Shāh Kāsim (perhaps identical with No. 1083), expressed by وفات شاه قاسم (= A. H. 994, A. D. 1586), the other on the wedding of Maḥmūd-beg Nāmī, represented in this form: الهی عاقبت محمود گردان (= A. H. 992, A. D. 1584), on fol. 405^b.

1121. Khwājah Muḥammad Ridā, son of the preceding 'Abd-al-rīdā, a poet, who died very young, on fol. 406^a.

1122. Khwājah Muḥammad Muḥsin, nephew of 'Abd-al-rīdā, a poet, on fol. 406^a.

1123. Khwājah Nizām-almulk, wrote occasionally poetry, on fol. 406^b.

1124. Khwājah Ja'far, a good physician, writer of riddles and occasional poet, on fol. 406^b.

1125. Maulānā Afḡal Nāmī, was attached to Umīdī his whole lifetime and left a diwān of ghazals, on fol. 407^a.

1126. Khwājah Hidāyat-allāh Musharraf (or Mushrif), a poet, who excelled in writing parodies to verses of the Shāhnāma, Lailā and Majnūn, and other poems, on fol. 407^a.

1127. Mirzā Muḥammad (in the following copy 'Alī), with the takhalluṣ Khulḳī, on fol. 407^a.

1128. Maulānā Fahmī, had poetical contests with Maulānā Sahmī of Bukhārā; one of his kit'as, quoted here, refers to Mir Bākīr of Astarābād, on fol. 407^a.

1129. Maulānā Muḥammad Sairī, a cousin of the preceding poet, on fol. 407^b.

1130. Maulānā Ghafūri, on fol. 407^b.

1131. Maulānā Cācī (چاچی in the index, جاجی in the text; the following copy reads Ilāji), wrote occasionally poetry, like the two preceding Maulānās, on fol. 407^b.

1132. Maulānā Hisābī, composer of well-measured verses, on fol. 407^b.

Damāwand, on fol. 407^b:

1133. Amir Ghiyāth-al-din Muḥammad bin Amir Yūsuf of Shakarāb (in the district of Damāwand), got his first instruction from his uncle Amir Fakhr-al-din,

later on he studied under Saif-al-din Taftâzânî; in Sultân Husain Mirzâ's reign he became master in one of the madrasas (of Harât); after that ruler's death he gained the favour of Muḥammad Khân Shaibânî (A. H. 906-916=A. D. 1500-1510), and when Shâh Isma'îl Safawî conquered Harât, he made him kâdî of Khurâsân. Ghiyâth-al-din was treacherously arrested by Amîrkhân, the Amîr-alumarâ of Khurâsân, and put to death, 56 years old, by his command A. H. 927=A. D. 1521 (one ta'rikh on his death is *قتل بندگان ميرك*, another, by Khwâjah Diyâ-al-din Miram, or, according to the following copy, *مير, والله شهيد وهو يحيى الموتى*, out of which, must be dropped in order to give the required date); as poet he used the takhalluṣ Khulqî; he is the same Ghiyâth-al-din, at whose request Khwândamîr composed the *حبيب السير* (comp. Rien i. p. 98^a), on fol. 408^b.

1134. Maulânâ Sâ'il of Âh (in the district of Damâwand), he went in early youth to Hamadân and settled there for life; with the poet Hâirâtî (died A. H. 961=A. D. 1554) he had continual disputes and a continual rivalry in poetry, on fol. 408^b.

1135. Maulânâ Saif-almulûk, originally of Damâwand, with the takhalluṣ Shujâ'î, a good poet and physician; in the latter capacity he attended Mir Sayyid Muḥammad Jâmabâf (the distinguished Sûfî and rubâ'i-writer, see No. 639 above), on fol. 409^a.

1136. Maulânâ Kurbî, a poet, on fol. 409^b.

Simnân, on fol. 409^b:

1137. Sakkâk, a companion of Shaikh Abû-alḥasan Bustî, on fol. 410^a.

1138. Shaikh al-Ârif Rukn-almillâh wa aldin 'Alâ-aldaulah (Safinat-alauliyyâ, No. 132), the greatest Sûfîe saint after Junaid; he was for some time in the service of the pâdishâh (i.e. Arghûnkhân, who reigned from A. H. 683 to A. H. 690=A. D. 1284-1291), but soon gave up all worldly affairs and devoted himself exclusively to a devotee's life. On his return, A. H. 689 (A. D. 1290), from the pilgrimage he went back to his native town; he died, 70 years old (other authorities give him 77), A. H. 736 (=A. D. 1336, not, as is wrongly stated here as well as in the following copy, A. H. 786), on fol. 410^a.

1139. Abû-albarakât Taqî-al-din 'Alî Dûstî, a companion and friend of 'Alâ-aldaulah, on fol. 410^a.

1140. Khwâjah Imâd-al-din Mas'ûd, was for some time wazir of Timûr, on fol. 410^b.

1141. Khwâjah Ghiyâth-al-din Sâlâr, was president of the council under Timûr, on fol. 410^b.

1142. Khwâjah Shams-al-din 'Alî, one of Shâhrukh's wazîrs, on fol. 410^b.

1143. Khwâjah Kuṭb-al-din Tâ'ûs, was for some time wazir under Mirzâ Abû-alkâsim Bâbar, the son of Baisunghar (A. H. 853-861=A. D. 1449-1457), and Sultân Abû Sa'id (A. H. 854-873=A. D. 1450-1469), on fol. 410^b.

1144. Khwâjah Nizâm-al-din Bakhtyâr, became wazir in the first years of the reign of Sultân Husain Mirzâ (the successor of Abû Sa'id), on fol. 410^b.

1145. Najm-al-din, author of a few verses, on fol. 410^b.

1146. Amîr Yamânî (or Yamînî, as the index has), a poet, on fol. 410^b.

1147. Amîr Sayyid 'Alî, was engaged in writing a history of the Dakhan at the time when this work was composed; he also made verses, on fol. 410^b.

1148. Faribî, or Firibî, a poet, on fol. 410^b.

Astarâbâd, on fol. 410^b:

1149. Shams-alma'âlî Kâbûs (i.e. Kâbûs bin Washm-gîr, the ruler of Jurjân, A. H. 366-403=A. D. 976-1012), renowned by his Arabic and Persian writings; he wrote Persian verses and had poetical contests with Ustâd Abûbakr Khwârizmî; the best known among his prose-works is the *كمال البلاغة*, on fol. 411^a.

1150. Abû Manṣûr Tha'alibî, contemporary with Kâbûs and author of a work, styled *سير الملوك*, on fol. 411^b.

1151. Amîr 'Unṣur-alma'âlî Kaikâ'ûs bin Iskandar bin Kâbûs (the king of Tabaristân), author of the famous *قاپوس نامه* (commenced A. H. 473 or 475=A. D. 1080-1083, comp. W. Pertsch, Berlin Cat., pp. 302 and 303) and of Persian verses, on fol. 411^b.

1152. Amîr-almu'azzam Nuṣrat-al-din (in the index Naṣir-al-din) Kabûdjâma, rose to a high position under Sultân Tukush (the Khwârizmshâh A. H. 568-596=A. D. 1172-1200); he was at last denounced to his sovereign by his rivals and escaped death only by inducing those who arrested him, by means of rich gifts, to take him, before his execution, into the presenece, of the Shâh. There he succeeded by a clever impromptu poem in appeasing his anger, on fol. 412^b.

1153. Alamîr alkabîr Fakhr-aldaulah Mas'ûd bin Nuṣrat-al-din, son of Kabûdjâma, wrote Arabic and Persian poetry, on fol. 413^a.

1154. Abû 'Alî Jurjânî, who gave a clever interpretation of the word *نخل*, stinginess (the *ب=بلا*, the *خ=خسران*, the *ل=لوم*), on fol. 413^a.

1155. Shaikh Abû-alkâsim Jurjânî, on fol. 413^a.

1156. Sayyid alḥukamâ Sayyid Isma'îl (i.e. Zain-al-din Abû Ibrâhim Isma'îl bin al-Hasan bin Muḥammad bin Aḥmad, or bin Aḥmad bin Muḥammad, see Bodleian Cat., No. 1576 sq., and Rieu ii. pp. 466 sq. and 475 sq.), the great physician and author of the *اغراض الطب* (or *كتاب اغراض*, the *ذخيرة خوارزمشاهی*), here wrongly called an abridgment of the preceding work, the *خفي علائي* (which is the proper abridgment of the *ذخيرة*), etc. These works are stated here to have been dedicated to Îl Arslân Khwârizmshâh (which is impossible, since that Shâh reigned A. H. 551-567=A. D. 1156-1172, and Sayyid Isma'îl died, according to the best authorities, A. H. 531=A. D. 1136, 1137; the correct name of the Shâh, in whose service he spent most of his time, is undoubtedly Kuṭb-al-din Muḥammad Khwârizmshâh, who reigned A. H. 491-521=A. D. 1098-1127, and was the father of Atsiz bin Khwârizmshâh, A. H. 521-551=A. D. 1127-1156, for whom, when still heir-apparent, most of these works were written), on fol. 413^a.

1157. Hakîm Bâlith (باليث, in the following copy Bâlît باليت), a poet who is said here to have been quoted in 'Aufî's tadhkirah (in the only extant copy of that work in the Sprenger Coll. in Berlin his name, however, is not found), on fol. 413^a.

1158. Abû Dharâ'ah, one of the Sâmanide poets (Ethé, Rûdagi's Vorläufer, etc., No. 15), on fol. 413^b.

1159. Fakhr-al-din As'ad, the author of the epopee *ويس ورامين* (completed between A. H. 434 and 447=A. D. 1042-1055, see Bodleian Cat., No. 522; Zeitschrift

der D. M. G. xxiii. p. 375 sq.; edited in the Bibl. Indica, on fol. 413^b.

1160. Lâmi'i, a poet, on fol. 414^b.

1161. Faṣiḥi, the author of the romantic mathnawī court-poet of Kaikā'ūs (No. 1151), on fol. 414^b.

1162. Amir Sayyid Sharif-al-din 'Alī, was born A. H. 740 (A. D. 1339, 1340) in Tāghūn (طاغون) near Astarābād; became in A. H. 779 (A. D. 1377, 1378) acquainted with Shāh Shujā' and was appointed professor in the Dār-alshifā or medical hospital of Shirāz; he stayed there about ten years and wrote his Arabic glosses on the مطول (i.e. Sa'd-al-din Taftāzāni's commentary on Jalāl-al-din Muḥammad Kāzwinī's تلخيص المفتاح, completed A. H. 748 = A. D. 1347, 1348, comp. Loth, Arabic MSS., p. 246). In A. H. 789 (A. D. 1387), when Timūr took possession of Shirāz, Sayyid Sharif-al-din was ordered to Samarkand, where he remained till Timūr's death. Then he returned to Shirāz, where he died A. H. 816 (A. D. 1413, 1414), 76 years old. He had frequent scientific disputations with Sa'd-al-din Taftāzāni (died A. H. 791 or 792 = A. D. 1389 or 1390). In Samarkand he wrote most of his famous Arabic glosses and commentaries, viz. حاشية شرح كشاف, حاشية شرح هداية حكمة ميرك, شرح مفتاح (glosses on Muḥammad bin Mubārak Shāh Bukhārī Mirak's commentary on the هداية of Mufaddal bin 'Umar Abhari, who died A. H. 663 = A. D. 1265, see Loth, Arabic MSS., pp. 136 and 137), حاشية شرح حكمة العین ميرك (i.e. the حكمة العین by Najm-al-din 'Alī bin 'Umar Kātibī Kāzwinī, who died A. H. 693 = A. D. 1294, see Loth, ib. p. 139), حاشية تلويح (the تلويح is Sa'd-al-din Taftāzāni's supercommentary on the توصيف, which is itself a commentary, composed on his 'principles of jurisprudence,' or تنقيح, by the author himself, 'Ubaid-allāh bin Mas'ūd Maḥbūbī Hanafī, who died A. H. 747 = A. D. 1346, 1347, see Loth, ib. p. 79), حاشية شرح مواقف (commentary on the كتاب المواقف, or system of scholastic theology, by 'Aḍud-al-din Ījī, who died A. H. 756 = A. D. 1355, see Loth, ib. p. 114), حاشية شرح تجريد اصفهاني (or simply التجريد حاشية, glosses on Shams-al-din Maḥmūd Isfahānī's (died A. H. 749 = A. D. 1348) commentary on the تجريد القواعد, Naṣir-al-din Ṭūsī's compendium of metaphysics and Muḥammadan faith, see Loth, ib. p. 106), حاشية شرح طالع اصفهاني (glosses on the same Isfahānī's commentary on the طالع الانوار, or compendium of scholastic theology by Naṣir-al-din 'Abdallāh Baidāwī, who died A. H. 685 = A. D. 1286, see Loth, ib. p. 111), حاشية بر شرح مطالع مولانا قطب الدين رازي (Kutb-al-din Muḥammad Rāzī, see No. 1076 above, died A. H. 766 = A. D. 1364, 1365), حاشية تذكرة (commentary on Naṣir-al-din Ṭūsī's تذكرة, or elements of astronomy, see Loth, ib. p. 218), حاشية شرح چقميني (a commentary on the تلخيص, or compendium of astronomy, by Maḥmūd bin Muḥammad bin 'Umar Čaqmini, or Čaghmini, resp. Jaghmini, see Loth, ib. p. 219), حاشية شرح اشارات (probably Naṣir-al-din Ṭūsī's commentary on Ibn Siuā's اشارات

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والتنبيهات) حاشية متوسط and حاشية راضي (glosses on the middle commentary of Rukn-al-din Ḥasan Astarābādi, who died A. H. 717 or 715 = A. D. 1317 or 1315, on the حاشية في النحو by Ibn Ḥājib, who died A. H. 646 = A. D. 1248, 1249, see Loth, ib. p. 258); he composed there besides a Persian commentary on the same Kāfiyah (فارسی در کافیة), a Persian treatise on logic (الرسالة الكبرى في المنطق, see Rieu ii. p. 812), and the well-known Persian work on Arabic inflections, styled صرف مير (Rieu ii. p. 522). After his return to Shirāz he added to this list of publications the حاشية شرح مختصر اصول ابن حاجب (glosses on the commentary, probably 'Aḍud-al-din Ījī's, on Ibn Ḥājib's مختصر المنتهى, or principles of jurisprudence, see Loth, ib. p. 74) and the شرح فرائض سراجي (commentary on Sirāj-al-din Muḥammad bin Muḥammad bin 'Abd-alrashid alsajawandī's work on the right of inheritance, commonly styled الفرائض السراجية or simply السراجية, see Loth, ib. p. 60), on fol. 414^b.

1163. Amir Jamāl-al-din, prime minister of Shāh Tahmāsp, on fol. 415^a.

1164. Amir Saif-al-din Muḥammad, son of the preceding Amir, enjoyed likewise great influence in the majlis of the Shāh (i.e. Tahmāsp), on fol. 415^a.

1165. Amir Amin-al-din Ḥasan, brother of Amir Saif-al-din, on fol. 415^a.

1166. Amir Taqi-al-din Muḥammad, son of the preceding Amir, became governor of Astarābād, on fol. 415^a.

1167. Amir Fakhr-al-din Simāki, was first teacher in and Shaikh-alislām of Sabzwār, afterwards prime-minister of Shāh Tahmāsp; among his works are mentioned حاشية هداية حكمة (see on the هداية, No. 1162), حاشية بر تهذيب (or as this copy originally had and as the following one distinctly reads: حاشية تهذيب بر حاشية تهذيب, glosses on the glosses of Taftāzāni's تهذيب, see Loth, Arabic MSS., p. 146), and حاشية بر شرح تجريد (comp. No. 1162), on fol. 415^a.

1168. Maulānā 'Imād-al-din Kāri, on fol. 415^b.

1169. Maulānā Nizām, wrote qaṣidas in honour of the house of 'Alī (must be different from the Maulānā Nizām, mentioned in the Ātashkada, No. 324, Bodleian Cat., col. 273, as author of a mathnawī, سليمان وبلقيس, since his death is fixed there in A. H. 921 = A. D. 1515, and here is added the distinct statement that Nizām's daughter, after his death, applied in a kiṭ'ah, quoted here, to Sulṭān Ḥusain Mirzā, who died A. H. 911 = A. D. 1506, for a tombstone on her father's grave), on fol. 415^b.

1170. Hilāli, of Turkish extraction, but born in Astarābād; he went in early youth to Harāt; when 'Ubaid-allāhkhān conquered that city, he gained the favour of that Uzbek invader by a qaṣidah; but as Maulānā Bakā'ilang and Maulānā Shams-al-din Kuhistāni, who were in 'Ubaid-allāhkhān's service, grew envious of him and calumniated him as a heretic, he was put to death (A. H. 939 = A. D. 1532, 1533, see Bodleian Cat., No. 1019 sq.), a rash deed, of which the Khān afterwards greatly repented; of Hilāli's works are

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mentioned here only the two mathnawis, *شاه و درویش* and *مجنون و لیلی*, as well as a diwân of ghazals (the *صفات العشاقین* is omitted), on fol. 416^a.

1171. Maulânâ Sahâbî, settled in Najaf, particularly renowned as rubâ'i-writer (he died A.H. 1010=A.D. 1601, 1602, see the *Khulâṣat-alafkâr*, No. 130, Bodleian Cat., col. 307, and ib., col. 667), on fol. 416^b.

1172. Mir Muḥammad Mu'min, a poet, went to the Dakhan and rose to high favour at the court of Ibrâhîm Kūṭbshâh (who died A.H. 988=A.D. 1580); at the time when this work was composed he was in the service of Ibrâhîm's son and successor, Muḥammad Kuli Kūṭbshâh (A.H. 988-1020=A.D. 1580-1612), on fol. 417^a.

1173. Maulânâ Sultân Muḥammad Sidkî, a poet, lived many years in Kâshân, on fol. 417^b.

1174. Maulânâ 'Alî Gul, a poet at the court of the Sultâns of the Dakhan; he died before the composition of this work, on fol. 418^a.

1175. Maulânâ Mu'in, with the takhalluṣ of Ladhlat, a very subtle writer in prose and verse, on fol. 418^a.

1176. Muḥammad Amin Dhaukî, died before the composition of this work; one of his baits is quoted here, on fol. 419^a.

1177. Sayyid 'Abd-alḥaḳḳ, wrote some *ḳit'as*, on fol. 419^a.

1178. Mir Murâdî, a poet (his death is fixed by Taḳî Kâshî in A.H. 976 or 979=A.D. 1568, 1569, or 1571, 1572), on fol. 419^b.

1179. Raughanî, a poet who went to India and died there, on fol. 419^b.

1180. Maulânâ Nâṭikî, died on his way back from India; two rubâ'is of his are quoted here, on fol. 419^b.

1181. Amîr Shams-al-din 'Alî, a poet, on fol. 419^b.

1182. Nasim, a rubâ'i of whom is quoted here, on fol. 420^a.

1183. Muḥammad Muḳîm, son of Sayyid Muḥammad Dâniyâl, was in India at the time when this work was composed, on fol. 420^a.

1184. Kâsamî or Kîsmî (according to the index, Kâsimî; the following copy reads distinctly Kîsmatî), spent his life in the companionship of Khwâjah Ḥusain Thanâ'î (of Mashhad, who died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1045 sq.), an occasional poet like the preceding Muḳîm, on fol. 420^a.

Tabaristân, on fol. 420^a; *Mâzandarân*, on fol. 421^a; *Âmul*, on fol. 421^b.

1185. Shaikh Abû-al'abbâs Kaṣṣâb, the Shaikh of Âmul and Tabaristân, contemporary with Abû-alfawâris Kirmânshâhî, on fol. 421^b.

1186. Shaikh Muḥammad Kaṣṣâb, pupil of the preceding Shaikh, lived in Dâmaghân, on fol. 421^b.

1187. Abû Ja'far (Muḥammad) bin Jarîr al-Tabarî, the famous author of the *تأریخ طبری*, the *تفسیر کبیر* (i.e. *جامع البیان فی تأویل القرآن*), the splendid commentary on the *Kurân*, see Loth in *Zeitschrift der D. M. G.*, vol. 35, p. 588 sq.), and other works (died A.H. 310=A.D. 922), on fol. 421^b.

1188. Muḥammad bin Maḥmûd Âmulî, author of a commentary on the *کلیات* or first book of Ibn Sinâ's *Kānûn* (شرح بر کلیات قانون), see Loth, Arabic MSS.,

p. 228) in Arabic, and of the *نفائس العیون* (correctly, *نفائس الفنون فی عرائس العیون*), an encyclopædia of Muḥammadan sciences in Persian, an imitation of Kūṭb-al-din Shirâzî's (died A.H. 710=A.D. 1310, 1311) *درۃ التاج* (see on the latter Rieu ii. p. 434; the *نفائس الفنون* were completed between A.H. 736 and 742=A.D. 1336-1342, see Bodleian Cat., Nos. 1483-1491, and Rieu ii. p. 435 sq.), on fol. 421^b.

1189. Shaikh 'Izz-al-din Âmulî, author of the *حسنیہ*, a Shi'ite treatise on Muḥammadan faith and duties, dedicated to Ḥasan Nâmi (in the following copy, *حسن نامی*), one of the kings of Mâzandarân (see on the *حسنیہ* or *رسالۃ حسنیہ*, W. Pertsch, Berlin Cat., p. 246, and Rieu i. p. 35, where no author's name is given), on fol. 422^a.

1190. Abû-alfath Âmulî, one of whose rubâ'is is quoted here, on fol. 422^a.

1191. Maulânâ Muḥammad Şûfî, a poet alive at the time when this work was composed and a devout follower of the mystic path, on fol. 422^a.

1192. Maulânâ Kâ'imî, author of a mathnawî, on fol. 423^a.

1193. Rafîkî, a poet, on fol. 423^a.

Rustamdâr, on fol. 423^a:

1194. Maulânâ Muḥammad, lived in Mashhad, a great logician, who wrote occasionally poetry, on fol. 423^a.

Gilân, on fol. 423^b:

1195. Shaikh Muḥyi-al-din 'Abd-alkâdir, the founder of the Kâdirî order (*Safinat-alauliyyâ*, No. 36), born A.H. 471 (A.D. 1078, 1079), went 18 years old, A.H. 488 (A.D. 1095), to Baghdâd (he died A.H. 561=A.D. 1166), on fol. 423^b.

1196. 'Ain-alzamân Jamâl-al-din Kilakî (in the index and in the *Safinat-alauliyyâ*, No. 124, Kili), one of the Khalifas of Shaikh Najm-al-din Kubrâ (who died A.H. 618=A.D. 1221), on fol. 424^a.

1197. Khwâjah Tâj-al-din 'Alîshâh, was first wazîr under Uljâ'itû Sultân (A.H. 703-716=A.D. 1303-1316) conjointly with Khwâjah Rashîd (the author of the *Jâmi'-altawârîkh*, see No. 17 in this Cat.); after Rashîd's assassination under Uljâ'itû's successor, Abû Sa'îd, he combined all power in his own hand; he died A.H. 723 (A.D. 1323), on fol. 424^a.

1198. Khwâjah Najm-al-din Maḥmûd (i.e. Maḥmûd Gâwâu bin Shaikh Muḥammad Gilânî), known as Khwâja-i-Jahân, a title of honour, bestowed upon him by Sultân Muḥammadshâh of the Bahmanî dynasty in the Dakhan (who reigned A.H. 867-887=A.D. 1463-1482); he was falsely accused before the Sultân, who gave orders for his execution (A.H. 886=A.D. 1481). Among his writings a *رسالہ در انشا* is mentioned, by which no doubt the *منظر الانشا* is meant, a treatise on refined prose-writing, see Bodleian Cat., No. 1348 (a collection of model letters, styled *ریاض الانشا*, by the same author, is described ib., No. 1349); he used to send presents to renowned Shaikhs of the Irâk and Khurâsân, for instance, to the poet Jâmi, who thanked him in a *qaṣidah*, on fol. 424^b.

1199. Amîr Najm-al-din Mas'ûd, one of the famous men of Rasht, who enjoyed afterwards the favour of

Shâh Isma'il Şafawî and rose to the rank of a wakil, on fol. 425^a.

1200. Bâbâ Nasîbî, a poet who was brought under the notice of Sulţân Ya'qûb of the Âk-koynulû dynasty by Bâbâ Fighânî of Shirâz (see Nos. 203 and 212); he died according to A. Sprenger, Catal., p. 510, A.H. 944=A.D. 1537, 1538, on fol. 425^a.

1201. Kârkiyâkhân Aĥmad, the king of Gilân, who was, after a reign of thirty-one years, deposed and imprisoned by Shâh Tahmâsp Şafawî, A.H. 974 (A.D. 1566); after Shâh Muĥammad's accession (A.H. 985=A.D. 1577) he was released from his twelve years' imprisonment and reinstated in his kingdom; but he proved himself a very bad ruler, and when Shâh 'Abbâs after his accession summoned him to his court, he did not obey, but began secret negotiations with the Turkish Sulţân. Thereupon 'Abbâs got infuriated against him and set out to punish him, but he escaped in a ship and went towards Shirwân. He finally abandoned his project of an alliance with the Turks, and repaired to Najaf and Karbalâ, where he led a contemplative life at the time when this work was composed. During his imprisonment he had exchanged rubâ'is with Shâh Isma'il II Şafawî, who had been confined by his father Tahmâsp in the same fortress of Kâhkâh as he; he also wrote ghazals, on fol. 425^b.

1202. Shaikhzâda, with the takhalluṣ Fîdâ'i, son of Shaikh Muĥammad Lâhijî, the author of a commentary on the مفتاح الاعجاز فى شرح گلشن راز (i.e. the گلشن راز), commenced A.H. 877=A.D. 1473; Shaikhzâda was a poet of considerable power (Muĥammad Lâhijî, the father, with his full name, Shaikh Shams-aldin Muĥammad bin Yahyâ Lâhijî Nûrbakhsî, was a renowned poet too, with the takhalluṣ of Asirî, see Rieu ii. p. 650; Shaikhzâda died A.H. 927=A.D. 1521), on fol. 426^a.

1203. Kâdî 'Abdallâh Yaĥinî, belonged on his father's side to the Nûrbakhsî order, and was on his mother's side a nephew of Shaikh Aĥmad Lâhijî; he wrote some verses, on fol. 426^b.

1204. Kâdî Yahyâ, nephew of the preceding Kâdî, Sûfî and poet, on fol. 426^b.

1205. Maulânâ Yahyâkhân (in the following copy Yahyâ Jân), son of Maulânâ Aĥmad Ṭabib, a famous physician in Shâh Isma'il's reign; he was for a long time wazîr of Gilân, and died in Kazwin A.H. 967 (A.D. 1559, 1560); he wrote occasionally poetry, on fol. 427^a.

1206. Kâdî Shams-aldin, was originally the teacher of Shâh Isma'il and became prime-minister under Shâh Tahmâsp, on fol. 427^a.

1207. Maulânâ Nizâm-aldin Aĥmad, a great astronomer, on fol. 427^a.

1208. Hakim Ni'mat-allâh of Dailamân, a clever physician, had 300 Turkish and Hindû slaves, on fol. 427^a.

1209. Bilah (or Pilah) Fakîh, was for some years prime-minister of Gilân, on fol. 427^a.

1210. Hakim Şadr-alshari'ah, son of the preceding Bilah (or Pilah) Fakîh, a physician, on fol. 427^a.

1211. Maulânâ Luţf-allâh, who spread the knowledge of philosophy and logic in Gilân, on fol. 427^a.

1212. Maulânâ Maĥmûd, called Sarbarahna (the

bare-headed), great both in intellectual and technical sciences, on fol. 427^a.

1213. Hakim Shams-aldin, was in Akbar's service and obtained the title of Hakim-almulk (the royal physician), on fol. 427^a.

1214 and 1215. Hakim 'Alî and Hakim 'Alâ-aldin, two other clever physicians, on fol. 427^a.

1216. Maulânâ 'Abd-alwahid, had in Gilân scientific contests with Maulânâ Mirzâ Jân, on fol. 427^b.

1217. Nûr-aldin Muĥammad Firâri (in the following copy Kaṣârî), son of Maulânâ 'Abd-alrazzâk, and a good poet, was for years prime-minister of Gilân, on fol. 427^b.

1218. Masîh-aldin Hakim Abû-alfath, brother of the preceding Nûr-aldin, was in Akbar's service, on fol. 427^b.

1219. Hakim Humâm, another brother of Nûr-aldin, wrote also poetry, on fol. 427^a.

1220. Hakim Dawâ'i, who spent a long time in quiet devotion in Makkah; in the very year when this work was written he had joined Akbar's court as companion of Khân A'zam Kûkultâsh; he wrote occasionally poetry, on fol. 428^a.

1221. Maulânâ Hayâtî, a poet, who was a protégé of Masîh-aldin Hakim Abû-alfath (No. 1218) and also favoured by Akbar, on fol. 428^b.

1222. Bâbâ 'Abdî, a Sûfî who after thirty years' wandering settled down in Kandahâr by the side of Bâbâ Ḥasan Abdâl's grave; he wrote risâlas on prosody and rhyme and on riddles, and composed occasionally verses, on fol. 428^b.

1223. Hâlatî, calligrapher and occasional poet, on fol. 429^a.

1224. Kurbî, a poet, on fol. 429^a.

1225. 'Âkifî, good astronomer and poet, on fol. 429^a.

1226. Kâ'ilî, a poet who came to India shortly before this work was composed, on fol. 429^a.

1227. Fîdâ'i, a poet who lived and died in Shirâz, on fol. 429^a.

1228. 'Inâyat Zargar (the goldsmith), a protégé of Kâdî Yahyâ (No. 1204), on fol. 429^a.

1229. Mir Maĥmûd, a poet who came to India a few years before the composition of this work, but soon after undertook a new journey and was not heard of after, on fol. 429^b.

Kazwin, on fol. 429^b:

1230. Shaikh Abûbakr Shâdân, died A.H. 531 (A.D. 1136, 1137), on fol. 430^b.

1231. Shaikh Nûr-aldin Muĥammad bin Khâlid, on fol. 430^b.

1232. Shaikh 'Alak or 'Ilk (علق), on fol. 430^b.

1233. Shaikh Abû 'Alî Abû Bâbân, was according to the تاريخ گزیده assassinated by an Isma'ilite in Damascus, but his body was by pious people carried to Kazwin and buried there, on fol. 430^b.

1234. Shaikh Sa'ûd-aldin Katak-khwâjah (قتلقخواجہ) Khâlidî, who converted many unbelievers to Islâm, on fol. 430^b.

1235. Shaikh Sharaf-aldin Ṭawîl, was highly esteemed by Abû Sa'îd Bahâdurkhân (A.H. 716-736=A.D. 1316-1335), who often visited him, on fol. 431^a.

1236. Abû-alĥasan Zâhid, who fasted thirty years and died A.H. 345 (A.D. 956, 957), on fol. 431^a.

1237. Muĥammad bin Zaid (according to Barbier de

Meynard, *Diet. géogr.*, p. 445, bin Yazid, which seems to have been written first in this copy too, but afterwards corrected into Zaid) bin Májah, a great traditionist and Kūrān-commentator; one of his most renowned works on tradition is the *سنن* (كتاب السنن); he was born according to Barbier de Meynard, loc. cit., A. H. 209 and died A. H. 273 (A. D. 824-886), on fol. 431^a.

1238. Shaikh Najm-al-din 'Abd-alghaffār alshāfi'i, the author of *حاشى لباب*, the *لباب* (work on Shāfi'ite law), and a commentary on the *لباب* (with its proper title *كتاب العجائب في شرح اللباب*, see Loth, *Arabic MSS.*, p. 69); he died A. H. 663=A. D. 1265 (in the following copy 660, according to Loth, loc. cit., A. H. 665=A. D. 1266, 1267), on fol. 431^a.

1239. 'Abd-alsalām bin Muḥammad, author of a large commentary on the Kūrān (تفسير كبير) in 300 جزو; he died A. H. 488 (A. D. 1095), on fol. 431^a.

1240. Amin-al-din Naṣir bin 'Aziz-al-din, under Sultān Maḥmūd (so in the following copy; here, probably by mistake, Muḥammad) bin Sabuktagin, rose to the rank of a mustaufi of 'Irāk; later on he gave this office up, performed the pilgrimage, and devoted himself to a religious life, on fol. 431^a.

1241. Imām-al-din Abū-alkāsim 'Abd-alkarīm, author of a *شرح كبير* and a *شرح صغير* (a larger and a smaller commentary, viz. on Ghāzālī's famous work on Shāfi'ite law, *الوجيز في الفروع*, the larger one of which in twelve volumes is entitled *كتاب الوجيز*, see Mehren in *Zeitschrift der D. M. G.*, vol. 27, p. 205), of the *محبر* (a system of Shāfi'ite law, see Loth, *Arabic MSS.*, p. 68), and other works; he is usually called Rāfi'i Kāzwinī, and died A. H. 623 (A. D. 1226, see Loth and Mehren, loc. cit.), on fol. 431^a.

1242. Sadid-al-din, a great sage, connected with the Marzubān tribe, which has produced many learned traditionists, on fol. 431^a.

1243. Imām Sa'id Bābūyah Rāfi'i, greatly praised by Khākāni; he wrote Persian and Arabic poetry, on fol. 431^a.

1244. Maulānā Najm-al-din 'Umar Kātibi, who was called to Marāgha by Naṣir-al-din Tūsī, when the latter was engaged in the *زيج*, i.e. the *البحاني* or astronomical tables, constructed by Hūlāgū's order (see Bodleian Cat., No. 1513), to assist him in the work; his own compositions are the *شمسية*, dedicated to Khwājāh Shams-al-din Muḥammad (i.e. Juwainī, see Nos. 668 and 797 above), the *حكمة العين*, the *كشف*, a commentary on Imām Fakhr's *ملخص*, and the *جامع الدقائق*; he died, according to Loth, *Arabic MSS.*, p. 139 sq. (where he is more correctly styled Najm-al-din 'Alī bin 'Umar Kātibi, comp. also No. 534 above), A. H. 675 (A. D. 1276, 1277); the usual date of his death, however, is A. H. 693 (A. D. 1294), on fol. 431^b.

1245. Iftikhār-al-din Muḥammad Bakri, well versed in Turkī, under the Moghuls; he translated *كليلة و دمنه* into the Moghul tongue (i.e. into Caghatāi, see H. Kbalfa v. p. 239) and the *سندباد نامه* into Turkish;

he was first in the service of Uktāi Kā'an, and afterwards in that of Mangū Kā'an (died A. H. 656=A. D. 1258), who had been his pupil; the latter appointed him governor of the whole of Kāzwin, gave to one of his brothers, Imām-al-din Yahyā, the governorship of the 'Irāk-i-'ajam and later on that of the 'Irāk-i-'arab too; to another brother, 'Imād-al-din, for some years the governorship of Māzandarān; and to a third brother of his, Rukn-al-din, that of Gurjistān, on fol. 431^b.

1246. Malik Raḍi-al-din Bābā, under Abaḳākhān, who made him governor of Diyārbakr; he wrote some rubā'is, on fol. 431^b.

1247. Jamāl-al-din Ushaḳ alḳutnī, died 90 years old, in the reign of Abaḳākhān; he also wrote rubā'is, on fol. 432^a.

1248. Kādi Nizām-al-din 'Uthmān, a poet under Arghūnkhān, on fol. 432^a.

1249. Fakhr-al-din Faṭḥ-allāh Mustaufi, one of the clerks of Khwājāh Rashid-al-din Faḍl-allāh (the author of the *جامع التواريخ*, who died A. H. 718=A. D. 1318, see No. 17 in this Cat.) and of Rashid-al-din's son, Khwājāh Ghiyāth-al-din Muḥammad (who died A. H. 736=A. D. 1336); he wrote some poetry, on fol. 432^a.

1250. Ḥamd-allāh Mustaufi, brother of the preceding Fakhr-al-din, the famous author of the *تأريخ گزیده* (see Nos. 19 and 20 in this Cat.), and the *نزهة القلوب* (see Bodleian Cat., Nos. 406-412); he also wrote some poetry, on fol. 432^a.

1251. Sirāj-al-din Kumri, a renowned poet, who was for some time attached to the rulers of Khurāsān and Transoxania; after his return to the 'Irāk he became the favourite of Sultān Abū Sa'idkhān (who died A. H. 736=A. D. 1335); his diwān is still extant, on fol. 432^b.

1252. Bahā-al-din, a poet, of whom two rubā'is are quoted here, on fol. 433^a.

1253. 'Imād-al-din, another poet, of whom one rubā'i is quoted, on fol. 433^a.

1254. 'Ubaid Zakānī, the famous writer of pleasantries in verse and prose (who died A. H. 772=A. D. 1370, 1371, see Bodleian Cat., Nos. 797-800). His first literary work was, according to Daulatshāh, a *رساله در علم بيان* (in the *Makhzan-algharā'ib*, No. 1538, Bodleian Cat., col. 350, *رساله در علم معاني*), which he dedicated to Shāh Abū Ishāḳ Injū (reigned over Fārs A. H. 742-754=A. D. 1341-1353), but without finding favour with that sovereign; he is besides the author of a diwān and of witty sayings in prose (some of which have been quoted in the *Makhzan-algharā'ib*, loc. cit.); his comic epopees are not mentioned here, on fol. 433^a.

1255. Maulānā Majd-al-din Karkhi, a poet, on fol. 435^a.

1256. Darwish Dihakī, a poet, praised by Mir 'Alī-shir in his *مجالس النفايس*, on fol. 435^a.

1257. Mirzā Sharaf Jahān (according to the index of this copy and Barbier de Meynard, *Dictionnaire géogr.* etc., p. 444, foot-note, Ashraf Jahān), son of Kādi Jahān, a poet under Shāh Tahmāsp, born A. H. 902, 18th of Rabī'al-ākhbar (A. D. 1496, Dec. 24), died in Syria A. H. 962, 7th of Dhū-alka'dah (A. D. 1555, Sept. 23); his son was Amir Ṣadr-al-din Muḥammad, a good musician, on fol. 435^a.

1258. Kādi Rūh-allāh, brother of Kādi Jahān, wrote some poetry, on fol. 435^b.

1259. Mirzā Kiwām-al-din Ja'far, with the epithet of Āsafkhān, came in early age to India and rose to important positions in Akbar's reign; he was a renowned verse-writer, on fol. 436^a.

1260. Ākā Mullā, a poet, on fol. 437^a.

1261. Amīr Yahyā, author of the *لب التواريخ* (see Nos. 101-103 in this Cat.); he died A.H. 962 (A.D. 1555), 77 years old (the date of Yahyā's death appears twice in this article, first in the correct way, viz. 962, afterwards, probably by a mere mistake, as 972); his son, Amīr Ghiyāth-al-din 'Alī, was still alive at the time when this work was composed, on fol. 437^b.

1262. Kādi Ḥasan, a poet under Akbar, likewise still alive, on fol. 437^b.

1263. 'Azizī, author of a diwān and of some mystic poems, for instance, *گل و مل* (rose and wine), *وجه القناعة*, *صحيفة العشاق*, also of a rhymed treatise on geomancy (*رسالة منظومة رمل*), on fol. 437^b.

1264. Mir 'Aziz, a poet, who was a friend and for some time a companion of Mirzā Sharaf Jahān (No. 1257), on fol. 437^b.

1265. Kādi Aḥmad Ghaffārī, the well-known author of the *جهان آرا* and the *نگارستان* (see Nos. 106-108 and 606-613 in this Cat. respectively). He was a descendant of Imām Najm-al-din 'Abd-alghaffār, the author of the Shāfi'ite law-book *الحاوي* (see Bodleian Cat., No. 337), who died A.H. 663 or 665 (see No. 1238 above). Aḥmad Ghaffārī died A.H. 975 (A.D. 1567, 1568), on his return from the Hījāz, on fol. 438^a.

1266. Shāh Kāsim Fahmī, a poet, son of Maulānā 'Aziz-al-din Cālābī, who himself was a descendant of Shaikh Nūr-al-din Muḥammad bin Khālīd (see No. 1231), on fol. 438^a.

1267. Maulānā Adham, wrote a famous *kaṣīdah* in praise of one of the Ṣafawī rulers, on fol. 438^b.

1268. Maulānā Hīlāl, author of a satire on the people of Kum, on fol. 438^b.

1269. Maulānā Ismā'il Bakhshī, a poet, on fol. 438^b.

1270. Mir Muḥammad Kar, likewise a poet, on fol. 438^b.

1271. Asadbeg, another poet, on fol. 439^a.

1272. Maulānā Murād, of whom a *rubā'i*, directed against Maulānā Aḥmad Sa'idī, is quoted here, on fol. 439^b.

1273. Sayyid Nūr-allāh, wrote some poetry, on fol. 439^b.

1274. Khwājagī, a poet, on fol. 439^b.

1275. Khidrī, of whom one *rubā'i* is quoted, on fol. 440^a.

1276. Fnrūghī 'Aṭṭār, a poet, on fol. 440^a.

1277. Jadhbi, another poet, on fol. 440^a.

1278. Kākā, a sweet singer of verses, on fol. 440^a.

1279. Ḥāfīz Ṣābūnī, who exchanged verses in the dialect of Kāzwin with Maḥsūd, another poet of that town, on fol. 440^a.

1280. Muḥammad Sharif Īzādī, a poet, on fol. 440^b.

1281. Sag-i-lawand, another poet, on fol. 440^b.

1282. Nizām Kalāgh, wrote some poetry, on fol. 440^b.

1283. Maulānā Mukārīm, an occasional poet, on fol. 440^b.

Abhar, on fol. 440^b:

1284. Abūbnkr bin Tāhir, a Ṣūfī Shaikh, contemporary with Shihdī, died A.H. 330=A.D. 941, 942 (*Safinat-alauliyā*, No. 230), on fol. 440^b.

1285. Kamāl-al-din Abū 'Umar, was for a long time wazīr of the Saljūq Sultāns Arslān (A.H. 556-571=A.D. 1161-1176) and his son Tughrlū (A.H. 571-590=A.D. 1176-1194), on fol. 441^a.

1286. Nizām-al-din bin Sa'd-al-din, wazīr of Sultān Tukush, the Khwārizmshāh (A.H. 568-596=A.D. 1172-1200), on fol. 441^a.

1287. Sa'd-al-daulah Yahūd (the Jew), wazīr of Arghūnkhan (A.H. 683-690=A.D. 1284-1291), on fol. 441^a.

1288. Athīr-al-din (i.e. Mufaddal bin 'Umar, who died A.H. 663=A.D. 1264, 1265), author of a *کتاب الکشف* on philosophy, a *مجموع اشارات* (so in the following copy; here *اشارات* و *مجموع*), a *زبدة*, and a *هداية*; he also wrote Persian poetry, on fol. 441^a.

1289. Rafī'al-din, author of a translation of Euclid (*رسالة حساب*), a treatise on arithmetic (*اقلیدس*) and Persian poetry; at the end of his life he went to Kirmān and died there; he flourished in the reign of Ghāzānkhan (A.H. 694-703=A.D. 1295-1304), on fol. 441^a.

1290. Jamāl-al-din, a poet, on fol. 441^b.

1291. Nargisī, likewise a poet, lived in Harāt (according to A. Sprenger, *Catal.*, p. 514, he died A.H. 938=A.D. 1532), on fol. 441^b.

1292. Tadhārwi (or Tadarwi), a nephew of Nargisī and a good poet, went at an early age to Rūm and lived there for a considerable time; afterwards he went to India and found favour first with the Khān-khānān Bairamkhan (see No. 409 above) and after his death with Khān A'zam Kūkultāsh (see Nos. 352 and 1220), to whom he dedicated an epic poem, which was an imitation of Ibn 'Imād's *دع*; another epos of his, the *حسن يوسف*, was dedicated to Yūsuf Muḥammadkhan; he wrote besides lyrical poetry; the place of his death was Āgra, on fol. 442^a.

Zarjān, on fol. 443^a:

1293. Akhi Farāj, pupil of Shaikh Abū-al'abbās Nahāwandi (see on both the *Safinat-alauliyā*, Nos. 145 and 146); his death is fixed here in A.H. 557 (the correct date is no doubt 457=A.D. 1065), on fol. 443^a.

1294. Khwājah Ṣadr-al-din Aḥmad, son of a kādī of that town, became prime-minister of Kaikhātūn (or Kaikhātū, as the name is usually written, a son of Abaḥākhān, who ascended the throne in A.H. 690=A.D. 1291 and ruled a little over three years), with the honorary title of Ṣadrjahān, on fol. 443^b.

1295. Kuṭb-al-din Aḥmad, brother of the preceding Khwājah, was kādī-alkudāt under Kaikhātūn, on fol. 443^b.

1296. Kādi Bahā-al-din, a *rubā'i* of whom is quoted here, on fol. 444^a.

1297. Kamāl-al-din, wrote a famous *kaṣīdah* in honour of Naṣir-al-din Ṭūsī (No. 1007 above), on fol. 444^a.

Sanjās (so spelt here just as in the *Safinat-alauliyā*, No. 333, Rukn-al-din Sanjāsī; in Barbier de Meynard, *Dictionnaire géogr.* etc., p. 300, it is called *Sajās*) and *Suhraward*, on fol. 444^a:

1298. Shaikh Diyâ-aldin Abû Najib 'Abd-alkâdir Suhrawardî (see Safinat-alauliyyâ, No. 122, where he is distinctly called 'Abd-alkâdir', on fol. 444^a).

1299. 'Umdat-alsâlikin Shaikh Shihâb-aldin Abû Hafṣ 'Umar bin Muḥammad al-Bakrî al-Suhrawardî (Safinat-alauliyyâ, No. 148), nephew of the preceding Shaikh and contemporary with Shaikh 'Abd-alkâdir Jilânî. He was Shaikh-alshuyûkh of Baghdâd. The dates of his birth and death are respectively, Rajab, A.H. 539 (A.D. 1145, Jan.), and A.H. 632 (A.D. 1234), in the reign of the Khalîf al-Mustaṣṣir (A.H. 623-640 = A.D. 1226-1242). Among his works are mentioned here: عوارف (i.e. عوارف المعارف, see Loth, Arabic MSS., p. 172), شرح النصائح, and اعلام التقي, on fol. 444^b.

1300. Shaikh Shihâb-aldin almaḳṭûl al-Suhrawardî (Safinat-alauliyyâ, No. 318), who was put to death A.H. 585 (A.D. 1189, in the Safinat-alauliyyâ, loc. cit., A.H. 587 = A.D. 1191), 36 or 38 years old. Among his works are mentioned here: التنقيحات (on jurisprudence), and التلويحات (on Ṣūfism), on fol. 445^a.

1301. Shams-aldin Tâhir Sanjâsî (or Sajāsî), a poet, on fol. 445^a.

Târamî (between Kāzwin and Gilân), on fol. 445^a:

1302. Maulânâ 'Alî, with the takhalluṣ Târamî, the nephew of Maulânâ Ṣâdiḳ Muḥaddith, lived some time in India and Kābul, then spent nine years in 'Arabistân, and after his return to India entered the service of the emperor Humâ'yûn; he wrote some poetry, on fol. 445^a.

1303. Mir Dûst, likewise with the takhalluṣ Târamî, was a favourite of Humâ'yûn too, on fol. 445^b.

Sultânîyyah (in the province of Kāzwin), on fol. 445^b:

1304. Shaikh Jamâl-aldin Muṭahhar 'Alî (على, in the following copy Ḥallî حلی), contemporary with Sultân Uljâ'itû Muḥammad Khudâbanda, the son of Arghûnkhan and founder of the city of Sultânîyyah (reigned A.H. 703-716 = A.D. 1304-1316), who was instructed by him in the doctrines of the Imâmîyyah order, on fol. 446^a.

1305. Shâh Tâhir, born in Sultânîyyah, went at an early age to Kâshân, and, to escape the jealousy of Shâh Isma'îl Ṣafawî, escaped from there to India A.H. 923 (A.D. 1517, in Rieu i. p. 395^b, A.H. 926 is given as date of his flight). He soon became the favourite and friend of Sultân Burhân Nizâmshâh of Aḥmadnagar (A.H. 911-961 = A.D. 1505-1553; see No. 449 in this Cat.), whom he won over to the Shî'ah order of the Imâmîyyah; he was renowned as Inshâ-writer and poet, and died (according to Rieu, loc. cit.) at Aḥmadnagar, A.H. 952, 953 or 956 (A.D. 1545, 1546 or 1549), on fol. 446^a.

Ādharbaijân, on fol. 447^a; Tabriz, on fol. 447^b:

1306. Maulânâ Shams-aldin Muḥammad bin 'Alî bin Mâlikzâd (in the following copy Malakzâd, in the Safinat-alauliyyâ, No. 334, Malakzâd), the spiritual guide of Jalâl-aldin Rûmî, and pupil of Shaikh Abû-bakr Sallabâf Tabrizî; according to others, of Shaikh Rukn-aldin Sanjâsî, who was also the Pir of Shaikh Auḥad-aldin Kirmânî (Safinat-alauliyyâ, No. 333); and according to a third tradition, of Bâbâ Kamâl Khujandî (or Jandi, as the Safinat-alauliyyâ calls him more correctly, loc. cit.). He came A.H. 642 (A.D. 1244,

1245) to Kûniyah (Iconium), where he met with Jalâl-aldin Rûmî; he died A.H. 645 (A.D. 1247, 1248), on fol. 448^a.

1307. Shaikh Maḥmûd Shabistari, the author of the گلشن راز, died A.H. 720 (A.D. 1320), on fol. 449^b.

1308. Shaikh-i-Kajāh, Shaikh-alislâm of Tabriz under Sultân Ḥusain (sic! correctly Shaikh Ḥasan Buzurg, the founder of the Ilkânî dynasty, who died A.H. 757 = A.D. 1356) and his son and successor Shaikh Uwais (A.H. 757-776 = A.D. 1356-1374; Sultân Ḥusain was the son and successor of Uwais); the post of Shaikh-alislâm remained in the family of Shaikh Kaj till the time of Timûr, on fol. 450^a.

1309. Shaikh Diyâ-aldin, a poet, on fol. 450^a.

1310. Shaikh Bâbâ Faraj, on fol. 450^a.

1311. Shaikh Faḳîh Zâhid (in the index Faḳîhzâda), became blind at the end of his life, on fol. 450^a.

1312. Shaikh Abû Ishâḳ Ibrâhîm bin Yahyâ, on fol. 450^b.

1313. Shaikh Imâm Ja'dah (جعده), on fol. 450^b.

1314. Amir Sayyid Kâsim-i-Anwâr (Safinat-alauliyyâ, No. 356), the renowned poet, with his original name Mu'in-aldin 'Alî, of Sarâb near Tabriz, got his tuition from Shaikh Ṣafî-almillâh wa aldin Ardabili (so according to the Habib-alsiyar) or from Kuṭb-alauliyyâ Ṣadr-aldin Mûsâ ibn Shaikh Ṣafî-aldin (so according to the Jahânârâ). In Jâmi's نفحات it is stated that he was afterwards a pupil of Shaikh Ṣadr-aldin 'Alî Yamani. He lived under Sultân Shâhrukh several years in Harât, but repaired to Samarkand in consequence of the advice given him by Mirzâ Baisunghar; ultimately he returned and settled in Kharjird near Jâm, where he died A.H. 837 (A.D. 1433, 1434), on fol. 450^b.

1315. Ḥakim alajall Kaṭrân bin Mansûr Ajali, another renowned poet, author of the epic poem قوس قوس, which he dedicated to the Amir Muḥammad bin Amir Kûmaj, governor of Balkh; among the lyrical specimens quoted here, is a ḳasidah in praise of Kiyâ Bû Tâhir bin Marzubân (in Taḳî Kâshî's tadhkirah, see A. Sprenger, Catal., p. 16, No. 10, Kaṭrân's death is fixed in A.H. 485 = A.D. 1092), on fol. 450^b.

1316. Amîn-aldin Dâd, a poet, on fol. 457^a.

1317. Khwâjah Humâm, a contemporary of Sa'dî and imitator of that poet in his ghazals, on fol. 452^b.

1318. Īraj, another poet, on fol. 453^a.

1319. Kuṭb-aldin 'Atîḳî, a poet, on fol. 453^b.

1320. Jalâl-aldin 'Atîḳî, son of the preceding poet, was in the great wazir Rashid-aldin's service (see No. 1249 above); he wrote some poetry, on fol. 453^b.

1321. Maulânâ Muḥammad 'Aṣṣâr, author of the epeeie مهر و مشتری (died A.H. 784 = A.D. 1382), on fol. 453^b.

1322. Badi'i, a poet, on fol. 454^a.

1323. Khwâjah Ghiyâth-aldin, another poet, on fol. 454^a.

1324. Malik Maḥmûd, son of Malik Muzaḥfar-aldin, a writer of verses, on fol. 454^b.

1325. Shams-aldin 'Ubaidi, on fol. 454^b.

1326. Khwâjah 'Alî, a traditionist, on fol. 454^b.

1327. Maulânâ Mu'in-aldin, prime-minister of Mirzâ Sultân Abû Sa'id (Gurgânî, A.H. 854-873 = A.D. 1450-1469), on fol. 454^b.

1328. Maulânâ Mir 'Ali, a great calligrapher, on fol. 454^b.

1329. Maulânâ Ja'far, a good scribe, on fol. 454^b.

1330. Amir 'Abd-alwahhâb, was Shaikh-alislâm under Sulţân Ya'kûb (i. e. Ya'kûbbeg Âk-koyunlû, A. H. 883-896=A. D. 1478-1491; this Amir is left out in the following copy), on fol. 454^b.

1331. Kâdi (in the following copy Amir, by a confusion with the preceding 'Abd-alwahhâb) 'Abd-alrahmân, was about twenty years kâdi-alkudât of Tabriz under Shâh Isma'il Safawî, on fol. 454^b.

1332. Shaikh Şan'-allâh, flourished from the time of Sulţân Ya'kûb to that of Shâh Isma'il, on fol. 454^b.

1333. Maulânâ 'Abd-alşamad, on fol. 454^b.

1334. Maulânâ Mirak Kitâbi, well versed in Kûrân interpretation, on fol. 454^b.

1335. Sharif, author of a diwân, under Shâh Tahmâsp; the chief quotations given here are extracts from a satirical qaşidah, written against Ghiyâth Kahrâh, one of Tahmâsp's mustaufis or head-clerks, and another qaşidah, addressed to the same as an apology for the satirical one, on fol. 454^b.

1336. Haidarbeg Anis, likewise under Shâh Tahmâsp, who imprisoned him and put him to death as the alleged accomplice of the rebellious wazîr of Tabriz, Kâdi Muḥammad Musâfirî, who had gained his position through the influence of Haidarbeg; a few of his verses have been preserved, on fol. 456^a.

1337. Hasanbeg Shakar Oghlû (شکر اغلی), was on his father's side a great-grandson of 'Ali Shakar of the Baharlû tribe, and on his mother's related to Juhânsâh, the Turkmân pâdishâh (who was killed in battle A. H. 872=A. D. 1467); he was a good poet and musician and used as takhalluṣ Muḥîmî, on fol. 456^a.

1338. Kamâl-alain Çalabibeg, went at an early age to Kâzwin, where he enjoyed the companionship of Khwâjah Afdal-alain Muḥammad Tarikah (No. 887 above), and thence to Shirâz, where he became a pupil of Maulânâ Mirzâ Jân (No. 230 above); he was a renowned philosopher and poet, and received the honorary epithet of 'Allâmi, on fol. 456^b.

1339. Maḥmûdbeg Fusûnî, originally of Shirâz, but brought up in Tabriz and reckoned among the poets of that district; he was besides a good astronomer and arithmetician, on fol. 457^b.

1340. Maulânâ Muḥammad 'Ali, son of Maulânâ Ghiyâth-allâh, who was some time Shaikh-alislâm of Âdharbaijân; after his father's death Muḥammad 'Ali succeeded to the dignity of Shaikh-alislâm; he also wrote occasionally poetry, on fol. 458^a.

1341. Maulânâ Muḥammad Ḥusain, another son of Maulânâ Ghiyâth-allâh; he was a good calligrapher and occasional poet, on fol. 458^a.

1342. Maulânâ Nithâri, a poet, who wrote a qaşidah in honour of Kâdi Muḥammad Musâfirî, the governor of Tabriz (see No. 1336 above); but as he was not rewarded for it, he wrote a satire against him instead, and then betook himself to the 'Irâq, where he died, on fol. 458^a.

1343. Mir 'Abd-albâkî, one of the pupils of Maulânâ Mirzâ Jân (No. 230 above); when his teacher went to Tûrân he betook himself to India and entered the

service of 'Abd-alrahîm Khânkhanân (No. 410 above), in which he was still at the time of the composition of this work, on fol. 458^b.

1344. Maulânâ Haidari, went at an early age to India and gained the favour of Muḥammad Kâsimkhân Nishâpûrî; when he paid a second visit to India he wrote a qaşidah in honour of A'zamkhân and was introduced to Akbar through Mir Muḥammadkhân Anka (see No. 352 above); he is the author of a diwân of ghazals and of a mathnawî in imitation of Sa'dî's Bûstân, on fol. 458^b.

1345. Sâmîrî, son of the preceding poet, wrote verses too, on fol. 459^a.

1346. Wukû'î, son of a blacksmith, wrote good poetry, on fol. 459^a.

1347. Fasihi, another poet, on fol. 459^b.

1348. Şabûrî, son of Karâbeg the goldsmith, good writer in verse and prose, on fol. 459^b.

1349. Maulânâ 'Urfî Kamângar (the bow-maker), wrote 130 qaşidas in praise of Shâh Tahmâsp, on fol. 459^b.

1350. Maulânâ Luţfî, son of the preceding poet, wrote verses too; he went to India and was at the time when this work was written in attendance on Zainkhân Kûkultâsh (No. 414 above), on fol. 460^a.

1351. Maulânâ Tûbâ (طوبى), a good poet, on fol. 460^a.

1352. Khwâjah Fânî, was an occasional poet, on fol. 460^b.

1353. Haḳîrî, wrote a few verses, on fol. 460^b.

1354. Faḳîrî, composed some poetry too, on fol. 460^b.

1355. Sahwî, good calligrapher and occasional poet, on fol. 460^b.

1356. Naẓmî, a poet, on fol. 460^b.

1357. Ja'fari, an expert in divination and occasional poet, on fol. 460^b.

1358. Żarfi (in the following copy Żarifi), wrote also some verses, on fol. 460^b.

Ardabil, on fol. 460^b.

1359. Shaikh Safi-almillah (alḥaḳḳ in the following copy) wa aldin Abû-alfath Ishâk, a descendant of the seventh Imâm Mûsâ Kâzim in the twenty-first generation, and ancestor of the Safawis; his complete genealogy is as follows: Shaikh Safi-aldin Ishâk bin Shaikh Amin-aldin Jabra'il bin Shaikh Şâlih bin Kutb-aldin bin Şalâh-aldin Rashid bin Muḥammad al-Ĥâfiẓ bin 'Iwaḍ bin Firûzshâh bin Muḥammad bin Sharafshâh bin Muḥammad bin Ḥasan bin Muḥammad bin Ibrâhim bin Ja'far (Muḥammad Ja'far in the following copy) bin Muḥammad bin Isma'il bin Muḥammad bin Ahmad A'râbi bin Abû Muḥammad al-Kâsim bin Abû-alḳâsim Ḥamzah bin al-Imâm Mûsâ-alkâzîm; yearning for instruction in Sûfism he went, under the plea of meeting his brother Şalâh-aldin Rashid, who lived in Fârs, to Shirâz and settled down in the convent of Shaikh Abû 'Abdallâh bin Khaffî (Safinat-alkauliyâ, No. 144); he also enjoyed there the friendship of Sa'dî; through Mir 'Abdallâh Fârsî he succeeded at last in being received among the pupils of Shaikh Zâhid Jilânî; at the request of this Pir (who also gave him his daughter, Bibi Faḳîmah, in marriage) he afterwards established his spiritual authority in Ardabil; he died A. H. 735, 17th of Dhû-alḥijjah (A. D. 1335, Aug. 8); his life,

teachings, and miracles are fully described in the صفوة الصفا (see Rieu i. pp. 345 and 346), on fol. 461^a.

1360. Shaikh Ṣadr-al-din Mūsā, son and spiritual successor of the preceding Shaikh and grandson of Shaikh Zāhid; most of the reigning princes of his time had enjoyed his tuition, for instance, Jānibegkhān and his son Turdibegkhān, Amīr Timūr Gurgān, etc.; he died, according to the Ḥabīb-alsiyar (see Rieu i. p. 346), A.H. 758 (A.D. 1357), on fol. 461^b.

1361. Shaikh Khwājah 'Alī, son and spiritual successor of Shaikh Ṣadr-al-din Mūsā, on fol. 462^a.

1362. Shaikh Ibrāhīm, son of Shaikh Khwājah 'Alī, who at the end of his life undertook the pilgrimage to Ḥijāz and appointed Ibrāhīm his deputy; Khwājah 'Alī died on the way back, and Ibrāhīm became his Khalīfah, on fol. 462^a.

1363. Sultān Junaid, Shaikh Ibrāhīm's son and spiritual successor, who by his popularity roused the jealousy and suspicion of Mirzā Jahānshāh, the ruler of the two 'Irāks and Ādharbaijān (No. 1337 above), and had to leave Ardabil for Diyārbakr, where he married Khadijah, the sister of the governor Abū-alnaṣr Ḥasanbeg. After some time he was again compelled to leave Diyārbakr, and on his way to Gurjistān he got, in Shirwān, into conflict with Khalīl-allāh (the Shirwānshāh), and was killed by him (A.H. 860=A.D. 1456, as we learn from other sources), on fol. 462^a.

1364. Sultān Haidar, son and spiritual successor of Sultān Junaid and nephew of Amīr Ḥasanbeg; the latter, after his victory over Mirzā Jahānshāh and Sultān Abū Sa'id (i.e. Abū Sa'id Mirzā Gurgānī, who reigned A.H. 854-873=A.D. 1450-1469), married his daughter, Ḥalimahbegi Āghā, to Sultān Haidar; the issue of this marriage was three sons, one of whom was Shāh Isma'il, the first independent ruler of the Ṣafawi dynasty; Sultān Haidar fell, like his father, in a fight with the then Shirwānshāh (the son of Khalīl-allāh) and his ally, Sultān Ya'qūb (see No. 1330 above). This event took place (according to other sources) A.H. 893 (A.D. 1488), on fol. 462^a.

1365. Shaikh Abū Zar'ah (see Barbier de Meynard, Dictionnaire géogr. etc., p. 22, foot-note), accompanied Shaikh 'Abdallāh Khafif (*Abū 'Abdallāh bin Khafif*? see Safinat-alauliyā, No. 144) on his pilgrimage to Ḥijāz, on fol. 462^b.

1366. Maulānā Ḥusain, a relation of Sultān Haidar (No. 1364), at whose suggestion he went for his studies to Khurāsān; he also wrote poetry occasionally, on fol. 462^b.

1367. Maulānā Aḥmad, on fol. 463^a.

1368. Khān Mirzā, son of Ma'sūmbeg, the wakil of Shāh Tahmāsp Ṣafawi; he was a good lawyer and occasional poet, on fol. 463^a.

1369. Nizārī, a good poet, on fol. 463^a.

1370. Maulānā Ya'qūb, another poet, on fol. 463^a.

1371. Wārithī, likewise a poet, on fol. 463^b.

1372. Jānī, author of a few verses, on fol. 463^b.

1373. Fardī, wrote also occasionally verses, on fol. 463^b. *Khalkhāl*, on fol. 463^b:

1374. Maulānā Shaikh Aḥmad Fanā'i (so probably correct in the following copy and in Barbier de Meynard, loc. cit., p. 211; this copy reads, both in text and index,

فناي), Ṣūfī and poet, a grandson of Shaikh Abū Yazīd Khalkhālī; he enjoyed the tuition of Amīr Ghiyāth-al-din-maṣūr, Maulānā Aḥmad Abiwardī, Maulānā Shams-al-din Muḥammad Ḥuṣrī, and Maulānā Kamāl-al-din Ḥusain Lāri (in the following copy Dāri); he died in Kāzwin, A.H. 975 (A.D. 1567, 1568), on fol. 463^b.

1375. Maulānā Fadl (in the following copy Afḍal), brother of the preceding Shaikh, likewise Ṣūfī and poet, on fol. 464^a.

1376. Maulānā Malik Sa'id, a poet, on fol. 464^a.

1377. Ināmī, one rub'ā'i of whom is quoted here, on fol. 464^a.

1378. Maulānā Ḥusain, author of various glosses (حاشیه); the most important are the glosses on the تهذيب المنطق والكلام by Taftāzānī (who died A.H. 791 or 792=A.D. 1389, 1390, see No. 534), on fol. 464^a.

Urdūbād, on fol. 464^a:

1379. Mirzā Kāfī, occupied the post of Munshī-almamālik for years, on fol. 464^b.

1380. Khwājah Hātimbeg, a cousin of Mirzā Kāfī, was first wazīr of Yaktāshkhān, the ruler of Kirmān; after the overthrow of the latter by Shāh 'Abbās I, he gained the favour of that monarch and became, after the dismissal of Mirzā Luṭfī, wazīr of the realm, a post he still held at the time when this work was composed, on fol. 464^b.

1381. Mirzā Ṣādiq, nephew of Mirzā Kāfī, went after the completion of his studies to the Dakhan, where he stayed ten years in middling circumstances till he rose under Murtaḍā Nizāmshāh (A.H. 972-996=A.D. 1565-1588) to the rank of a wakil or chief administrator of the realm; but he soon lost both this position and his life; three of his rub'ā'is are quoted here, and one of Mullā Zuhūrī respecting Ṣādiq's fate, on fol. 464^b.

1382. Kāḍī Muḥammad, with the takhalluṣ Naṣiri, a good poet, on fol. 465^a.

1383. Fikrī, also a poet, on fol. 465^a.

Marāgha, on fol. 465^a:

1384. Latīf-al-din Zakī, whose family came originally from Marāgha; but he himself was born and brought up in Kāshghar and lived as panegyrist at the court of the ruler of that country, on fol. 465^a.

FIFTH IKLIM: *Shirwān*, with its principal towns of *Bakū*, *Ars* (or *Arsh*), *Shamakhi*, and *Kabalak*, on ff. 466^a and ^b:

1385. Sultān-alshu'arā Ḥassān-al'ajam Afḍal-al-din Badil (the substitute, i.e. of the great poet Sanā'i) Khākānī, the famous panegyrist; his real name is given here as Afḍal-al-din ibn 'Alī alshirwānī; when he wanted to retire into solitary life and could not obtain the Khākān's permission to do so, he took flight to Bailakān, but was arrested on the road and imprisoned. After seven months' confinement in prison he was released through the intercession of the mother of the Khākān, and now went on a pilgrimage to Makkah. This journey he turned to a poetical account in his تحفة العرائين. His death is fixed here in A.H. 582 (A.D. 1186), a date which is impossible, as Rieu ii. p. 559 has conclusively proved; he probably died about A.H. 595 (A.D. 1199). The Khākān, who was chiefly the object of Khākānī's praise (as here stated), was the Khākān-i-Kabir Minūcīlir of Shirwān, who

according to the *آر جهان* of Kādī Ahmad Ghaffārī traced his pedigree back to Anūshirwān in the following way: Abū-almuẓaffar Minūcihr bin Kasrān bin Kāwus bin Shahriyār bin Garshāsp bin Afridūn bin Farāmurz bin Sālār bin Zaid bin Jūn bin Marzubān bin Hurmuz bin Anūshirwān ('Abdallāh Baidāwī, on the other hand, in his *نظام التواريخ* traces the king's genealogy back to Bahrām Gūbīn, the rebellious general of Hurmuz IV, who reigned A. D. 578-590). The author inserts here a short account of the successors of Minūcihr, viz. *Farrukhzād, Gushtāsp, Farāmurz, Farrukhzād bin Farāmurz, Kaikubād, Kāwus* (died A. H. 774 = A. D. 1372, 1373), *Hūshang* (died A. H. 784 = A. D. 1382, 1383), *Shaikh Ibrāhīm* bin Sultān Muḥammad, the contemporary of Timūr (died A. H. 820 = A. D. 1417), *Sultān Khalīl bin Shaikh Ibrāhīm* (died A. H. 867 = A. D. 1462, 1463, comp. No. 1363 above; his name Sultān Khalīl is a chronogram for his accession, viz. 820), *Farrukh Yasār* bin Khalīl the Shirwānshāh (Shirwānshāh is here said to be a chronogram for his accession, which accordingly would have taken place in A. H. 863 = A. D. 1459, apparently four years before his father's death; he was killed by Shāh Isma'il Ṣafawī A. H. 906 = A. D. 1500, 1501), *Bahrambeg* bin Farrukh Yasār (died A. H. 907 = A. D. 1501, 1502), *Ghāzibeg* bin Farrukh Yasār (died A. H. 908 = A. D. 1502, 1503), *Shaikh Ibrāhīm*, known as *Shaikh Shāh* bin Farrukh Yasār (died A. H. 930 = A. D. 1524), *Sultān Khalīl bin Shaikh Shāh* (died A. H. 942 = A. D. 1535, 1536), *Shākirukh* bin Sultān Farrukh bin Shaikh Shāh (nephew of Khalīl and last independent ruler of Shirwān, taken prisoner by Shāh Tahmāsp A. H. 945 = A. D. 1538, 1539, and died one year after, A. H. 946 = A. D. 1539, 1540), on fol. 467^a.

1386. Afṣah-aldin Falaki, a poet who is said by Ḥamd-allāh Musta'fi to have been Khāḡānī's teacher, but, according to Shaikh Ādhuri in his *جواهر الاسرار*, both Khāḡānī and Falaki were pupils of Abū-al'alā Ganjawi, a statement which seems corroborated by some allusions in Khāḡānī's elegy on Falaki's death (A. H. 577 = A. D. 1181, 1182, comp. Ātashkada in Bodleian Cat., col. 266, No. 133), on fol. 472^b.

1387. Sayyid Dhū-alfakār, the great qaṣīdah-writer (see Bodleian Cat., No. 1333, col. 821, and Ātashkada, ib., col. 266, No. 131; Zeitschrift der D. M. G. xv. p. 755 sq.); some verses from a very elaborate qaṣīdah in praise of the wazīr of Shirwān, Muḥammad al-māstawī (المستوى so in this and the following copy; in Ātashkada and Zeitschrift loc. cit. Māstari), are quoted here among other specimens. Dhū-alfakār went afterwards, as is stated here, to the Irāk and became a favourite of Sultān Muḥammad bin Tukush, the Khwārizmshāh (A. H. 596-617 = A. D. 1200-1220), who commissioned him to celebrate his exploits in an epic poem in the metre of the Shāhnāma (comp. on the doubtfulness of this statement Zeitschrift loc. cit. p. 756); the date of his death, as usually given, was A. H. 689 (A. D. 1290), on fol. 474^b.

1388. 'Izz-aldin, a poet (was according to Ātashkada, loc. cit., No. 132, contemporary with Khāḡānī), on fol. 475^a.

1389. Abū Tāhir, wrote some poetry (this poet is mentioned in the index, but not in the text; the following copy, however, contains this item).

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1390. Sayyid Ḥasan Wā'iz, a good calligrapher and occasional poet, on fol. 476^a.

1391. Maulānā Mas'ūd, one of the court-poets of the Sultān Ḥusain Mirzā, on fol. 476^a.

1392. 'Abdī, of whom a few verses are quoted, on fol. 476^a.

1393. Amir Jalāl-aldin, wazīr of Amir 'Alī Pādishāh, on fol. 476^a.

1394. Maulānā Amir Kamāl-aldin Mas'ūd, well versed in logic and author of glosses (*حاشية*) on the *شرح حکمة العین* (a commentary by Shams-aldin Muḥammad bin Mubārak Shāh Bukhārī, commonly called Mirak, on the *حکمة العین*, a work on metaphysics and physics, by Kātibī Kazwīnī, who died A. H. 693 = A. D. 1294, see above, No. 1244, and Loth, Arabic MSS., p. 139), on fol. 476^a.

1395. Maulānā Pir Muḥammad, in Akbar's service, on fol. 476^a.

Arrān, on fol. 476^a:

1396. Shaikh Abū-al'abbās, with his real name, Ahmad bin Muḥammad bin Hārūn al-ṣūfī, on fol. 476^b.

Tiflis, on fol. 476^b; *Ganja*, on fol. 476^b:

1397. Abū-al'alā, was king of poets in Shirwān under the Shirwānshāh-i-Kabīr Jalāl-aldin wa al-dunyā Akhsatān or Akhsatān Minūcihr (so distinctly both here and in the following copy, a mixture of two royal personages, father and son, Akhsatān being the son of Minūcihr, according to Rieu ii. pp. 559 and 567; but in the index, ib. iii. p. 1165^b, the order is reversed and Minūcihr represented as son of Akhsatān; in the list of Shirwānshāhs above, No. 1385, no Akhsatān appears, the name of Minūcihr's son and successor being given as Farrukhzād); he married his daughter to Khāḡānī, on fol. 576^b.

1398. Ibn Khaṭīb, contemporary with Sultān Maḥmūd of Ghazna, exchanged many *منظومات* with his sweetheart Mahisti, on fol. 478^a.

1399. Mahisti, according to some of Nishāpūr, according to others—and that seems the correct version—of Ganja, Ibn Khaṭīb's sweetheart, wrote pleasant verses, on fol. 478^b.

Bailakān, on fol. 478^b:

1400. Mujir-aldin, court-poet of the Atābegs of Ādharbaijān, especially of Kizil Arslān (A. H. 582-587 = A. D. 1186-1191), who, however, roused the poet's jealousy and anger by bestowing greater favour on Athir-aldin Akhsikati and Jamāl-aldin Ashhari. Mujir-aldin thereupon addressed a famous *kitāh* to Kizil Arslān. He also attached himself for some time to Sultān Tughrul bin Arslān Saljūki (A. H. 571-590 = A. D. 1176-1194). Later on he was sent to Isfahān as revenue-collector, where he exchanged bitter satires with Sharaf-aldin Shufurwah and Jamāl-aldin 'Abd-alrazzāk. He was assassinated by an excited mob in a bath of that town (A. H. 594 = A. D. 1198, see Bodleian Cat., No. 559). Amir Khusrau in the preface to his *غرة الکمال* places him as poetical genius above Khāḡānī, whose pupil he is said to have been, on fol. 479^a.

Khwārizm, on fol. 481^a:

1401. Shaikh Najm-aldin Kubrā, with the Kunyah Abū-aljanāb, and his real name, Ahmad bin 'Umar

(Safinat-alauliyâ, No. 124), died A. H. 618 (A. D. 1221); among his pupils and disciples are mentioned here: Majd-aldin Baghdâdi, Sa'd-aldin Hummû'i, Kamâl Jandi, Radi-aldin 'Alî Lâlâ, Saif-aldin Bâkharzî, Najm-aldin Râzî, Jamâl-aldin Kili, and Maulânâ Bahâ-aldin Walad (comp. on these Shaikhs, Safinat-alauliyâ, Nos. 125-129 and 136); a number of rubâ'is by Najm-aldin Kubrâ are quoted here, on fol. 482^b.

1402. Shaikh Majd-aldin Baghdâdi, pupil of the preceding Shaikh, with the Kunyah Abû Sa'id and his real name Sharaf bin al-Mu'ayyad; according to some he was originally of Baghdâd, in so far as Sultân Muḥammad Khwârizmshâh (see No. 1387 above) called by permission of the Khalif Majd-aldin's father, a clever physician, from Baghdâd to his court. Majd-aldin was first in the service of the Kurd kings and of the Khwârizmshâh, but later on renounced all worldly appointments and became a pupil of Najm-aldin Kubrâ; after fifteen years he was raised to the dignity of a Shaikh-alshuykh of Khwârizm. He was killed during the invasion of Ç'ingizkhân either A. H. 607 or 616 (A. D. 1210, 1211, or 1219); he composed a number of rubâ'is, on fol. 483^b, last line.

1403. Shaikh 'Alâ-aldin, on fol. 485^a.

1404. Naṣir-aldin Maḥmûd bin Muẓaffar, a great Shâfi'ite lawyer, to whom Kâdi 'Umar bin Sahlân of Sâwa dedicated his work on philosophy and logic, entitled مصابر نصیری; he occupied for a considerable time the post of wazîr of Sultân Sanjar; but was eventually imprisoned and put to death together with his son, Shams-aldin 'Alî, in consequence of unfounded charges against the latter, on fol. 485^a.

1405. Şâhib Maḥmûd Balwâj, left his native town in Sultân Muḥammad Khwârizmshâh's time and attached himself to Ç'ingizkhân, who employed him on an embassy to the Khwârizmshâh, and afterwards appointed him his wazîr; after Ç'ingizkhân's death (A. H. 624 = A. D. 1227) Uktâi Kâ'an confirmed him in his post, and after the conquest of Khaṭâ made him governor over that province; he held that position until his death in the reign of Mangû Kâ'an (who died A. H. 656 = A. D. 1258), on fol. 485^b.

1406. Mas'ûdbeg, son of Maḥmûd Balwâj, was (in the name of Çağhatâikhân, the son of Ç'ingizkhân and brother of Uktâi Kâ'an) governor of Transoxania and Turkistân during the reigns of Uktâi Kâ'an, Kuyûkkhân and Mangû Kâ'an, the first three successors of Ç'ingizkhân; when Alghû, the grandson of Çağhatâikhân, asserted his authority over those realms, he was appointed wazîr, and continued to be at the head of affairs under Burâkkhân, who sent him A. H. 666 (A. D. 1267, 1268) on an important mission to Abâkâkhân; after Burâkkhân had been defeated by Abâkâkhân, Mas'ûdbeg left him and attached himself to Kaïdûkhân, who, after the utter destruction of Bukhârâ and Mas'ûdbeg's madrasah there together with its library by Abâkâkhân's army, despatched Mas'ûdbeg thither to rebuild it, a task in which he wonderfully succeeded, on fol. 485^b.

1407. Iftikhâr-alafâdil Abû-alkâsim Maḥmûd bin 'Umar Jâr-allâh Zamakhshari, the great Arabic scholar, (Zamakhshar is a village in the district of Khwârizm), who obtained his honorary title of 'neighbour of God' through his long residence in Makkah. Principal

works: كتاب المفصل (the famous work on Arabic grammar), اساس البلاغة (on lexicography), ربيع الاربار, الرائض (on legal and religious ordinances), شرح ابیات سیویہ (on jurisprudence), سوانر, همم العربیة (on Arabic proverbs), القسطاس, شقائق النعمان, دیوان التمثیل, الاسلام (on prosody), دیوان, مقدمة الادب, المنهاج, معجم الخدود, and دیوان الشعر, الرسائل (the well-known commentary on the Kurân, edited by Colonel Nassau Lees). After his return from Makkah Zamakhshari went to Baghdâd. He was born A. H. 467 (A. D. 1074, 1075, the following copy has 462 = A. D. 1069, 1070) and died A. H. 538 (A. D. 1143, 1144), on fol. 486^b.

1408. Abû-alfath Naṣir bin al-Makârim (correctly bin Abû-almakârim) al-Muṭarrizî, a great lawyer, grammarian, poet, etc., died A. H. 610 (A. D. 1213, 1214) in Khwârizm, where he was known as the Khalifah of Zamakhshari; more than 700 elegies were composed on his death. Among his works are mentioned here: كتاب ازهدی, شرح مقامات حریری (the well-known مصباح, see Loth, Arabic MSS., p. 252^b, is omitted here), on fol. 487^a.

1409. Abûbâkr Muḥammad bin 'Abbâs, nephew of Abû Ja'far bin Jarîr al-Ṭabari (the great historian, comp. Nos. 2-13 in this Cat.); he was himself called طبرخیز (originating in Tabaristân), his mother being a native of that country, whereas his father belonged to Khwârizm; he died A. H. 383 (A. D. 993), on fol. 487^a.

1410. Imâm 'Alâ-aldin, a poet, quoted in 'Aufi's tadhkirah, on fol. 487^b.

1411. Khwâjah Abû-alwafâ (so correctly in the following copy; the present one has Abû-albakâ, a reading which is besides refuted by the immediately following paragraph), a great Şûfi and saint of Khwârizm, died A. H. 835 (A. D. 1431, 1432); he wrote a number of rubâ'is, on fol. 487^b.

1412. Manlânâ (Kamâl-aldin) Ḥusain, a pupil of the preceding Khwâjah, author of the مقصد الاقصی (with its full title, المقصد الاقصی فی ترجمة المستقصى, composed according to Rieu i. p. 144 and iii. p. 1081^a between A. H. 829 and 834 = A. D. 1426-1431) and of a commentary on the بُردة (by Muḥammad bin Sa'id Bûşirî, who died A. H. 694, 696, or 697 = A. D. 1295, 1297, or 1298, see Loth, Arabic MSS., p. 237^b); he wrote poetry occasionally, and died (according to Rieu, loc. cit.) A. H. 839 (A. D. 1435, 1436), on fol. 487^b.

1413. Pahlawân Maḥmûd Bûriyâ, author of the کنز الحقائق (containing stories in verse) and of some rubâ'is, on fol. 487^b.

1414. Ḥusâmi Qarâkûlî, a poet, on fol. 488^a.

1415. Zulâlî (left out by mistake in the following copy), was a seller of vinegar in Harât, and wrote poetry occasionally, on fol. 488^a.

Mâwarâ-alnahr (Transoxania), on fol. 488^a; Samar-kand, on fol. 488^b.

1416. Abû-alkâsim bin Samâsh, on fol. 488^b.

1417. Abû-alkâsim alḥakim, a great adherent of Shaikh Abûbâkr Warrâk (No. 556 above), on fol. 489^b.

1418. Hâshimî Sughîdî (سغدى, so in the following copy; the present one has, both in text and index, Sa'dî, سعدى), a pupil of Abûbâkr Warrâk, on fol. 489^b.

1419. Hâfîz Abî 'Abdallâh bin 'Abd-alrahmân bin Abû-alfadl Bahrâm aldâramî (الدارمى), a great traditionist, born A. H. 181, died in Samarkand A. H. 275 (A. D. 797-888, 889), on fol. 489^b.

1420. Shaikh Abû Manşûr Mâturîdî (Mâturid is a place near Samarkand), one of the أئمة كلام who split into two sections, the Mâturidiyyah, originating with Abû Manşûr, and the Ash'ariyyah (according to A. Sprenger, Catal., p. 574, he was the spiritual guide of Sûzanî, see below, Nos. 1427 and 1461), on fol. 489^b.

1421. Farîd-aldin Abû 'Abdallâh Muḥammad al-Rûdagî, the earliest classic poet of Persia (see Ethé, Rûdagî der Sâmânîdendichter, in 'Göttinger Nachrichten,' 1873, pp. 663-742), born blind in Rûdag near Samarkand, panegyrist of Amîr Naşr II (so to be read instead of نصير) bin Aḥmad bin Isma'il Sâmâ'î (who reigned A. H. 301-331=A. D. 913-942); he died A. H. 330 or 343 (A. D. 941, 942 or 954, 955), see Ethé, loc. cit., p. 673, on fol. 489^b.

1422. Żahir- (in the following copy Żahir-aldin) alkuttâb Muḥammad bin 'Ali al-Kâtib, author of the اسندباد نامه, اغراض السياسة (with a commentary), and the الظهير فى جمع الظاهر (see on these three works H. Khalfa iii. p. 620, i. p. 368, and iii. p. 629 respectively; comp. also Rieu ii. p. 748, where the title of the third work is given as سماع الظهير فى جمع الظهير); he also wrote some poetry, and flourished in the middle of the sixth century of the Hijrah, on fol. 492^b.

1423. Malik-alkalâm 'Umar bin Muḥammad alḥar-tâbâdî (or, as the following copy reads, alḥarnâbâdî), went to Khurâsân and settled in Balkh, author of letters (رقتد) and rubâ'is, on fol. 492^b.

1424. Abû Sa'id Aḥmad bin Muḥammad almanshûrî, a poet of the time of Sultân Maḥmûd of Ghazna (see A. Sprenger, Catal., p. 3, No. 19), on fol. 493^a.

1425. Sayyid-alshu'arâ Ustâd Abû Muḥammad al-Rashîdî, author of the زينت نامه (on the art of poetry), exchanged letters and entered into poetical contests with Mas'ûd bin Sa'd bin Salmân (No. 1032 above), who sent him his diwân as a present; he entered the service of the Khâkân-i-'azîm Khidr bin Ibrâhim, at whose court 'Am'ak (of Bukhârâ, see No. 1474 below) occupied the position of 'king of poets,' and a number of other poets flourished at that time, viz. Lu'lû, Kalâmî, Najibî, Sipihri (or 'Ali Sipihri, as he is called further down on fol. 512^b, l. 5 ab infra, under 'Am'ak'), Jauhârî, Sa'dî, 'Ali Shaṭranjî, 'Ali Tâyîdî, Yahyâ Farġhânî, Bukhârî Sâgharjî, etc. Besides other ḳasîdas, some in praise of the Khâkân Qadrkhân Abû-alma'âlî Jabrîl bin Aḥmad are quoted here; the Âtashkada (see Bodleian Cat., col. 287, No. 738), however, calls him a panegyrist of Malikshâh, and mentions a mathnawî of his, مہروفا, on fol. 493^a.

1426. Nizâm-aldin Aḥmad bin 'Ali al'arûdî (usually known as Nizâmî 'arûdî), author of mathnawîs, of the

مجمع النوادر and the چہار مقالہ, in prose; according to 'Aufi he was attached to the Saljûk Sultân Tughrul II bin Arslân (A. H. 571-590=A. D. 1176-1194); but he himself in his چہار مقالہ states that he was forty-five years in the service of the kings of Ghûr, and praises especially 'Alâ-aldin Abû 'Ali bin Ḥasan bin Ḥusain, with the epithet of Jahânsûz (comp. also Âtashkada in Bodleian Cat., col. 288, No. 745), on fol. 495^a.

1427. Hamîd-aldin al-Jauhârî (al-Mustautî, as is added in the following copy), who had poetical contests with Ḥakîm Sûzanî (died A. H. 569=A. D. 1173, 1174, see Bodleian Cat., No. 541), on fol. 496^a.

1428. Mu'ayyid-aldin, author of the بھلوان نامہ, on fol. 496^b.

1429. Ajall-alafḍal Shihâb-aldin Aḥmad bin al-Mu'ayyid, son of the preceding poet and a good ḳasîdah-writer, on fol. 496^b.

1430. Ajall-almuḥtarim Bahâ-aldin al-Karîmî, a poet who spent the later part of his life in Nimrûz and Sijistân, where he was greatly honoured by the ruler of that country, Malik Shams-aldin, on fol. 497^b.

1431. Malik-alkalâm Sayyid Ḥasan Ashrafî, the well-known poet (died A. H. 595=A. D. 1199, see Âtashkada in Bodleian Cat., col. 287, No. 733), on fol. 498^a.

1432. Ajall-alḥukamâ Abû 'Ali Shaṭranjî (see above, No. 1425, where he is called 'Ali Shaṭranjî), court-poet of the Khâkân, on fol. 500^a.

1433. Afşah-alkalâm Amîr Rûḥânî, a poet who was first in the service of Sultân Bahrâmshâh (A. H. 512-547=A. D. 1118-1152), and afterwards in that of Atsiz the Khwârizmshâh (A. H. 521-551=A. D. 1127-1156), on fol. 500^b.

1434. Maulânâ Jamâl (in the following copy Jamâlî), a poet, on fol. 501^b.

1435. Khwâjah Karîm-aldin, a pupil of Shaikh Nizâm-aldin Auliya (see the Maṭlûb-altâlibin, No. 653 in this Cat.), after whose death Sultân Muḥammad Tughluḳ (A. H. 725-752=A. D. 1325-1351) made him Shaikh-alislâm of the realm and bestowed upon him the honorary title of Anwâr-almulk, on fol. 501^b.

1436. Maulânâ Şadr-aldin Ibrâhim, was for some time prime-minister of Mirzâ Shâhrûkh (A. H. 807-850=A. D. 1405-1447), on fol. 501^b.

1437. Khwâjah 'Abd-almalik, wrote glosses on the هداية (either Abhari's, who died A. H. 663=A. D. 1264, 1265, or Marghinânî's, who died A. H. 593=A. D. 1197), on fol. 501^b.

1438. Maulânâ Fâdil, wrote glosses on the شرح تحرير القواعد الشمسية (by which is probably meant the المنطقية فى شرح الرسالة الشمسية, the commentary of Ḳuṭb-aldin Râzî Taḥtânî, who died A. H. 766=A. D. 1364, 1365, on the famous treatise on logic, styled الرسالة الشمسية by Kâtibî Ḳazwîni, see No. 534 above), on fol. 501^b.

1439. Khwâjah Faḍl-allâh, a second Abû Ḥanîfah in jurisprudence and a second Ibn Ḥâjib in Arabic philology, on fol. 501^b.

1440. Maulânâ Kamâl-aldin 'Abd-alrazzâk, the author of the famous history of the Timûrides, مطلع السعدين (see Nos. 192-195 in this Cat.), on fol. 501^b.

1441. Bisāṭi, a panegyrist of Sultān Khalil bin Mirānshāh Gurgān (who died A.H. 814=A.D. 1411), on fol. 501^b.

1442. Riyāḍi, a poet (who was drowned A.H. 884=A.D. 1479, 1480, see Bodleian Cat., Nos. 890 and 891), on fol. 501^b.

1443. Jauhari, an expert in the arts of prosody and rhyme and author of a poetical version of the سیر النبی, which he made at the request of Mir 'Alishir, on fol. 501^b.

1444. Mir Kuraishī, wrote some poetry, on fol. 502^a.

1445. Khwājah Hājī Muḥammad, wrote likewise some verses, on fol. 502^a.

1446. Maulānā Abū-alkhair, a great expert in philosophy and medicine and a good poet, went at the end of Sultān Husain Mirzā's reign to Harāt and stayed there till Muḥammadkhān Shaibānī, the Uzbekkhān, invaded Khurāsān and took Harāt (A.H. 913=A.D. 1507); he then returned with the Khān to Transoxania and was greatly honoured by him; at the time of the second invasion of Khurāsān, Kaskankarā Sultān, the ruler of Balkh, obtained from the Uzbekkhān permission to call Maulānā Abū-alkhair to his court, which he did, on fol. 502^a.

1447. Maulānā Kāsim Kāhi, with his real name Najm-al-din Muḥammad, and the Kunyah Abū-alkāsim; in his fifteenth year he became a pupil of 'Abd-alrahmān Jāmi, the great poet and Sūfi, and later on attached himself to Hāshimī Kirmānī, who had the honorary name of Shāh Jahāngir (see No. 291 above); afterwards, in Akbār's reign, he went to India, stayed some time in Banāras with Bahādurkhān, the brother of the Khānzamān (see Nos. 411 and 412 above), and settled at last in Āgra, where he died, 110 years old, A.H. 988, the 2nd of Rabī'-al-thānī (A.D. 1580, May 17), a date which is ingeniously expressed by Faiḍi in the chronogram, دوم از ماه ربیع الثانی (not as the word is wrongly spelt here and in the following copy; comp. Rieu iii. p. 1093^a, where he is called Kābulī and not Samarḳandī); another ta'rikh on his death is by Maulānā Kāsim Bukhārī, one of Kāsim Kāhi's pupils:

رفت ملا قاسم کاهی; a third by Maulānā 'Arifi: زجهان رفته قاسم کاهی; a fourth by Mir Yūsuf Ashtarābādī, خوش طبع, only gives 987. Maulānā Kāsim Kāhi was a great musician and poet, on fol. 502^a.

1448. Maulānā Šādiḳ Ḥalwā'i, a descendant of the great saint Ḥalwā'i, called the شمس الأئمة حلوائی, went after the performance of the pilgrimage to India, and stayed awhile in Lāhūr; on his way back to Samarḳand he was detained by Muḥammad Ḥakim Mirzā in Kābul, who gradually handed the whole management of governmental affairs to him; after some years' stay in Kābul Maulānā Šādiḳ finally returned to his native town, where he was still at the time when this work was composed; he wrote occasionally poetry, on fol. 504^a.

1449. Badi'i, known as Maulānāzāda, wrote some verses, on fol. 504^b.

1450. Turdī rūda (تردی رود, in the following copy

ترودی رود), whose father belonged to Harāt and was one of the clerks of Sultān Husain Mirzā; he himself went to India and rose to an important position; he specially excelled in the composition of ta'rikhs, for instance, on the capture of Barwaj (بروج) in Gujārāt by Mirzā Yān in A.H. 977 (A.D. 1569, 1570), فتح بروج کردند; on the death of Lācīn Nāmi in A.H. 976 (A.D. 1568, 1569), حیف زلاچین شه دین پرور, on fol. 504^b.

1451. Figārī, a poet who lived from the time of 'Ubaid-allāhkhān Uzbek (A.H. 939-946=A.D. 1532-1539) to that of 'Abdallāhkhān (who succeeded his father in Samarḳand A.H. 990=A.D. 1582, see No. 574 in this Cat.), on fol. 504^b.

1452. Manzari, a poet who gained the favour of the Khānkhānān Bairamkhān (see No. 409 above), on fol. 504^b.

1453. Mir Ḥāshim Muḥtarim, lived in India at the time of the composition of this work; he knew the whole Mahābhārata by heart, and wrote verses occasionally, on fol. 504^b.

1454. Šāliḥ Nidā'i, a poet who wrote a mathnawī, styled عبد الله خان نامه, in praise of the deeds of 'Abdallāhkhān Uzbek, which, however, did not meet with particular favour, on fol. 504^b.

Kash (twenty farsangs south of Samarḳand), also called Kubbat-alkhadra and Sarsabz (سرسبز, correctly Shahr-i-sabz, شهرسبز, as the following copy reads, comp. Vullers, Lexicon, ii. p. 836^b), on fol. 505^a:

1455. Abū Ishāq, on fol. 505^a.

1456. Khwājah Abū-albarakah, wrote some poetry, on fol. 505^a.

1457. Khwājah Bahā-aldin, son of the preceding Khwājah, wrote likewise verses, on fol. 505^a.

1458. Khwājah Ayyūb, another son of Khwājah Abū-albarakah and a good poet, on fol. 505^a.

Nasaf (eighteen farsangs from Samarḳand), on fol. 505^b:

1459. Alṣadr alimām Sharaf-almillāh wa-aldin Ḥusām-ala'immaḥ Muḥammad bin Abibakr, who, on his way to Makkah, had an interview in Rai with the poet Khākānī and with 'Umar Nūkānī, the chief Kurān-reader of that town; Sharaf-aldin Ḥusām (as he is usually called) wrote several ḳiṭ'as and a famous ḳaṣidah in praise of Kiliḳ Tāmghājkhān Ibrāhīmkhān bin al-Ḥusain of Turkistān, who resided in Samarḳand (about A.H. 558=A.D. 1163, see No. 746 above), on fol. 505^b.

1460. Alsayyid alajall Muftī-al'aṣr Shams-aldin (in the following copy Shams-aldā'i) alḥusaini, an occasional poet, of whom one rubā'i is quoted here, on fol. 507^a.

1461. Tāj-alshu'arā Muḥammad bin 'Alī al-Sūzani, the well-known ḳaṣidah-writer and satirical poet (who died A.H. 569=A.D. 1173, 1174, see Bodleian Cat., No. 541); he chose his takhalluṣ Sūzani, because, when studying in Bukhārā, he got enamoured with a young needle-maker (سوزنگر) and became himself in consequence an apprentice of that trade; besides other poems there is quoted here in full one of his best ḳaṣidas on the unity of God (در توحید), on fol. 507^a.

1462. Hakim Jannati, contemporary with the wazīr 'Alā-almulk, wrote some poetry, on fol. 509^a.

Bukhārā, on fol. 509^b:

1463. Shaikh-almuḥaddithīn Abū 'Abdallāh Muḥammad bin Isma'il bin Ibrāhīm, the great traditionist and author of the famous *مصحيح*, born A. H. 194 (A. D. 810), died A. H. 256 (A. D. 870, comp. No. 737 above, and *Zeitschrift der D. M. G.* iv. p. 5 sq.), on fol. 509^b.

1464. Abū Khālid Yazid bin Hārūn, on fol. 509^b.

1465. Abūbākr Muḥammad bin 'Abdallāh Audanī (اودنى), a Shāfi'ite lawyer, died A. H. 385 (A. D. 955) in Kulābād, one of the quarters of Bukhārā (see *Safinat-alauliyā*, No. 274, where his father is called Ibrāhīm), on fol. 509^b.

1466. Ḥāfiẓ Abū Naṣr Aḥmad bin Muḥammad bin Ḥasan, a traditionist, belonging to the same quarter of Bukhārā, on fol. 510^a.

1467. Jamāl-aldīn Maḥmūd bin Aḥmad Naṣirī, was professor at the *مدرسة نورية* in Damascus, and died there A. H. 636 (A. D. 1238, 1239), on fol. 510^a.

1468. Daḳīqī, the Sāmāvide poet, who began the poetical composition of the 'Book of Kings' under Amīr Nūḥ II bin Maṣṣūr (A. H. 365-387=A. D. 976-997) and wrote 1000 baits (comp. Ethé, *Rūdagi's Vorläufer und Zeitgenossen*, No. 19), on fol. 510^a.

1469. Amīr Abū-alḥasan 'Alī alaghā'ī, the contemporary of Daḳīqī, equally renowned as a valiant knight and as a poet (see Ethé, loc. cit., No. 20), on fol. 510^b.

1470. Alshaikh alajall Sa'd-aldīn As'ad bin Shihāb, scholar and poet, on fol. 510^b.

1471. Aṣṣadr alḳabīr Burhān-alislām Tāj-almillāh wa-aldīn 'Umar bin Maṣ'ūd, a poet who greeted by a clever rubā'i the accession of Arslānkhān, the son of Sulṭān Ibrāhīm (of Ghazna, who reigned A. H. 451-492=A. D. 1059-1099), to the throne of Samarkand, and also wrote an elegy on Ibrāhīm's death in form of a string of rubā'is; a ḳasidah in honour of Ḳilij Arslān Khākhān (by whom the same Arslānkhān, son of Ibrāhīm, seems to be meant) is likewise quoted here, on fol. 511^a.

1472. Aṣṣadr alajall Nizām-almillāh wa-aldīn Muḥammad bin 'Umar bin Maṣ'ūd, son of the preceding poet and occasional poet himself, on fol. 511^b.

1473. Sulṭān-al'ulamā Ṣadr-alsharī'ah, wrote verses occasionally, on fol. 512^a.

1474. Alajall Shihāb-aldīn 'Am'āk, who composed a mathnawī, *يوسف و زليخا*, which can be read in two metres (the statement, given here, that 'Am'āk's poem was the first adaptation of the biblical story in Persian verse is, of course, wrong, see Ethé, *Firdausi's Yūsuf und Zalikhā*, in *Verhandlungen des VII internationalen Orientalisten-Congresses*, Semitische Section, pp. 25 and 33, Wien, 1888). According to 'Aufi, 'Am'āk belonged to the panegyrists of the Saljūq rulers, but in Nizāmī 'Arūdī's *چهار مقاله* it is stated that he was king of poets at the court of the Khākhān Khidr bin Ibrāhīm, the ruler of Turkistān and Transoxania (see No. 1425 above). The date of his death, which is not given here, was A. H. 543 or 544=A. D. 1148, 1149 (see also Butkhānā in *Bodleian Cat.*, col. 200, No. 41, and *Ātashkada*, ib. col. 287, No. 723), on fol. 512^b.

1475. Amīr-i-'amid Kamāl-aldīn Jamāl-alkuttāb, an intimate friend of Sulṭān Sanjar, on fol. 515^b.

1476. Ma'nawī, one of the old poets (see Ethé, *Rūdagi's Vorläufer*, etc., No. 10), on fol. 515^b.

1477. Alajall Sa'd-aldīn Sharaf-alḥukamā Kāfi-almajā (النجاف) here both in text and index; the following copy reads Bukhārī, (بخارى), a poet of the Khwārizmshāhs, on fol. 515^b.

1478. Sa'd-aldīn As'ad, another poet, on fol. 516^a.

1479. Ḥakīm Samanī (so here سمنی, in the following copy Shamani شمنى) alarāj, engaged in many poetical contests; he wrote a satirical ḳiṭ'ah against Sirāj-aldīn 'Ārif, on fol. 516^a.

1480. Bahā'i Bukhārī, of whom one rubā'i is quoted here, on fol. 516^a.

1481. Jauhārī (called in the *Ātashkada*, *Bodleian Cat.*, col. 286, No. 717, and in Beale's *Oriental Biogr. Dict.*, p. 136^a, Jauhārī Zargar, the goldsmith), originally of Bukhārā and contemporary with Athīr-aldīn Akhsikātī (see No. 1528 below); he grew up, however, in 'Irāq and composed at the request of Sulaimānshāh, the son of Sulṭān Muḥammad, the son of Sulṭān Malikshāh (of the Saljūks of 'Irāq, who ascended the throne in A. H. 547=A. D. 1152), an epic poem styled *حكايت امير احمد و مهستی*; after the death of Sulṭān Muḥammad (the successor of Malikshāh) in A. H. 555 (A. D. 1160) Sulaimānshāh ascended the throne, but only reigned a little over six months; being very much addicted to pleasure and wine he renounced the crown and handed it over to Arslānshāh bin Tughral bin Muḥammad bin Malikshāh (who reigned A. H. 556-571=A. D. 1161-1176); some of Jauhārī's lyrical poems are quoted here, on fol. 516^b.

1482. Sa'd-aldīn Maṣ'ūd Daulatyār, a poet, of whom one rubā'i is quoted, on fol. 517^a.

1483. Raunāqī, a poet (who flourished under the last Sāmānides and the first Ghaznawides, comp. Ethé, *Rūdagi's Vorläufer*, etc., No. 17), on fol. 517^a.

1484. Majd-aldīn Fahmī, a poet, on fol. 517^a.

1485. Shākiri, one of the older poets; Hindūshāh in his *فرهنگ* (i.e. *الصحاح العجمية* or *صحاح عجم*, see W. Pertsch, *Berlin Cat.*, p. 204 sq., and Rieu ii. p. 515^a) quotes a few of his verses, on fol. 517^a.

1486. Khwājah 'Abd-alkhālīk Ghujdawānī, son of 'Abd-aljamīl (see *Safinat-alauliyā*, No. 76); his father had come from Rūm to Ghujdawān (near Bukhārā); when Khwājah Yūsuf Hamadānī (see No. 1016 above) came to Bukhārā, 'Abd-alkhālīk enjoyed his tuition. He had four Khalīfas or spiritual successors, viz. Khwājah Aḥmad Ṣadiḳ, Khwājah Anliyāi Kalān, Khwājah Sulaimān Karminī, and Khwājah 'Ārif Riwgari (Riwwar is six farsangs from Bukhārā, see *Safinat-alauliyā*, No. 77, where 'Ārif is called a pupil of 'Abd-alkhālīk instead of merely his fourth Khalīfab). Khwājah 'Ārif Riwgari, whose disciple Khwājah Bahā-aldīn Naḳshband (*Safinat-alauliyā*, No. 82) is here said to have been, had likewise four Khalīfas, one of whom was Khwājah Maḥmūd (*Safinat-alauliyā*, No. 78). Among the four Khalīfas of Khwājah Maḥmūd one is again mentioned, viz. Khwājah 'Alī Rāmīnī (راميني), so both here and in the following copy; *Safinat-alauliyā*, No. 79, reads Rāmīnī), with the epithet

of 'Azizân, who lived 130 years and was buried in Khwârizm, on fol. 517^a.

1487. Khwâjah Muḥammad Bâbâ-i-Samâsi (so correctly in the following copy, comp. Safinat-alauliyâ, No. 80; here he is wrongly called, both in text and index, Bâbâ Humâ'i), the Khalifah of 'Azizân, on fol. 518^a.

1488. Sayyid Amîr Kulâl, the Khalifah of the preceding Khwâjah (Safinat-alauliyâ, No. 81) and spiritual guide of Bahâ-aldin Naqshband; he had been twenty years under Bâbâ-i-Samâsi's tuition, on fol. 518^a.

1489. Khwâjah Bahâ-aldin Naqshband, died A.H. 791 (A.D. 1389); he wrote rubâ'is occasionally, on fol. 518^a.

1490. Khwâjah 'Alâ-aldin 'Attâr, one of Khwâjah Bahâ-aldin's companions (Safinat-alauliyâ, No. 85), on fol. 518^b.

1491. Khwâjah Ḥasan 'Attâr, son of the preceding 'Alâ-aldin, on fol. 518^b.

1492. Khwâjah Muḥammad Pârsâ (Safinat-alauliyâ, No. 83), another of Bahâ-aldin's companions and author of فصل الخطاب (see Rieu ii. pp. 863 and 864, and W. Pertsch, Berlin Cat., p. 294), on fol. 518^b.

1493. Khwâjah Abûnaṣr Pârsâ, son of the preceding Khwâjah (Safinat-alauliyâ, No. 84), on fol. 518^b.

1494. Sayyid Burhân-aldin Khâwandshâh, who traced his pedigree back to Zaid, the son of the fourth Imâm Zain-al'âbidin (Safinat-alauliyâ, No. 8); after his father's death he went first to Balkh and then to Harât, where he enjoyed the tuition of many great Shaikhs, especially of Shaikh Bahâ-aldin 'Umar; after the latter's death he returned to Balkh, where he died A.H. 871 (A.D. 1466, 1467), and was buried opposite the tomb of Ahmad bin Khidrawaih (see No. 555 above). He left three sons: (a) Amirkhwând Muḥammad (usually called Mirkhwând or Mirkhond), the author of the روضة الصفا (see Nos. 24-75 in this Cat.), who died A.H. 903 (A.D. 1498); (b) Sayyid Nizâm-aldin, the prime-minister of Badî-alzamân Mirzâ (the son of Sulṭân Ḥusain Mirzâ, see No. 832 above); (c) Sayyid Nîmat-allâh, on fol. 518^b.

1495. Khwândamir, the maternal grandson of Mirkhwând (so distinctly stated here twice, ll. 4 and 5 and l. 12, comp. Rieu i. p. 96^b) and author of the حبيب السیر (Nos. 79-100 in this Cat.), which he dedicated to Khwâjah Habib-allâh Sâwaji (comp. Rieu i. p. 98). He lived in Harât from the time of Sulṭân Ḥusain Mirzâ to the governorship of Dûrmishkhân, went then to India, where he spent some years in Humâyûn's service, and ended his life in Gujarât (A.H. 941=A.D. 1534, 1535), on fol. 519^a.

1496. Nâsir Bukhârî, author of a diwân (died A.H. 772=A.D. 1370, 1371, see Bodleian Cat., No. 801), on fol. 519^a.

1497. Khwâjah 'Ismat, son of Khwâjah Mas'ûd, who traced his origin back to Ja'far, the son of 'Ali bin Abi Tâlib; he was a favourite of prince Khalil Sulṭân (Mirânshâh's son, who died A.H. 814=A.D. 1411); when the intrigues of jealous courtiers separated him from his patron, he wrote a famous ghazal at the time of parting, a few verses of which, besides other lyrical poetry, are quoted here (he died A.H. 829=A.D. 1426,

or according to a chronogram in the Makhzan-algharâ'ib, A.H. 840=1436, 1437, see Bodleian Cat., No. 861, and col. 351, No. 1545), on fol. 519^b.

1498. Maulânâ Barandâk, a poet and favourite of Mirzâ Baikarâ (slain A.H. 819=A.D. 1416), Sulṭân Ḥusain Mirzâ's grandfather (not brother, as he is strangely called here, he being the son of 'Umar Shaikh Mirzâ, and the grandson of Timûr, see Âtashkada in Bodleian Cat., col. 286, No. 715), on fol. 520^a.

1499. Maulânâ Khayâlî, a poet (who died in Ulughbeg's reign, A.H. 850-853=A.D. 1446-1449, see Bodleian Cat., No. 871), on fol. 520^b.

1500. Maulânâ Saifi (i.e. Saifi 'Arûdî, who died A.H. 909=A.D. 1503, 1504, see Bodleian Cat., No. 984), went to Harât for study and obtained the favour of Mir 'Alî-shîr; after his return he became tutor of Mirzâ Baisunghar bin Mirzâ Sulṭân Mahmûd bin Sulṭân Abû Sa'id (who ruled over Samarḳand A.H. 900-905=A.D. 1495-1500), after whose assassination by Khusrâushâh he settled in Bukhârâ, where he died a few years after, on fol. 520^b.

1501. Wâsilî, wrote some verses, on fol. 520^b.

1502. Khwâjah Ḥâshimî, a descendant of Khwâjah 'Ismat (No. 1497) and grandson of Khwâjah Muḥammad Pârsâ (No. 1492), a poet in the time of 'Ubaid-allâh-khân Uzbek (A.H. 939-946=A.D. 1532-1539); he is not to be confounded with Shâh Jahângir Ḥâshimî, the author of the مظهر الآثار (see No. 291 above), as has been done in the Âtashkada (Bodleian Cat., col. 287, No. 726, where Ḥâshimî of Bukhârâ is stated to have written the مظهر الانوار, which is clearly a mistake for مظهر الآثار, comp. ib., col. 271, No. 257), on fol. 520^b.

1503. Niyâzi, a poet who went first to Harât, where he got acquainted with the clever musician Shâh Muḥammad Surnâ'i (سرنائی); he repaired afterwards to Balkh, which he had to leave on account of a satire on the inhabitants of that town who threatened to murder him, and began now a wandering and restless life, going to Kûlâb (the capital of Khatlân, see col. 420 above), where he fell in love with Mir Ḥaidar 'Ali bin Sulṭân Uwais, thence to Badakhshân, Kâbul, Qandahâr, where he failed to obtain the favour of Muḥammad Bairamkhân Khân-khânân (see No. 409 above), and Sind. There again he was unable to get an admission to Mirzâ Shâh Ḥusain's court, and lived for some time in dire want, till after Shâh Ḥusain's death his son, Mirzâ Bâkî, gave him some assistance. His desire to approach Sulṭân Akbar, however, remained unfulfilled; and when at last, through the intercession of Shâh Khwâjah, the son of Dûst Khâwand, a summons to appear in the imperial court was sent to Niyâzi, the poet had already breathed his last, on fol. 520^b.

1504. Raunaqî, was first attached to Mirzâ Kâmrân (No. 405 above), and afterwards in the service of Mirzâ Ibrâhim bin Mirzâ Sulaimân (No. 583 above) in Badakhshân, where he died A.H. 964 (A.D. 1557); some verses of a qaṣidah of his, in honour of Maulânâ Muḥammad Zâhid, are quoted here, on fol. 521^b.

1505. Kathîrî, of whom one rubâ'î is quoted here, on fol. 521^b.

1506. Darwish Maḳṣûd Tîrgar (the arrow-maker), a poet, on fol. 521^b.

1507. Maulânâ 'Abdî Kārâkûlî, wrote some rubâ'is, on fol. 521^b.

1508. Rahmî (as in the index of this and the text of the following copy; the present text reads Rahîmî), wrote some poetry too, on fol. 522^a.

Farghâna, on fol. 522^a:

1509. Shaikh Muḥammad Sāḥirî, one of the Abdâls, on fol. 522^a.

1510. Shaikh Aḥmad Juwālgar (the bag-maker), a friend of the preceding Shaikh, details of whose life are given in the نفحات الانس, on fol. 522^a.

1511. Bâb-i-Farghânî, a great Shaikh, contemporary with the author of the كشف المحجوب (i.e. Abû-alḥasan 'Alî bin 'Uthmân bin Abî 'Alî aljullâbî alhujwîrî, who died after A.H. 465=A.D. 1073, see Bodleian Cat., No. 1245), who once visited him, on fol. 522^a.

1512. Shaikh Sa'd-aldin (Muḥammad bin Aḥmad, see H. Kalfa vi. p. 158), author of المناجح العباد إلى المعاد, on fol. 522^b.

1513. 'Abdallâh bin Muḥammad al-'Ubaidî (or, as H. Kalfa iv. p. 169 calls him, Burhân-aldin 'Ubaid-allâh bin Muḥammad 'Ubaidalî Sharîf Farghânî, commonly called 'Ubrî, who died A.H. 743=A.D. 1343, 1344), a Ḥanafite and Shâfi'ite lawyer, author of a شرح طوابع (a commentary on Nâsir-aldin 'Abd-allâh bin 'Umar Baidâwî's مطالع الانظار, see Loth, Arabic MSS., p. 110^b), a شرح المصباح and a منهاج الوصول إلى علم الأصول (i.e. شرح المنهاج by Baidâwî, see H. Kalfa vi. p. 217), on fol. 522^b.

Andijân (in the middle of Farghâna), on fol. 522^b:

1514. Sayyid Shams-aldin Muḥammad, with the epithet, Mir Sayyid Sarbarahna (the bare-headed), came in Sulṭân Ḥusain Mirzâ's reign to Harât and occupied there for twenty years the post of a superintendent of the tomb or shrine of Shaikh Luḡmân Paranda. Finally he was removed from that office in consequence of a charge of lavish expenditure brought against him. But through a clever ḡasidah addressed to Mir 'Alîshir he obtained again the post of wazîr, which he held for some time till he retired from the world, on fol. 522^b.

1515. Amîr Nizâm-aldin Kalân Khwâjah, wrote some poetry, on fol. 522^b.

1516. Sîpâhî, grandson of Khwâjah Kalân (or Kalân-beg, as he is called here), a poet who died very young, on fol. 523^a.

1517. Safâ'î, a clever man, who also wrote verses occasionally, on fol. 523^a.

1518. Hîjri, an expert in the art of prosody and rhyme, and occasional poet, on fol. 523^a.

1519. Kâdî 'Abd-alsamî (عبد السميع), a pupil of Maulânâ Aḥmad Jand, and a descendant of the author of the هداية (probably the work of that title on Ḥanafite law, by Burhân-aldin Abû-alḥasan 'Alî bin Abûbâkr bin 'Abd-aljalîl Marghinânî, whose death is commonly fixed in A.H. 593=A.D. 1197, see No. 1437 above and comp. H. Kalfa vi. p. 479, No. 14366; G. Flügel iii. p. 202; Loth, Arabic MSS., p. 54; W. Pertsch, Berlin Cat., p. 247; edited Calcutta, A.H. 1234, translated into English by C. Hamilton, London, 1790, second edition by S. G. Grady, London, 1870); he was,

at the time when this work was written, in India by order of the Kâdî-alkudât, on fol. 523^a.

Ūsh (south-east of Andijân), on fol. 523^a:

1520. Khwâjah Kutb-aldin Bakhtyâr (see Safinat-alauliyâ, No. 112; Maṭlûb-altâlibin, 15th maṭlah, No. 2, and Sawâfî-alanwâr, No. 16), the spiritual successor of Khwâjah Mu'in-aldin Sijzi (No. 301 above), died A.H. 633 (A.D. 1235), on fol. 523^a.

1521. Bahâ-aldin, lived most of his time in India and was on intimate relations with Sulṭân Kutb-aldin Aibak (who reigned in Dihli A.H. 602-607=A.D. 1206-1210), on fol. 524^a.

Marghinân (seven farsangs to the west of Andijân), on fol. 524^a:

1522. Shâikh Zahir-aldin Abû-al'alâ, born A.H. 511 (A.D. 1117, 1118), died A.H. 573 (A.D. 1177, 1178), author of a هداية on Ḥanafite law, than which, as here is stated, no clearer work ever was written (we suppose this هداية is identical with the one mentioned in No. 1519, and both author's name and date of his death corrupted through some mistake on the part of the compiler of the Haft Iklim), on fol. 524^a.

1523. Malik-alkalâm Bahâ-aldin, a poet concerning whose lifetime nothing has been ascertained; a long ḡasidah of his is quoted here, on fol. 524^a.

Işfara or *Işfarang*, the mountainous district nine farsangs to the south-west of Marghinân, on fol. 525^a:

1524. Malik-alkalâm Saif-aldin, a poet who went in early youth to Khwârizm and spent some time in the service of the Khwârizmshâh Îl Arslân (A.H. 551-567=A.D. 1156-1172); a famous ḡasidah which he recited in the majlis of that prince, in imitation of one of Khâkânî's by mere change of rhyme, is given here, in an abridged form, together with other specimens of his great lyrical power, on fol. 525^a.

Khujand (five farsangs to the west of Andijân), on fol. 526^b:

1525. Shaikh Kamâl, the well-known poet (Safinat-alauliyâ, No. 354), who, according to Jâmi's Bahâristân, imitated, but at the same time surpassed, Khwâjah Hasan of Dihli (No. 392 above); after performing the pilgrimage to Makkah he settled in Tabriz, where he stayed all his life, except four years which he spent at Sarâi in Dasht-i-Kîpçâk, the capital of the Khân of Kîpçâk, Tughtamish, who had taken him with him after his attack upon Tabriz (A.H. 787=A.D. 1385, see Rieu ii. p. 632^b). After his return from Sarâi Kamâl Khujandi enjoyed in Tabriz the favour of Sulṭân Ḥusain bin Uwais (this statement must be corrected in so far as the favour of Sulṭân Ḥusain, who reigned A.H. 776-784=A.D. 1374-1382, was bestowed upon the poet before he went to Sarâi, whereas at the time of his return to Tabriz the ruler of that town was Mirânshâh bin Timûr, who likewise granted him his patronage, see Rieu, loc. cit.). He had a lively correspondence with Hâfîz of Shirâz, and died A.H. 803 (A.D. 1400, 1401), on fol. 527^a.

1526. 'Ajibî, a poet concerning whose lifetime nothing is known, on fol. 527^b.

1527. Shihâbî Ghazâlî, another poet, on fol. 528^a.

Akhsîkat (here wrongly spelt Akhtî اختی, and in the following copy Akhsi اخسى; another form is Akhsitak

or Ākhsitak, see W. Pertsch, Berlin Cat., p. 1225, footnote, the largest town of Farghāna, after Andijān, nine farsangs from the latter place), on fol. 528^a:

1528. Afḍal-almutaḥaddimin Athīr-al-dīn, the great poet, who, attracted by the fame of Khāḳānī, went to 'Irāk and attached himself in Hamadān to Sulṭān Arslān bin Tughrul (A. H. 556-571 = A. D. 1161-1176). He had many poetical contests with Khāḳānī, but retired at last from the world and settled down to a solitary life of pious meditation in Khalkāl (see above, col. 479); he died A. H. 608 = A. D. 1211, 1212 (see Bodleian Cat., No. 620), on fol. 528^a.

Shāsh (or *Čāč*, the modern Tāshkand, also called *Banākūt*), on fol. 530^b:

1529. Muḥammad bin 'Alī bin Isma'īl al-kaffāl (the locksmith), derwish, traditionist, poet, and Imām, who spread the Hanafite law in Transoxania; Shaikh Abū Ishāq Shīrāzī gives a detailed account of him in his *طبقات الفقهاء*; he was born A. H. 291 (A. D. 904), and died A. H. 330 (A. D. 941, 942), on fol. 530^b.

1530. Abūbākr Muḥammad bin Aḥmad bin Ḥusain bin 'Umar, known as al-Mustaẓhir, with the epithet of Fakhr-alislām, a Shāfi'ite lawyer, studied law first under 'Abdallāh Kāzarūnī and Abū Maṣṣūr Tūsi, and afterwards in Baghdād under Shaikh Abū Ishāq, and Abū Naṣr bin Šā' (صاع), with whom he read his (Abū Naṣr's) own work on jurisprudence, called *الشمائل*. After Abū Ishāq's death Abūbākr became the head of the Shāfi'ite lawyers, and wrote several works on Shāfi'ite law, for instance, *حليمة العلماء*, dedicated to the 'Abbāsīd Khalīf al-Mustaẓhir-billāh (A. H. 487-512 = A. D. 1094-1118), and therefore sometimes styled *مستظهرى*. He was afterwards appointed professor in the *مدرسة نظامية* in Baghdād, and died A. H. 507 (A. D. 1113, 1114), 78 years old, since he was born A. H. 429 (A. D. 1037, 1038), on fol. 530^b.

1531. Fakhr-al-dīn Banākūtī (i. e. Abū Sulaimān Dā'ūd), poet and historian, author of the *تاريخ بناكوتى*, which he dedicated to Sulṭān Abū Sa'īdkhān, A. H. 717 = A. D. 1317 (see No. 18 in this Cat.), on fol. 531^a.

1532. Badr Shāshī (or commonly Badr-i-Čāč), the panegyrist of Sulṭān Muḥammad bin Tughluḳ (A. H. 725-752 = A. D. 1325-1351, see *Maṭlūb-altālibīn*, 9th maṭlab, No. 7), comp. Bodleian Cat., No. 793, on fol. 531^a.

1533. Khwājah Nāṣir-al-dīn 'Ubaid-allāh (Safinat-alauliyā, No. 87), better known as Khwājah Ahrār, whose detailed biography is found in the *رشحات عين الحيات* (Nos. 633-635 in this Cat.), the greatest Shaikh of Turkistān and Transoxania, pupil of Maulānā Ya'qūb Čarkhi (No. 346 above) and Maulānā Nizām-al-dīn Khāmūsh (Safinat-alauliyā, No. 88); his death, which took place in Samarkand, is fixed here (contrary to all other statements, which give A. H. 895) in A. H. 896 (A. D. 1491), according to the following chronogram by Mir 'Alishir: *خلد برين*, on fol. 531^a.

1534. Kamāl Shaikh, contemporary with Khwājah Ahrār, on fol. 531^b.

1535. 'Abd-alghaffār, known as Maulānāzāda, wrote poetry occasionally, on fol. 531^b.

1536. Kāḏī Ghaḍanfar, wrote some poetry too, on fol. 531^b.

1537. Huznī, a pupil of Kāsim Kāhī (No. 1447 above), on fol. 531^b.

SIXTH IḲLĪM: *Turkistān*, on fol. 532^a; *Fārāb*, on fol. 533^a:

1538. Abū Naṣr Muḥammad bin Muḥammad al-turkī (i. e. Abū Naṣr Fārābī, or Alfarabius, the great philosopher, see Wüstenfeld, *Geschichte der arabischen Aertze und Naturforscher*, p. 53 sq., and Dieterici, *Alfārābīs Philosophische Abhandlungen*, Leiden, 1890, German translation, ib. 1892), spoke originally only Turki, but learnt the Arabic tongue in Baghdād, whither he had gone from his native country; he studied there under Abūbāshar bin Yūnus, with whom he read various works of Aristotle; he was a contemporary of prince Saif-aldaulāh, Mutanabbī's great friend and patron, who died A. H. 356 (A. D. 966, 967), on fol. 533^a.

1539. Isma'īl bin Hammād al-Jauharī, the author of the *المصاح في اللغة*, the famous Arabic dictionary, died A. H. 393 (A. D. 1002, 1003), comp. Flügel, *Grammatische Schulen*, p. 253 sq., on fol. 534^a.

1540. Ishāq bin Ibrāhīm, another Arabic scholar, on fol. 534^a.

Jand, on fol. 534^a:

1541. Bābā Kamāl, a pupil of Shaikh Najm-al-dīn Kubrā (see No. 1401 above), on fol. 534^a.

1542. Shaikh Mu'ayyad, a disciple of Šadr-al-dīn, on fol. 534^a.

Kāshghar, on fol. 534^b; *Yarkand*, on fol. 534^b; *Khotan*, on fol. 535^a. In this chapter (on ff. 535^b-540^a) a detailed account of the Amirs of Kāshghar is inserted, who were vassals of the Khāns of Jatah or Moghūlistān, from the time of Tughluḳtimūrkhān (A. H. 748-764 = A. D. 1347-1363), according to the *تاريخ رشيدى* (comp. on this work Rieu i. p. 164^b sq., and W. Erskine, *History of India under Baber and Humāyūn*, pp. 38-192, etc.), beginning with (1543) *Amir Tūluk*, to whom Tughluḳtimūrkhān entrusted the governorship of Kāshghar. Tūluk had four brothers, viz. Mir Būlājī (Erskine: Yūlājī), Shams-al-dīn, Kāmar-al-dīn, and Amir Shaikh Daulat. After Tūluk's death (1544) *Mir Būlājī* was raised to the governorship, and after him his son (1545) *Amir Khudāidād*. The latter's uncle, Kāmar-al-dīn, who had in vain requested Tughluḳtimūrkhān to appoint him governor instead of his little nephew, revenged himself after the Khān's death by killing the latter's children and usurping himself the Khānship. But one of Tughluḳtimūr's sons, who was still a baby, Khidr Khwājah, had, together with his mother, been rescued by Khudāidād and safely hidden in Badakhshān, and after Kāmar-al-dīn's death Khudāidād reinstated him in his father's Khānship. Amir Khudāidād made, at the end of his life, a pilgrimage to Makkah and Madinah, and died in the latter town. He was succeeded by his son (1546) *Amir Muḥammadshāh*, who lost Kāshghar and Khotan in consequence of the conquest of these countries by Timūr. But Muḥammadshāh's son (1547), *Mir Sayyid 'Alī*, kept an eye upon these provinces, and sought an opportunity to regain the governorship. After three invasions and successful battles against Hājī Muḥammad Shāyista and Pir Muḥammad Barlās, the successive governors appointed by Mirzā Ulughbeg, to whom

his father, Mirzâ Shâhrukh, had given Transoxania, Turkistân, and Farghâna, he at last made himself master of Kâshghar again, and ruled twenty-four years. His elder son (1548), *Sâtsiz Mirzâ* (in the following copy distinctly spelt *Sânsiz Mirzâ*), succeeded him, and reigned seven years. After his death in A. H. 869 (A. D. 1464, 1465) the younger brother (1549), *Muhammad Haidar Mirzâ*, assumed the government of Kâshghar, as the two sons of *Sâtsiz*, *Abâbakr Mirzâ* and *Umar Mirzâ*, were still too young for such a position, and reigned twenty-four years. *Abâbakr Mirzâ* (1550), when attaining manhood, subdued Yârkand and Khotan, and at last attacked his uncle *Muhammad Haidar Mirzâ* himself. A long war ensued between these two relatives, *Haidar Mirzâ* being supported by *Yûnuskhân*, the ruler of Moghûlistân, till finally, after many changes of fortune, *Haidar Mirzâ* and *Yûnuskhân* perished, and *Abâbakr Mirzâ* became sole master of the country. He was in his turn overthrown by (1551) *Sultân Abû Sa'îdkhân*, the grandson of the before-mentioned *Yûnuskhân* and brother of *Manşûrkhân* (who, after his father *Ahmadkhân*, *Yûnuskhân*'s son, had acceded to the throne of Moghûlistân). *Abû Sa'îdkhân*, after many vicissitudes, succeeded, in Rajab, A. H. 920 (A. D. 1514, August, September), in conquering Yârkand, the capital of Kâshghar; he died A. H. 939 (A. D. 1532, 1533), and his son (1552), *Abd-alrashîdkhân*, seized the reins of government (the date, given here for his accession, viz. 950, must be a mistake for 940, as he succeeded his father immediately). He was twenty-five years old when he became sovereign ruler, and his reign lasted nearly thirty-three years (till A. H. 971 = A. D. 1564). He was a clever writer in prose and verse, and left thirteen sons, viz.: (a) *Abd-allatîfkhân*, who was killed; (b) *Abd-alkarimkhân*, who succeeded his father, and was still ruler of Kâshghar when this work was written; he was a great expert in archery and music; (c) *Abd-alrahîm Sultân*, who was killed; (d) *Abd-al-'azîz*, who died sixteen years old; (e) *Adham Sultân*, known as *Sîfî Sultân*, who was sixteen years deputy-ruler of Kâshghar during his father's reign and then died; (f) *Muhammad Sultân*; (g) *Muhammad Bâkî*; (h) *Kuraish Sultân*, who, being offended by his brother *Abd-alkarimkhân*, went to India and entered the service of Akbar; after some years he died there, and left five sons, who were all alive at the time when this work was written; (i) *Abû Sa'îd Sultân*; (k) *Abdallâh Sultân*, who likewise went to India, and left two sons behind him at his death; (l) *Ulâs Sultân*; (m) *Arîf Sultân*; and (n) *Abd-alrahîm Sultân*. Among the learned men of Kâshghar are mentioned here:

1553. *Jamâl-almillâh wa-al-dîn Sâ'id bin Muhammad*, known as *Maulânâ Jamâl-al-dîn Turkistânî*, on fol. 540^b.

1554. *Taghârbeh bin Muhammad bin Sulaimân*, was first a merchant, but rose soon to the dignity of a wazir in one of the towns of Turkistân; afterwards he became wazir of *Sultân Sanjar*, and was greatly praised by the poets of that time, for instance, by *Amir Mu'izzi* (No. 747 above), on fol. 540^b.

1555. *Maulânâ Sa'd-al-dîn* (*Safinat-alauliya*, No. 89), was first a pupil of *Maulânâ Nizâm-al-dîn Khâmush* and afterwards, at the latter's request, took *Shaikh Zain-al-dîn Khwâfi* (No. 658 above) as his spiritual guide. On his pilgrimage to Makkah he enjoyed the companionship of *Shâh Kâsim-i-Anwâr* (No. 1314 above), *Abû Yazid Pûrânî* (see *Safinat-alauliya*, No. 359), *Zain-al-dîn Khwâfi*, and *Shaikh Bahâ-al-dîn 'Umar*, on fol. 540^b.

1556. *Maulânâ 'Alâ-al-dîn*, on fol. 541^a.

1557. *Mirzâ Haidar*, the grandson of *Muhammad Haidar Mirzâ* and author of the *تاریخ رشیدی* (see above under Kâshghar), who, by order of *Sultân Abû Sa'îd-khân* (see No. 1551 above), carried out a victorious invasion of Kashmir (A. H. 938-939 = A. D. 1531, 1532), and afterwards, when returning from India, went a second time to Kashmir and there set himself up for seven years as independent ruler. He was killed there A. H. 958 (A. D. 1551), on fol. 541^a.

1558. *Amîr Ahmad Hâji*, was for a few years governor of Harât under *Sultân Husain Mirzâ*, and also for some time exercised power in Samarqand; he wrote poetry occasionally, on fol. 541^a.

Tarâz, on fol. 541^b; *Çigil* (چگل), on fol. 541^b; *Khallukh*, on fol. 541^b; *Tâtâr*, on fol. 541^b (the *Tâtars* are stated here to trace their origin back to *Yâfeth Oghlân*, i. e. *Türk bin Yâfeth*, who, after a life of 240 years, left the kingdom to *Alanjakhân*, after whom followed *Datibâkûi*, and then *Kûk*. The latter had two sons, *Tâtâr* and *Moghûl*, between whom the realm was divided; *Tâtâr*'s successors were *Baghûkhân*, *Maliḥakhân* (so in the following copy, the present has *سخان*), *İlîkhân*, *Atsizkhân*, *Urdûkhân*, *Aidukhân*, under whom the *Tâtars* and *Moghuls*, who had hitherto lived in friendly intercourse, fell out with one another, and *Sûtij* or *Sûniykhân*); *Râs* (Russia), on fol. 542^a; *Bughrâj*, on fol. 543^a; *Kimâk* (or *Kaimâk*, also called *Kimâs* and *Kimiya*s, in *Kipçâk*), on fol. 543^a; *Khazar*, on fol. 543^a; *Isfijâb* (or *Isfanjâb*, as it seems to be spelt here, in Turkistân), on fol. 543^b; *Kusantaniyyah* (Constantinople), on fol. 543^b.

On ff. 544^a-547^b, a short account of the 'Uthmânî Sultâns from *Ertojhrul*, the father of 'Uthmân I (who died, 90 years old, A. H. 687 = A. D. 1288), to *Sultân Muhammad III bin Murâd III* (who ascended the throne in A. H. 1003 = A. D. 1595, a proof that some parts of the *Haft İklim* were written after A. H. 1002, the usual date of its completion). *Rûmiyah* (Rome), left out here in consequence of a small lacuna after fol. 547^b; *Shlashwîn* or *Shlashwîk* (شلشوق, شلشون, or even شلشون, Schleswig, comp. *Qazwini* ed. *Wüstenfeld* ii. p. ۴۰۴, and G. Jacob, *Ein arabischer Berichterstatter* etc., Berlin, 1890, p. 12), on fol. 548^a; *Kirishna* or *Kirishna* (کرشنه or قرشنه), on French or Frankish territory, از بلاد فرنج, where the faces of the people are half white and half black, perhaps the *Grisons*?, on fol. 548^a; *Zirigarân* and *Tirsarân* (زره گران و تیرسران), two districts near the Caspian gates, peopled by tall armour-makers, see *Qazwini* ed. *Wüstenfeld* ii. p. ۴۹۹ sq.). on fol. 548^a.

SEVENTH İKLİM: *Bulghâr*, on fol. 548^b:

1559. *Khwâjah Ahmad*, who lived in Ghazna, and to whom *Sanâ'i* dedicated his *غریب نامه* (a mathnawî of *Sanâ'i* not known otherwise, unless it is identical with the third mathnawî in No. 3346 of the India Office Collection, which bears no title there, see further below

in this Cat. under 'Sanâ'i' in the poetical part), on fol. 549^a.

Saklâb, on fol. 549^a:

1560. Yâjûj and Mâjûj (Gog and Magog), on fol. 549^a.

Bâtiq (a town in Rûm), on fol. 549^a; *Bâtin-alrûm* (where a great number of Christians dwell), on fol. 549^b; *Jâbulkâ* (at the furthest end of Maghrib), on fol. 549^b.

No. 49, ff. 550, ll. 21; Nasta'lik; illuminated frontispiece on fol. 19^b; size, 9 in. by 5½ in.

725

Another splendid copy of the Haft Iqlim.

This splendid copy is without an index. Beginning the same as in the preceding copy. Iqlim I, on fol. 3^a; II, on fol. 14^a; III, on fol. 42^b; IV, on fol. 224^b; V, on fol. 554^a; VI, on fol. 638^a; VII, on fol. 658^b. Fol. 474 must be inserted between ff. 448 and 449.

Dated, by Shaikh Muhammad Islâm of Ahmadâbâd, the 21st of Rabî' al-thâni, A. H. 1089 (A. D. 1678, June 12). This copy was purchased from the executors of the Marquis of Hastings.

No. 3143, ff. 662, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece; many marginal additions; splendid binding in green and gold; size, 10½ in. by 5¾ in.

726

An incomplete copy of the same.

This copy opens abruptly in the third Iqlim with the words: *وَاو نخدمت خواجه حسن رفته*, corresponding to fol. 60^b, l. 5, in the preceding copy. Iqlim IV, on fol. 131^a; V, on fol. 408^b; VI, on fol. 480^a; VII, on fol. 498^b.

Dated A. H. 1093 (A. D. 1682) by 'Abd-alrahmân bin Muhammad Tâhir bin Khwâjah Ahmad. There are 48 leaves missing in the beginning.

No. 1653, ff. 501, ll. 25; Nasta'lik; size, 12 in. by 7 in.

727

Intikhâb-i-Haft Iqlim (انتخاب هفت اقلیم).

An abridgment of the Haft Iqlim, made by Faïd-allâh Anṣârî Jaunpûrî, with the takhalluṣ Himmat (see fol. 4^b, l. 1), and dedicated to Wajih-al-din 'Alikhân Bahâdur, who is called the master of the sword and pen (صاحب السيف والقلم), see fol. 4^a, l. 1 sq. A date of this compilation, which simply gives the geographical accounts of the Haft Iqlim in a condensed form, omitting all the biographical details, is not found.

Beginning: *ستایش و آفرین آفریننده را که معموری هفت اقلیم الـ*

Iqlim I, on fol. 5^b; II, on fol. 11^b; III, on fol. 22^a; IV, on fol. 78^a; V, on fol. 102^a; VI, on fol. 113^b; VII, on fol. 127^b.

No date. This rather modern copy belonged formerly to Mr. Richard Johnson.

No. 1366, ff. 132, ll. 13; Shikasta; worm-eaten; size, 8½ in. by 4¾ in.

728

Historical and geographical extracts.

Contents:

1. A few extracts from a *تاریخ میر ابراهیم الحسینی* (not met with hitherto), on ff. 8^a-15^b, 22 and 23, consisting of short accounts of the emperors Akbar, Jahângir, Shâhjahân, etc.

2. Extracts from the Haft Iqlim, beginning with a *ذكر هفت اقلیم* (a general account of the seven climates, somewhat like the preceding *انتخاب*), on ff. 99^a-151^b, and concluding with a *مجمعی سلاطین دهلی که در هفت اقلیم آورده بتحریری آرد* (the general account of the Muhammadan rulers of Dihli, which is found on fol. 153^a, first line sq. in No. 724, col. 406 above), on ff. 153^a-176^b.

3. Another extract from the *تاریخ میر ابراهیم*, containing a *تعریف امصار* (description of cities), and beginning with Akbarâbâd, ff. 177^a-190^b.

An index of these miscellanies is found on ff. 2^b-7^a.

No. 611, ff. 2^b-15, 22, 23, 99-190, ll. 21; careless Nasta'lik; size, 8½ in. by 4½ in.

729

Bahjat-al'âlam (بهجة العالم).

A modern work on general geography, by Ḥakim Mahâratkhân of Isfahân, styled *بهجة العالم* (see fol. 2^a, l. 2 and colophon). It is the *first volume* (مجلد اول) of a larger work; a second volume, entitled *روضة الافراح*, and comprising Persian translations of several Arabic works, for instance, *تحفة الالباب*, *جريدة العجائب*, and others, is promised in the preface of this book. The author lived at the time of the emperor Bahâdurshâh, whose death in A. H. 1124 (A. D. 1712) appears as a recent event, and must have compiled this volume about A. H. 1130 (A. D. 1718), comp. the short extract from it described in Rieu iii. p. 992. The present MS. contains:

1. A general part, dealing with the *seven climates*, in an arrangement similar to the Haft Iqlim, but without any biographical notices. Iqlim I, on fol. 2^b; II, on fol. 7^a; III, on fol. 16^b; IV, on fol. 51^b; V, on fol. 87^b; VI, on fol. 93^b; VII, on fol. 102^a.

2. A special part, dealing with particular points of geographical interest in detail. The chief subdivisions of this part are:

(a) *ذكر بعضی از بلاد متفرقة*, on fol. 104^b, beginning with a description of the countries of Rûm (ممالك روم), taken from the *Hasht Bihisht* (No. 571 above); followed by an account of India, according to the *fourth* volume of the Akbarnâma (see fol. 121^a, first line), i. e. the *آتین اکبری*, which is usually called the *third book* (see Nos. 264-270 above), but which, on account of the usual division of the first book into two separate parts, may very well be called the fourth; miscellaneous notes on various towns and provinces (see fol. 126^b), extracted from a work styled *انیس العارفين*, etc.

(b) *ذكر بعضی از عجائب جزائر*, on fol. 144^b, taken

chiefly from Kāzwini's *المخلوقات عجائب* (Nos. 712-714 above).

(c) *ذكر بعضی از عجائب جبال یعنی کوهها*, on fol. 151^b.

(d) *ذكر بعضی از عجائب انهار*, on fol. 156^a.

(e) *ذكر بلاد مغرب زمین*, on fol. 159^a, last line.

Beginning: *الحمد لله وبعد چون دریافت غرائب مبرعات و عجائب مصبوعات حکیم قدیر الخ*.

Dated the 17th of Rajah, A.H. 1211 (A.D. 1797, Jan. 16). Bibliotheca Leydeniana.

No. 2409, ff. 171, ll. 19; distinct Nasta'lik; size, 13 $\frac{5}{8}$ in. by 8 $\frac{3}{8}$ in.

730

Ḥadīkat-alakālim (حديقة الاقاليم).

A large modern geographical encyclopaedia, with many historical and literary records, following in the main the system of the *Haft Iklim*, but considerably richer in detail with regard to India in general and to the more modern periods of Indian history in particular, compiled by Kādi Murtaḍā Ḥusain, known as Allāhyār 'Uthmānī Balgrāmī, who was born A.H. 1132 (A.D. 1720), entered A.H. 1142 (A.D. 1729, 1730), in his tenth year, the service of Mubārīz-almulk, the Šubadār of Gujarāt, and was till A.H. 1187 (A.D. 1773, 1774) in the train of many other distinguished Indian Amirs, who are enumerated in detail in Rieu iii. pp. 992-994. In A.H. 1190 (A.D. 1776) he became munshi of Capt. Jonathan Scott, and at his request began to compile the present work, on the basis of the most renowned books, written on geography and history. The conclusion of the work was written by him A.H. 1202 (A.D. 1787, 1788). A detailed account of its contents is given in the Bodleian Cat., No. 422; comp. also W. Pertsch, Berlin Cat., pp. 414-417; Elliot, History of India, viii. pp. 180-183. Lithographed in Lucknow, 1879 and 1881.

Beginning, on fol. 1^b: *حمد بسم الله مر خدای عز وجل*.
را که لسان عالمیان الخ.

Iklim I, on fol. 4^a; *II*, on fol. 24^b; *III*, on fol. 133^b; *IV*, on fol. 428^b; *V*, on fol. 492^b; *VI*, on fol. 507^a; *VII*, on fol. 549^a. *Khātimah* (حوال دنیا نو), on fol. 558^a.

No date.

No. 2643, ff. 581, ll. 22; careless Nasta'lik; size, 15 $\frac{1}{4}$ in. by 9 $\frac{1}{8}$ in.

731

Alḥwāl-i-'Imārāt-i-Mustakirr-alkhilāfah (احوال عمارات المستقر الخلافة).

A topographical and historical account of the principal public buildings, mausoleums, mosques, and gardens of Akbarābād, i.e. Āgra, especially those built by Akbar and Shāhjahān, compiled, from various sources, by a pupil of the Āgra Government College, Sil Cand (سیلچند), see fol. 6^b, l. 4, and colophon, at the request of Mr. James Stephen Lushington (مستر جمس اسفین), comp. ff. 5^a, l. 2, and 6^a, ll. 7 and 8; and Rieu iii. p. 1031. This gentleman, who was acting collector and magistrate in Āgra, 1825 and 1826, had

issued an appeal to the Government College, to supply him with such topographical accounts, and he received besides the present work a smaller treatise on the same subject, by Mānik Cand, headed *شهر اکبرآباد*, see Rieu iii. p. 958.

Beginning: *سمحان الله ذرة بيتاب را بحضور خورشيد دستگاه عجز طرازی است الخ*.

On fol. 4^a a eulogium of the Governor-General of India.

Among the numerous chapters we mention as the most interesting ones:

Fortress of Āgra, with a table of inscriptions, on fol. 24^a.

Mōtī Masjid, with illustration, on fol. 30^b.

Tāj Maḥall, with illustration, on fol. 51^b sq.

Letters and firmāns of Shāhjahān, 'Ālamgir, Dārā Shukūh, etc., on fol. 59^b sq.

Mausoleum of 'Itimād-aulah, with illustration, on fol. 104^a.

Account of Nūr Jahān Begam, on fol. 120^a.

Akbar's mausoleum at Sikandra, with illustration, on fol. 193^b.

Mosque at Fathpūr, with illustration, on fol. 210^b, last line sq.

This *Kitāb-i-'Imārāt* (کتاب عمارت), as it is styled in the colophon (another title given to it is *حالات اکبرآباد*, see Rieu, loc. cit.), was transcribed from the original copy of Sil Cand, who was a student at the Madrasah of Āgra, by *وسشن ضلع*, for Mr. James Davidson (مستر جمس دیودسن); no date. The copy was purchased of Madden & Co., 1st of August, 1843. Special works on the topography of the Tāj Maḥall are noticed in Rieu i. p. 430 and iii. p. 958^b; Mehren, Cat., p. 47, and W. Pertsch, Berlin Cat., p. 520.

No. 2450, ff. 218, ll. 17; Nasta'lik; five excellent full-page illustrations and a table of inscriptions; size, 9 $\frac{1}{4}$ in. by 6 in.

732

Masāfat-i-Shahrhāi Hindūstān (مسافت شهرهای هندوستان).

Tables showing the distance of the different provinces, districts, and towns of India from one another, according to the statistic survey under the Moghul emperors, especially under Shāhjahān (see fol. 4^b sq.). It begins with a short index of the provinces of Irān. The principal portion of this little book, dealing with India proper, begins on fol. 3^b.

This copy was made for Mr. Richard Johnson by Muhammad Bakhsh, A.H. 1194 (A.D. 1780), at Lucknow.

No. 1718, ff. 28; Shikasta; size, 9 in. by 5 $\frac{1}{4}$ in.

X. ROMANCES AND TALES.

733

Tarjumat-alfaraj ba'd-alshiddah (ترجمة الفرج بعد الشدة).

A large collection of stories, relating cases of wonderful deliverance from danger, translated by Ḥusain bin As'ad bin alḥusain aldiḥistānī (see fol. 5^a) from the

Arabic work *الفرج بعد الشدة و الضيقة*, which is here (on fol. 5^b) and in all the other copies wrongly ascribed to Abū-alḥasan 'Alī bin Muḥammad almadā'īnī (who died in Baghdād, A. H. 224 or 225 = A. D. 839 or 840). The real author of the Arabic original, often mentioned in this translation, is Abū 'Alī al-Muḥassin, called Kāḍī al-Tanūkhī, who died A. H. 384 (A. D. 994), comp. Rieu ii. p. 752^a; W. Pertsch, Berlin Cat., p. 982; J. Aumer, p. 56; Cat. des MSS. et Xylographes, p. 408; G. Flügel iii. p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883. The present translation was made at the request of 'Izz-al-dīn Tāhīr bin Zangī, probably about the middle or in the second half of the sixth century of the Hijrah, at any rate before 'Aufī, who quotes this work in his *جوامع الحکایات* (see No. 600 sq. in this Cat.). A corroboration of Abū 'Alī al-Muḥassin's authorship of the original is found in the list of authorities, given in the preface of the *المجالس*, where it is styled *كتاب فرج بعد الشدة ابو محسن*, see W. Pertsch, Berlin Cat., p. 979.

Beginning: *حمد و ثناء قیومی که عجز عقول ذریات آدم از ادراک الخ*. Index, on ff. 6^a-18^b; the thirteen bâbs into which the work is commonly divided are found here: Bâb I, on fol. 19^a; II, on fol. 31^b; III, on fol. 47^a; IV, on fol. 76^b; V, on fol. 101^a; VI, on fol. 154^b; VII, on fol. 185^a; VIII, on fol. 293^a; IX, on fol. 322^a; X, on fol. 339^b; XI, on fol. 350^b; XII, on fol. 371^b; XIII, on fol. 407^b.

Dated by Shaikh Muḥammad Fādīl at Lāhūr, the 29th of Rajab, A. H. 1027 (A. D. 1618, July 22).

No. 1664, ff. 472, ll. 15; large and distinct Nasta'liq; size, 11½ in. by 7 in.

734

Another copy of the same.

Beginning: *حمد و ثناء قیومی را که عجز عقول ذریات آدم را از ادراک الخ*. Index, on ff. 5^a-14^b.

Bâb I, on fol. 14^b; II, not marked; III, on fol. 33^b; IV, on fol. 59^a; V, on fol. 81^b; VI, on fol. 130^a; VII, on fol. 152^a; VIII, on fol. 247^a; IX, on fol. 273^a; X, on fol. 290^a; XI, on fol. 300^b; XII, on fol. 319^b; XIII, on fol. 352^b. No date. A great number of headings in the single *ḥikāyas* are quite incorrect.

No. 1425, ff. 413, ll. 19; clear and distinct Nasta'liq; size, 10¼ in. by 5½ in.

735

A slightly defective copy of the same.

This copy, which is not dated, lacks *one* leaf in the beginning; the first words on fol. 1^a, *محض صدق و*, correspond to fol. 2^a, last line in the following copy (No. 774). Index, on ff. 3^a-10^b.

Bâb I, on fol. 10^b; II, on fol. 19^a; III, on fol. 26^a; IV, on fol. 46^a; V, on fol. 63^a; VI, on fol. 100^a; VII, on fol. 119^b; VIII, on fol. 190^b; IX, on fol. 209^a; X, on fol. 220^b; XI, on fol. 228^a; XII, on fol. 242^a; XIII, on fol. 266^a.

No. 1857, ff. 309, ll. 24-25; Naskhi; size, 9½ in. by 5 in.

736

Another still more defective copy of the same.

This copy is defective at the end, breaking off on fol.

557^b with the words: *... شرمسار گشتند و عذرهما*, corresponding to the preceding copy, fol. 307^a, l. 11. There is besides a large lacuna in the middle of fol. 105^b, between ll. 5 and 6, comprising the remaining part of bâb IV, from the twelfth story on to the end, as well as the beginning of bâb V, nearly to the end of the eighth story (corresponding to ff. 55^a, l. 15-77^a, l. 8, in the preceding copy).

Index, on fol. 6^b. Bâb I, on fol. 19^b; II, on fol. 33^b; III, on fol. 53^b; IV, on fol. 88^b; V, missing; VI, on fol. 149^a; VII, on fol. 186^a; VIII, on fol. 326^b; IX, on fol. 361^b; X, on fol. 385^a; XI, on fol. 400^a; XII, on fol. 427^a; XIII, on fol. 473^b.

The copy, which is not dated, is somewhat worm-eaten throughout, but in most places carefully mended. The last leaves are seriously damaged. Instead of *فرج* there is everywhere written *فرح*, as in the Munich copy (see J. Aumer, loc. cit.).

No. 774, ff. 557, ll. 17; large Nasta'liq; size, 9½ in. by 5½ in.

737

Tarjuma-i-Kitâb-alfaraj ba'd-alshiddah.

An apparently different and, as it seems, enlarged translation, or rather adaptation of the same Arabic original, designated moreover in the following copy as 'the second half' (*نصف دیگر*) only, and made, according to the preface, at the request of the Sultân of Sind, Nâsir-al-dīn Kubâcâh (A. H. 607-625 = A. D. 1210-1228). It belongs therefore to a somewhat later period than the preceding version. A translator's name does not appear anywhere. A conjecture on the fly-leaf of the following copy suggests as such Muḥammad 'Aufī, the author of the *جوامع الحکایات* and the *الالباب* (the latter of which is in fact dedicated to Kubâcâh's wazir, 'Ain-al-mulk Ḥusain al-Ash'arī, see Rieu ii. p. 749).

Beginning: *حمد و ثناء مکرمی که انس را انس بخشید* و جان را جان داد و نسیم روان را در چمن تن روان گردانید و عقل را عاقله قالب ساخت و معرفت ذات همچون ... here follows a large blank, after which the preface continues in this way: *قدر فرمان ملک معظم خسرو اعظم مالک رقاب امم مولی ملوک الترك و العجم ناصر الدنيا و الدين غياث الاسلام و المسلمين اعدل الملوك و اکرم السلاطين سلطان ارض الله ناصر عباد الله حافظ بلاد المؤمنین بنصر الله محترزممالك الدنيا مظهر العلین ابو الفتح قباچه الخ*.

As to the subdivision into bâbs, there can be traced the following ones:

Bâb VI, on fol. 61^b: *باب ششم در ذکر جماعتی که در ورطه هلاک افتادند و فضل حق تعالی ایشانرا خلاص داد*.

Bâbs VII and VIII are not found anywhere.

Bâb IX, on fol. 101^a: *باب نهم در ذکر جماعتی که*

چنگ (بچنگ) سباع افتادند و پروردگار جلّ جلاله ایشانرا خلاص داد.

Bâb X, on fol. 126^a: باب دهم در عافیت دادن از امراض و اسقام بامر ملک عالم.

Bâb XI, on fol. 135^a: باب یازدهم در ذکر جماعتی که از دست شیران فتان خلاص یافتند.

Bâb XII, on fol. 149^a: باب دوازدهم در بیان حال جماعتی که از پیش بلا گریختند و در دام محنت نیاوختند.

Bâb XIII, on fol. 174^a: باب سیزدهم جماعتی که ببلائی هوا درمانده عافیت بمقصد رسیده اند.

Bâb XIV, on fol. 256^a: باب چهاردهم در ذکر جماعتی که بالفاظ وافی وجوابهای شافی از خشم ملوک و سلاطین روزگار خلاص یافته اند.

Bâb XV, on fol. 285^a: باب پانزدهم در ذکر جماعتی که از حبس و بند خلاص یافته اند و از زحمت خلاص گشته اند.

Bâb XVI, on fol. 352^b: باب شانزدهم در ذکر جماعتی که در خواب بشارت نجات شنیده اند و در بیداری از سر صدق دیده اند.

Bâb XVII, on fol. 392^b: باب هفدهم در ذکر جماعتی که بمدد اتفاق خوب از مکروه خلاص یافته اند و به نیل مقصد و مراد رسیده اند.

Dated the 22nd of Ramadân, in the year تسعة تسعة مائه (?) perhaps misspelt for ثمانین و خمسين A. H. 985 = A. D. 1577, Dec. 3), in کرخ near Baghdâd. A seal of Muḥammad Farrukhsiyar (died A. H. 1131 = A. D. 1719), on fol. 1^a.

No. 1432, ff. 459, ll. 15; Nasta'lik; illuminated frontispiece; size, 10½ in. by 5½ in.

738

Another copy of the same translation.

Beginning the same (but without the prefixed praise of God): قدر فرمان ملک معظم خسرو اعظم الخ. The bâbs which can be traced here (but all without number and heading) are: VI, on fol. 53^a; IX, on fol. 89^a; X, on fol. 111^a; XI, on fol. 119^b; XII, on fol. 132^a; XIII, on fol. 153^a; XIV, on fol. 223^b; XV, on fol. 254^a; XVI, on fol. 315^b. Fol. 211^b corresponds to fol. 242^a in the preceding copy, and 330^a, first line, to fol. 369^a, l. 5 there. Fol. 84^b is left blank.

Dated the 17th of Ramadân, A. H. 1057 (A. D. 1647, Oct. 16).

No. 720, ff. 420, ll. 17; Nasta'lik; size, 8½ in. by 4¾ in.

739

Kiṣṣa-i-ḥahâr darwish (قصه چهار درویش).

The Persian version of the story of the Sultân of Rûm, Âzâdbakhsh, his son Bakhtyâr, and the four der-vishes, popularly ascribed to the greatest Persian poet of India, Amîr Khusrau of Dihli, who died A. H. 725

¹ Here wrongly styled یازدهم.

(A. D. 1325), comp. Bodleian Cat., No. 443; Rieu ii. p. 762; A. F. Mehren, p. 32; Eastwick, translation of the Bâgh-o-Bahâr, Hertford, 1852, p. vii.

Beginning: اما بعد راویان اخبار و ناقلان آثار و طوطیان شکر شکن الخ.

Dâstân I, story of the first Dervish, on fol. 6^a.

Dâstân II, story of the second Dervish, on fol. 32^b.

Dâstân III, story of the Sultân, on fol. 56^b.

Dâstân IV, story of the third Dervish (here called *درویش چهارم* by mistake), on fol. 100^b.

Dâstân V, story of the fourth Dervish, on fol. 120^b.

Epilogue or final story (داستان اخیر), on fol. 135^b.

The book ends on fol. 141^a; the remaining two pages and a half are filled with a detailed colophon, in which the transcriber, who does not mention his name, gives a short historical account of the circumstances under which he made this copy, in A. H. 1188, the sixteenth year of Shâh 'Âlam's reign (A. D. 1774, 1775).

Bibliotheca Leydeniana.

No. 2480, ff. 142, ll. 18-19, but the greater number of pages are written in diagonal lines; Shikasta; size, 8¾ in. by 3½ in.

740

Another copy of the same.

Beginning as usual. Story of the *first* Dervish, on fol. 5^b; of the *second*, on fol. 32^a; of the *Sultân*, on fol. 58^b; of the *third* Dervish, on fol. 100^b; of the *fourth*, on fol. 121^a. The epilogue is not marked by any special heading.

No date. Bibliotheca Leydeniana.

No. 2813, ff. 139, ll. 15; Naskhi, mixed with Shikasta; size, 7½ in. by 5¼ in.

741

The same.

Beginning: الحمد لله الذى اشرف الانسان بالكرم وفضل نفوسهم على جزيل النعم وامتنح قلوبهم اما بعد راویان اخبار و ناقلان آثار و طوطیان شیرین الخ.

Story of the *first* Dervish, on fol. 6^a, last line; of the *second*, on fol. 39^b; of the *third*, on fol. 138^a; of the *fourth*, on fol. 167^b. The epilogue is not marked.

There seems to be a lacuna after fol. 159.

No date. A former owner was G. Swinton.

No. 2626, ff. 190, ll. 12; Shikasta; ff. 1-9 supplied by another hand in Nasta'lik; partly worm-eaten; size, 8¼ in. by 5½ in.

742

The same.

Beginning: راویان اخبار و ناقلان آثار الخ.

No date.

No. 475, ff. 104, ll. 17-21; written very unequally, partly in Nasta'lik, partly in Shikasta; a little worm-eaten here and there; size, 8¾ in. by 4¾ in.

743

Tûṭinâma (طوطی نامه).

The older and larger version of the famous 'Tales of a Parrot,' by Diyâi Nakhshabi (or Diyâ-aldin Nakhshabi), containing fifty-two stories, and composed A. H. 730 (A. D. 1330); comp. Bodleian Cat., Nos. 444-448; Rieu ii. p. 753; W. Pertsch, Berlin Cat., p. 985, and Zeitschrift der D. M. G., vol. xxi. p. 505 sq.; J. Aumer,

pp. 53 and 54; Cat. Codd. Or. Lugd. Bat. i. pp. 355 and 356; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. Translated into English by M. Gerrans, London, 1792. On the Turkish version see W. Pertsch, Berlin Turkish Cat., p. 439.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين و الصلوات الخ. The usual beginning of most other copies (but with the omission of the first two words, مناجات رازق النعاب في عيشه الخ. appears here on fol. 2^a. On fol. 243^a the date is given, viz. 4th of Jumādā-alūlā, in the first year of 'Ālamgir's reign (= A. H. 1069, A. D. 1659, Jan. 28). On ff. 243^b-245^a a kaṣidah by Shāh Nī'mat Wali-allāh (or more commonly Nī'mat-allāh Wali, who died A. H. 834 = A. D. 1431, see Rieu ii. p. 634^b) and some arithmetical tables are added. Many pages slightly injured.

No. 3496, olim 8. J. 26, ff. 245, ll. 15-19; Nasta'liq; ff. 1-6, 33-36, 39-42, 181, 188-245 supplied by various other hands; size, 8½ in. by 5½ in.

744

Another copy of the same.

Beginning as usual: مناجات بحضرت رازق الخ.

Dated the 23rd of Shawwāl, A. H. 1137 (A. D. 1725, July 5). Occasional corrections on the margin. On the last page there appears the fragment of a letter, written by Mirzā 'Alī K̄nlibeg, the son of 'Alī-marwān-khān, to 'Umdat-i-Umarāi Rafī' al-shān Nawwāb Muḥammad Amīnkhān (who is probably identical with Muḥammad Amīnkhān, son of Mir Jumla, who died A. H. 1093 = A. D. 1682).

No. 3367, olim 8. J. 28, ff. 263, ll. 15; very unequal Nasta'liq; size, 8½ in. by 4½ in.

745

The same.

Beginning as in No. 3496 (743 above): الحمد لله رب العالمين والعاقبة للمتقين و الصلوات على نبي محمد وآله اجمعين، ميگوید قائل این رسائل الخ. This copy, which is dated the 18th of Sha'bān, in the twenty-sixth year of Shāh 'Ālam's reign (= A. H. 1198, A. D. 1784, July 7), contains only fifty-one stories (the second and third not being separated from one another).

No. 1587, ff. 217, ll. 15; Nasta'liq; size, 9¼ in. by 5¾ in.

746

The same.

Beginning: مناجات بحضرت رازق النعمات الخ. It contains the usual fifty-two stories, and ends on fol. 172^b, dated the 27th of Rabi' al-awwal, A. H. 1199 (A. D. 1785, Feb. 7). Fol. 173^a contains a تأريخ روضه منوره، in eleven mathnawi-baits, containing a chronogram for A. H. 1186 (A. D. 1772, 1773). On the fly-leaves there is written by another hand a rather illegible short story of Bikramajit (Vikramāditya). Presented by Mr. Madly, 23rd August, 1809.

No. 3333, olim 8. J. 25, ff. 173, ll. 17; Nasta'liq; size, 9¾ in. by 6¼ in.

747

The same.

Excellent copy, which begins in this way: آغاز توحيد ذو الجلال باري تعالى خالق مخلوقات و رازق موجودات سميعا مالكا قائما لا يزال مناجات بحضرت رازق العنايات الخ.

Dated by 'Abd-alkarīm of Kāndahār, the 8th of Rajab, A. H. 1202 (A. D. 1788, April 14).

Bibliotheca Leydeniana.

No. 2573, ff. 343, ll. 13; large and distinct Nasta'liq; size, 9¼ in. by 5½ in.

748

The same.

Beginning: مناجات بحضرت رازق النعاب في عيشه كه رازق وحوش و طيور نعيم عظيم الخ.

Dated the 25th of Rabi' al-awwal, A. H. 1206 (A. D. 1791, Nov. 22).

No. 1565, ff. 218, ll. 17; large Nasta'liq; size, 9¾ in. by 5¾ in.

749

The same.

No date. Many various readings and corrections on the margin. The right order of ff. 166-174 is: 166, 172, 168, 169, 170, 171, 167, 173, 174. Slightly injured here and there.

No. 3495, olim 8. J. 27, ff. 195, ll. 13-17; Nasta'liq; the first and the last four leaves supplied later; size, 9¼ in. by 5½ in.

750

The same.

Beginning: مناجات بحضرت رازق النعات (!) في عيشه كه رازق وحوش و طيور الخ.

No date. Bibliotheca Leydeniana.

No. 2533, ff. 171, ll. 21; Naskhi, by two different hands, the older of which comprises ff. 28-154 and 156-159, undoubtedly a portion of the original copy, the missing portions of which have been supplied later on. Several pages of the original part, for instance, ff. 64, 129, etc., are greatly injured; size, 12½ in. by 6½ in.

751

The same.

This copy begins with nine mathnawi-baits, the first of which runs thus:

خدایا اهل دل را ذوق دل ده - ضیاء نخشی را شوق دل ده

On the top of fol. 1^b the usual beginning of this work is supplied by a different hand, as it seems, viz.:

مناجات بحضرت رازق النعات (!) في عيشه كه رزق وحوش و طيور نعيم عظيم اوست الخ.

No date. Collated. Bibliotheca Leydeniana.

No. 2712, ff. 329, ll. 13; clear Nasta'liq; small illuminated frontispiece; size, 8¾ in. by 5 in.

752

Tūtīnāma.

The later and abridged version of the 'Tales of a Parrot' made by Muḥammad Kādīri in the 17th century of the Christian era. It has been edited and translated

into English by Gladwin, Calcutta, 1800, and London, 1801; German translation by Iken, Stuttgart, 1822; comp. Bodleian Cat., Nos. 1975 and 2028; Rieu ii. p. 754; J. Aumer, p. 54.

Beginning: بعد از جنس جنس ثنا و صفت پیدا
کننده آسمان و زمین الخ

This abridgment contains, like the British Museum copy, only thirty-five stories. No date. Modern copy. College of Fort William, 1825.

On other Persian and Turkish versions (for instance, the one mentioned in H. Khalfa iv. p. 172), and on the Hindustāni version of Kādīrī's abridgment, the 'Totā-Kahāni,' see W. Pertsch, loc. cit. (No. 743 above), and Bodleian Cat., No. 444.

No. 2331, ff. 77, ll. 12-13; Nasta'lik; worm-eaten; size, 7½ in. by 5 in.

753

The same.

Another copy of Muḥammad Kādīrī's abridged version of the Tūṭīnāma, numbering here thirty-eight stories, the first being headed حکایت طوطی تاجر, the last حکایت دختر قیصر روم.

The preface is wanting. It begins at once with the introductory story, thus: آورده اند که در شهری از شهرهای
هند بازرگانی بود مبارک نام مال بسیار داشت الخ

No date. Bibliotheca Leydeniana.

No. 2556, ff. 337-402, ll. 13; large Nasta'lik; size, 9½ in. by 6¼ in.

754

A fragment of Kādīrī's abridged version.

This copy, slightly differing in wording from the usual copies of Kādīrī's abridgment of Nakhshabī's Tūṭīnāma, contains only eight داستان, that is the first eight nights, ending with the story of the prince and the seven wazirs (which begins here on fol. 66^a), comp. W. Pertsch, Ueber Nachschabī's Papageienbuch, in Zeitschrift der D. M. G., vol. xxi. p. 520. In the colophon the work is styled کتاب ترجمه طوطی نامه, as if this redaction was a retranslation into Persian from some other version, a supposition, however, which is at variance with the few introductory lines on fol. 16^b, where it is expressly stated, that this is the عبارت, the plain version, of Muḥammad Khudābanda Kādīrī.

Beginning: پس از ثنا و صفت خداوند آسمان و زمین
حقیقت این است چون داستان گفته حضرت نخشی

Copied A.H. 1217 (A.D. 1802, 1803) at Seringapatam. Bibliotheca Leydeniana.

No. 2469, ff. 16-103, ll. 11; large Nasta'lik; size, 8½ in. by 6 in.

755

Nigāristān (نگارستان).

A collection of moral anecdotes in imitation of Sa'dī's Gulistān, treating of matters of practical philosophy and ethics, interspersed with verses and short tales, by

Mu'in-al-din al-asfarā'ini aljuwaini, who composed it A.H. 735 = A.D. 1334, 1335 (see fol. 13^a, line 1), and dedicated it to Sulṭān Abū Sa'id Bahādurkhān (who reigned A.H. 716-736 = A.D. 1316-1335), comp. fol. 6^a; H. Khalfa vi. 381, No. 13981; Bodleian Cat., Nos. 1447-1449; Rieu ii. p. 754; Mélanges Asiatiques, iii. p. 732.

It is divided into seven bābs (a fihrist is found on fol. 19^a, last line sq.), viz.:

باب اول در مکارم اخلاق, on fol. 19^b.

باب دوم در صیانت و پرهیزگاری, on fol. 59^a.

باب سیم در حسن معاشرت, on fol. 92^b.

باب چهارم در عشق و محبت, on fol. 125^a.

باب پنجم در وعظ و نصیحت, on fol. 159^b.

باب ششم در فضل و رحمت, on fol. 198^a.

باب هفتم در فوائد متفرقه, on fol. 237^a.

Beginning: شکرو ستایش خدای را که ازلیتش از سمت
بدایت الخ

The first half collated and annotated. Copied A.H. 977 (A.D. 1569, 1570) at Samarkand by Khwājah Khwāwand bin Khwāwand Mirak. The Nigāristān concludes on fol. 277^b. Fol. 278 is filled by another hand with a satire of Khwājah Abū-albarakah on the Kādī of Nishāpūr.

Beginning: چو دور شد ز رخ دهر جعد طرّه جور الخ

No. 56, ff. 278, ll. 17; small but distinct Nasta'lik; the first two pages splendidly illuminated; size, 9¼ in. by 6 in.

756

Another copy of the same.

Beginning: حمد و ستایش مر خدایا که ازلیتش از
سمت بدایت منزه است الخ

In the index the usual order of the seven bābs is changed in this way, that the seventh, viz. در فوائد متفرقه, appears as third, the third therefore as fourth, and so on (see fol. 81^a), but in the text the arrangement agrees with that in the preceding copy: bāb I, on fol. 81^a; II (not marked), on fol. 118^b; III (not marked), on fol. 149^a; IV, on fol. 178^b; V (not marked), on fol. 236^a; VI, on fol. 271^a; VII, on fol. 304^a. No date; rather modern copy, bought (together with the Bahāristān, which forms the first part of this MS.) by Adam Clarke, for four guineas, 1817, from Mr. Henry George Keene, who acquired it in 1803.

Received into the library, April 10, 1877.

No. 3183, ff. 63-342, ll. 17; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

757

Anwār-i-Suhaili (انوار سهیلی).

The Persian translation of Kalilah and Dimnah, by Husain bin 'Alī al-Wā'iz alkāshifi, who died A.H. 910 (A.D. 1505); comp. Bodleian Cat., Nos. 431-437; Rieu ii. p. 756; W. Pertsch, Berlin Cat., p. 970 sq.; J. Aumer, p. 46; Cat. des MSS. et Xylographes, p. 409; H. Khalfa v. p. 239; Zenker i. pp. 83 and 84. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford (by Ch.

Stewart), 1805, by J. W. Ouseley, 1851; lithographed A.H. 1270; translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the *Anwâr-i-Suhaili* have been printed in text and translation in the *Asiatic Journal*, vol. v, in Langlès' *Chrestomathy* (see on this very rare publication Pertsch, Berlin Cat., p. 442, note 2), and in Spiegel's *Chrestomathia Persica*, pp. 23-40. The latter have been translated into German by H. Ethé (*Morgenländische Studien*, Leipzig, 1868, pp. 147-166); some miscellaneous verses from the *Anwâr-i-Suhaili* have been published in English translation in A. Rogers' *Persian Anthology*, London, 1889, pp. 35-47. The composition of this modernized version of Naṣr-allāh bin Muḥammad bin al-Hamid's older Persian translation of *Al-Mukāṣṣa*'s Arabic text (which was made about A.H. 539 = A.D. 1144, 1145, see Bodleian Cat., No. 430) was suggested to the author by Nizām-al-dīn Amir Shaikh Aḥmad al-Suhaili, who died A.H. 907 or 908 (A.D. 1501-1503). It contains fourteen chapters.

Beginning: حضرت حکیم علی الاطلاق جلت حکمتہ
کہ وظائف الخ

This copy, which is very much soiled, is dated the 8th of Shawwāl, A.H. 1097 (A.D. 1688, Aug. 28). A few various readings on the margin.

No. 3458, olim S. J. 23, ff. 235, ll. 21; careless Nasta'liq; size, 9½ in. by 5 in.

758

Another copy of the same.

Beginning the same. Dated by Muḥammad 'Ābid, son of a ḳāḍi in the district of Shāhjahānābād, who wrote it for سیرام امین برکنہ, A.H. 1114 (here called the 47th year of 'Ālamgir's reign), the 2nd of Safar (A.D. 1702, June 28).

No. 342, ff. 290, ll. 19; Nasta'liq; size, 12 in. by 7½ in.

759

The same.

Dated the 19th of Sha'bān, A.H. 1139 (here called the ninth year of Muḥammadshāh's reign) = A.D. 1727, April 11, by کویندرام; some pages slightly injured.

No. 3137, ff. 154, ll. 23-24; Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

760

The same.

Dated the 7th of Rajab, A.H. 1168 (A.D. 1755, April 19).

No. 3268, olim 9. J. 3, ff. 314, ll. 17; very unequal Shikasta, probably written by different hands; size, 12 in. by 7½ in.

761

The same.

Dated the 29th of Rajab, A.H. 1202 (A.D. 1788, May 5).

No. 442, ff. 328, ll. 17-18; Shikasta; size, 8½ in. by 4½ in.

762

A slightly defective copy of the same.

The first leaf of this copy is missing; it begins

abruptly thus: وای راه نماینده آدمیان الخ, corresponding to No. 3458 (757 above), fol. 2^a, l. 6.

Dated the 27th of Sha'bān, A.H. 1103 (A.D. 1692, May 14), by Muḥammad Akram al-Kātib.

No. 70, ff. 303, ll. 20; Nasta'liq; size, 8½ in. by 5½ in.

763

A still more defective copy of the same.

It opens abruptly thus: باد رفتار بر جای خشک آید, corresponding to No. 3458 (757 above), fol. 8^a, ll. 9 and 10; the first twenty leaves or more are greatly injured and partly destroyed by worms.

No date; end of the twelfth century of the Hijrah.

No. 2701, ff. 330, ll. 16; very clear and distinct Nasta'liq; size, 10½ in. by 7½ in.

764

Another defective copy of the same.

No date. A lacuna on fol. 146^b, corresponding to No. 3458 (757 above), fol. 168^a, l. 6, to fol. 176^a, l. 12. The right order of ff. 155-201 is: 155, 157, 156, 158, 159, 161, 160, 162-184, 193-200, 188, 187, 186, 185, 192, 191, 190, 189, 201.

No. 182, ff. 306, ll. 17; Nasta'liq; illuminated frontispiece; size, 11 in. by 6 in.

765

Another very defective copy of the same.

There is a large lacuna after fol. 81, corresponding to No. 3458 (757 above), fol. 59^b, l. 4 ab infra to fol. 81^b, l. 9, and a smaller one between the last two leaves; the end of fol. 379^b corresponds to No. 3458, fol. 332^b, l. 18, and the third line on fol. 380^a to fol. 335^b, l. 6, in the same copy.

No. 3366, olim S. J. 24, ff. 380, ll. 16-18; Nasta'liq; size, 8½ in. by 4½ in.

766

An incomplete copy of the same.

This copy breaks off in the tenth chapter with the words: ملازمت خواهی نمود, corresponding to the preceding copy (No. 3366), fol. 305^b, l. 13. To disguise this incompleteness the transcriber has added: و بر همین صفت این کتاب کلیله و دمنه از مملک حافظ فقیر الله است. Occasionally various readings on the margin.

No. 3472, olim S. J. 22, ff. 273, ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

767

Iyâr-i-dānīsh (عیار دانش).

A later modernized Persian version of Kalilah and Dimnah, in which the flowery style of the *Anwâr-i-Suhaili* has been toned down to a more sober and plain language, and the two introductory chapters, omitted by Ḥusain Wā'iz, have been restored, on the basis of the older version of Naṣr-allāh, by Abū-alfadl bin Mubārak, the

great prime-minister of the emperor Akbar and author of the Akbarnāma (see Nos. 235-270 in this Cat.). He completed this work, which was written at the emperor's request, the 15th of Sha'bān, A.H. 996 (A.D. 1588, July 10 = 19 Tirmāh-i-ilāhī in the year 33 = 22 Tirmāh-i-jalālī in the year 51 = 14 Ādharmāh-i-ḥadīmī in the year 967 or, according to other copies, 957 of the Yazdajird era = 17 Māh-i-Aspār in the Hindū year 1645 = Māh-i-rūmī in the year 1899 of the Iskandari era); comp. Bodleian Cat., Nos. 438-440; Rien ii. p. 756b; W. Pertsch, Berlin Cat., p. 974 sq.; J. Anmer, p. 47; G. Flügel iii. p. 286; Notices et Extraits, x. p. 197 sq. (where extracts in text and translation are given by De Sacy). The Hindūstānī translation of this version is the خرد افروز. The 'Iyār-i-dānish contains sixteen chapters and a khātimah.

Beginning: سپاس ازل و ابد خداوندی را که کران تا کران از آشکارا و پنهان پرتو آفتاب جمال اوست الخ. All the headings are unfortunately omitted in this copy, which is the oldest among the dated ones of the India Office Library, viz. completed the 9th of Rabi'-al-awwal, A.H. 1090 (the twenty-second year of 'Ālamgir's reign) = A.D. 1679, April 20. The right order of ff. 37-44 is: 37, 39-43, 38, 44.

No. 3506, olim 8. J. 2, ff. 271, ll. 16-19; large, unequal Nasta'liq; size, 9½ in. by 5¼ in.

768

Another copy of the same.

This copy is a little spoiled by damp, but upon the whole good and useful, all the headings are found here distinctly written.

Bāb I, on fol. 6b: در گفتار بزرگمهر و سخنان که باین کتاب در احوال بوزریه (برزویه) II, on fol. 9a: مناسبتی دارد در گوش ناکردن سخنان III, on fol. 30b: طمیب در سزا یافتن بد کاران و IV, on fol. 80b: سخن چینان در فوائد دوستی و V, on fol. 103b: بد سرانجامی آنها در اندیشیدن کار و بار VI, on fol. 121b: یکدلی و دوستان در زبان بیخردی و از دست دادن مقصود و دیر 148b: در زبان شتاب زدگی در VIII, on fol. 160a: شتافتن در آن در دور اندیشی و بغریب آزاد شدن IX, on fol. 164a: کارها در پرهیز نمودن از کینه X, on fol. 171b: از چنگ دشمن در بخشیدن گناهان که خوشترین صفتی است 180a: در پاداش کارها XII, on fol. 194b: پادشاهان را در افزون طلبیدن و از کار خود باز ماندن XIV, on fol. 204b: در بزرگی و دانش و گرانباری و آهستگی XV, on fol. 216b: در بیان پرهیز نمودن پادشاهان XVI, on fol. 221b: بر از سخنان بیوفایان و بد اندیشان بر Khātimah, on fol. 229b.

Dated the 9th of Dhū-alka'dah, A.H. 1152 = A.D. IND. OFF.

1740, Feb. 7 (here called by mistake the twenty-seventh year of Muḥammadshāh's reign, instead of the twenty-first), by Laṭīf-allāh bin Khair-allāh 'alawi, at 'Azim-ābād.

No. 1692, ff. 232, ll. 17-18; Nasta'liq; size, 9½ in. by 5½ in.

769

The same.

Another very good and distinctly written copy, quite agreeing in its chapter-headings with the preceding copy.

Bāb I, on fol. 8b; II, on fol. 11b; III, on fol. 45a; IV, on fol. 116a; V, on fol. 148a; VI, on fol. 171a; VII, on fol. 206b; VIII, on fol. 222a; IX, on fol. 227b; X, on fol. 238a; XI, on fol. 255a; XII, on fol. 268a; XIII, on fol. 275b (the heading of this bāb is left blank); XIV, on fol. 282b; XV, on fol. 299b; XVI, on fol. 307a; Khātimah, on fol. 317b.

No date. The proper order of ff. 297-304 is: 297, 299, 298, 300, 301, 303, 302, 304.

No. 548, ff. 321, ll. 16-17; distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 5¾ in.

770

The same.

Another good copy, with distinct chapter-headings.

Bāb I, on fol. 7a; II, on fol. 9b; III, on fol. 32a; IV, on fol. 80b; V, on fol. 102a; VI, on fol. 121b; VII, on fol. 147b; VIII, on fol. 160b; IX, on fol. 164a; X, on fol. 171b; XI, on fol. 181a; XII, on fol. 196a; XIII, on fol. 202a; XIV, not marked; XV, on fol. 220b; XVI, on fol. 226b; Khātimah, on fol. 234a.

No date.

No. 1403, ff. 236, ll. 21; distinct Nasta'liq, by several hands; illustrations on ff. 22b, 23a and b, 24b, 28a, 30a, 33b, 34b, 35b, 36b, 37a and b, 39a, 40a, 106b, 107a, 114b, 129a, 141b, 142a, 143a and b, 154a and b, 155a, 157a, 158b, 159b, 167a and b, 168b, 170a, 172b, 173a, 174a, 183b, 194a, 206b, 219b, and 232a; numerous other blanks left for pictures which have not been filled in; size, 12½ in. by 6½ in.

771

The same.

Beginning: سپاس از ازل و ابد خداوندی را که کران تا کران از آشکارا و نهان پرتو (پرتو) آفتاب عالمتاب الخ. Index, on fol. 9b.

Contents (agreeing upon the whole with those in the three preceding copies): Bāb I, on fol. 10a; II, on fol. 14a; III, on fol. 50a; IV, on fol. 133b; V, on fol. 172a; (در فوائد یکدل بودن با دوستان); VI, on fol. 203a; VII, on fol. 247a; VIII, on fol. 266a (headed here less correctly (در زبان و شتاب زدگی); IX, on fol. 273a (here instead of دشمن از دشمن در پرهیز نمودن از کینه داران و تکیه ناکردن بر چاپلوسی); X, on fol. 285b (در پرهیز نمودن از کینه داران و تکیه ناکردن بر چاپلوسی); XI, on fol. 299b (in the text the heading of bāb X is repeated here by mistake; in the index the wording is correct, only صفت instead of صفتی); XII, on fol. 325a (در بیان پاداشتن الخ); XIII, on fol. 335a (در بزرگی); XIV, on fol. 344a (در حرز افزون طلبیدن الخ).

p. 975 sq. Another title, sometimes given to this work, is لطائف الطرائف. It is divided into fourteen bâbs, viz.:

I. در بیان استحباب مزاج و ذکر بعضی از مطائبات (about Muḥammad), in eight faṣls, on fol. 3^b.

II. در ذکر بعضی از نکات شریفه و حکایات لطیفه ائمه (about the Imāms), in twelve faṣls, on fol. 15^b.

III. در ذکر حکایات لطیفه ملوک و نکات ظریفه سلاطین (about kings), in ten faṣls, on fol. 33^a.

IV. در لطائف امرا و مقربان و طرائف وزرا و ارباب دیوان (about Amirs, favourites, wazirs, and other high state dignitaries), in six faṣls, on fol. 43^b.

V. در لطائف ادیبان و منشیان و ندیمان و سپاهان (about men of letters, Munshis, courtiers, officers, etc.), in six faṣls, on fol. 52^b.

VI. در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی (about Bedouins, grammarians, orators, etc.), in five faṣls, on fol. 61^a.

VII. در لطائف مشایخ و علما و فضلا و فقها و اصحاب تذکیر (about Shaikhs, 'Ulamās, legal men, etc.), in eight faṣls, on fol. 74^b.

VIII. در لطائف حکماء متقدمین و متأخرین و حکایات (about philosophers, old and new, physicians, interpreters of dreams, and astrologers), in eight faṣls, on fol. 85^b.

IX. در لطائف شعرا و بدیهه گفتن ایشان در محلهها و ذکر بعضی از عجائب صنائع شعری و غرائب بدائع فکری (about poets, etc.), in nine faṣls, on fol. 97^b.

X. در لطائف ظریفان از مردان و زنان (about male and female wags), in eleven faṣls, on fol. 127^b.

XI. در حکایات و لطائف بخیلان و پرخواران و طفیلیان (about misers, gluttons, and parasites), in five faṣls, on fol. 149^b.

XII. در لطائف طامعان و دزدان و گدایان و کوران و کران (about greedy men, thieves, beggars, blind and deaf men), in eight faṣls, on fol. 156^b.

XIII. در لطائف کودکان و غلامان و کنیزکان و بزرگ و تیز فهم (about clever children and slaves), in seven faṣls, on fol. 160^b.

XIV. در لطائف و حکایات ابلهان و کذابان و مدعیان (about silly people, liars, and impostors), in seven faṣls, on fol. 174^b.

Beginning: بعد از ادای لطائف تحمیدات الهی و وظائف صلوات حضرت رسالت پناهی علیه و آله صلوات الخ

Dated the 11th of Sha'bān, A. H. 1191 (A. D. 1777, September 14).

No. 1359, ff. 1-185, ll. 17; clear Nasta'liq, on fol. 78^a a second hand seems to commence; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

779

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3^a; II, on fol. 12^b; III, on fol. 27^a; IV, on fol. 35^b; V, on fol. 43^a; VI, on fol. 50^a; VII, on fol. 61^a (here wrongly styled فصل instead of باب); VIII, on fol. 71^b; IX, on fol. 83^b; X, on fol. 111^a; XI, on fol. 131^b; XII, on fol. 137^b; XIII, on fol. 146^b; XIV, on fol. 154^b. The title given to it in the colophon is لطائف الطرائف (see the remark in the preceding copy); the proper title لطائف الطوائف appears on fol. 2^b, last line, and fol. 3^a, first line.

The first owner of this copy, which is not dated, was Mirzâ Muḥammad Ḥasan bin Ghāḍanfarkhān 'Ālamgīr-shāhī.

No. 1804, ff. 164, ll. 17; clear and distinct Nasta'liq; small illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 6 in.

780

قصه حاتم طائی (Kissa-i-Hātim Tā'i).

The Persian romance of Hātim Tā'i, the model of liberality and generosity in the East, beginning, exactly as No. 451 in the Bodleian Cat.: سپاس بی قیاس مر پروردگار بر جلّ شأنه و هزاران نعت بر آن سرور کائنات حضرت راویان اخبار و ناقلان آثار چنین روایت میکنند در بیان تولّد حاتم بن طی بن کهلان الخ

Comp. Bodleian Cat., Nos. 449, 2-451; Rieu ii. p. 764; J. Aumer, p. 55; W. Pertsch, Berlin Cat., p. 991; A. F. Mehren, p. 33. This romance has been translated into English by Duncan Forbes, London, 1830; the Calcutta edition by J. Atkinson, 1818, contains only an abridgment of it. Other editions, Constantinople, 1840, and Bombay. A different version of the same story, made by Ḥusain al-Wā'iz alkāshifī, A. H. 891 (A. D. 1486), is described in Bodleian Cat., No. 452, and W. Pertsch, Berlin Cat., p. 992. This copy is severely damaged by worms in many places, and not dated.

No. 2472, ff. 160, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

781

Another copy of the same.

The same story of Hātim Tā'i, styled here قصه حاتم طائی و حسن بانو. No date.

Beginning as in the preceding copy.

No. 750, ff. 119, ll. 17; large and distinct Nasta'liq; worm-eaten; size, 11 $\frac{1}{8}$ in. by 7 $\frac{3}{8}$ in.

782

A short fragment of the same.

Beginning as in the preceding copies. On fol. 380^a, the first faṣl begins فصل اوّل در بیان سرگذشت حسن بانو دختر برنغ بازرگان و اخراج کردن از شهر پادشاه خراسان الخ

The last words on fol. 413^b agree practically (of course the exact wording differs, as in all popular

romances, considerably in the various copies) with the beginning of fol. 12^a, in the preceding copy.

Copied in the beginning of the present century.

No. 2383, ff. 371-413, ll. 11; large Nasta'liq; size, 8½ in. by 5½ in.

783

Kiṣṣa-i-Ḥātim Ṭā'i.

A much fuller and greatly enlarged redaction of the romance of Ḥātim Ṭā'i, more than twice as large as the preceding copies and as all the other editions of this work, hitherto known. It consists of *two* different portions, the *first* of which is styled هفت سیر حاتم طی (see the same additional title in Rieu, loc. cit.), and begins exactly in the same manner as the preceding copies, besides being nearly the same length as that, viz.: سپاس بیقیاس مر پروردگاری را جلّ شأنه و هزاران نعت بر آن محمد مصطفی الخ

The *second* part is styled هفت انصاف حاتم طی, and begins on fol. 170^a: راوی ذو فنون بمضمون موزون: معروف بمنی بعبارت صاف هفت انصاف حاتم طی را بیان میکند که چون حاتم طی از آن سفرها که بسبب حسن بانو الخ

No date.

No. 606, ff. 416, ll. 17; large and distinct Nasta'liq; size, 10½ in. by 6½ in.

784

Kiṣṣa-i-Amir Ḥamzah (قصّة امیر حمزه).

An incomplete copy of the romance of Amir Ḥamzah, the son of 'Abd-almuṭṭalib and uncle of the prophet, in a version similar, as it seems, to that in the copy of the Bodleian Library (Bodleian Cat., No. 473), and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: الحمد لله اما بعد قصّة: داستان مرد میدان پهلوان روی زمین عم رسول آخر الزمان امیر حمزه بن عبد المطلب بن هاشم بن مناف قریشی که مبارزان عالم را حلقه بندگی بگوش انداخته چنین آورده اند که در قرن ماضیه که در ایران زمین پادشاهی بود در شهر مدائن الخ

This copy breaks off at the end of the fifty-eighth dāstān, which deals with the battle of Uhāḍ, and begins on fol. 159^a. The whole work contains, according to the various copies, from seventy to eighty dāstān. On the possible authorship of Mullā Jalāl Balkhi, comp. Rieu, loc. cit., and Garcin de Tassy, Histoire de la littér. Hind., 2nd ed., vol. i. p. 236; on Turkish versions of the Ḥamzanāma, Fleischer, Kleinere Schriften, iii. p. 228; Bodleian Cat., No. 2108; and G. Flügel ii. p. 29. Another copy of this romance is noticed in J. Aumer, p. 55. Lithographed in Lucknow.

No date. Bibliotheca Leydeniana.

No. 2567, ff. 165, ll. 21; Naskhi, mixed with Shikasta; size, 8½ in. by 6 in.

785

Portion of an enlarged version of the same.

The incomplete romance, contained in this most incorrect copy, and styled on fol. 1^a, both (!) قصّة امیر حمزه, seems to be an enlarged and greatly modified redaction of the original Ḥamzanāma, resembling that defective copy of the رموز حمزه (or as it is styled with the same mistake in spelling as here: رموز حمزه), which is described in Rieu ii. p. 761 (Add. 24,418). A great number of the first chapters are apparently missing here; the portion preserved in our copy contains thirty short داستان (on ff. 1^b, 8^b, 12^b, 16^a, 19^b, 29^b, 33^a, 39^b, 42^b, 47^a, 59^b, 62^b, 65^a, 68^a, 69^b, 77^b, 82^b, 91^a, 99^b, 104^a, 108^a, 113^a, 119^a, 130^a, 136^b, 143^a, 145^b, 163^a, 173^a, and 184^b), every one of which begins with the phrase (read سرسری) آدم بر سر داستان. Among the prominent characters that appear here are, besides Ḥamzah himself (called امیر عرب or شاهزاده حمزه (!)) and the prophet Muḥammad, بديع زمرد شاه, عاص بن انوس, بابا عمر عیار, ایرج الزمان, etc.

Beginning of this copy, after the standard phrase which introduces every chapter: اما لبس آریان بساطین (بساتین) اخبار و نخل پیرایان فرداس (فردوس) اشمار گلدسته سخن تازه تر ازو نستربین (از نسربین or از نستربین) ازین باغ کهن چنین به بزم بیان آورده اند که بابا عمر عیار بردی (در) بارگاه زمرد شاه رسید الخ

No date. The رموز حمزه have been printed in seven vols., Tahrān, A. H. 1274.

No. 942, ff. 186, ll. 19; Nasta'liq; size, 8½ in. by 5½ in.

786

Kiṣṣa-i-Shāh-i-mardān 'Alī (قصّة شاه مردان علی).

Another very large, but likewise incomplete, Persian romance of similar character and similar contents as the preceding one, and therefore styled, in a note, on fol. 1^a, قصّة حمزه; but whether it is merely another enlarged version of the Ḥamzanāma or rather an independent romance, dealing with heroic deeds of the same period, is difficult to say; at any rate, the chief hero here is 'Alī bin Abī Ṭālib, Muḥammad's son-in-law and fourth Khalif, not Ḥamzah, the prophet's uncle; every paragraph begins with the words اما در محلّ و زمانی که, and closes with the phrase یا علی مدد. On the other hand, several characters appearing in the preceding copy of the Ḥamzanāma, are found here too, for instance, زمرد شاه. In spite of its excessive length, this copy is by no means complete; it begins abruptly thus: اما در محلّ و زمانی که نقاب وارگوهریوش طهماسب را گرفت, and a great number of leaves are missing at the end; there is also a blank between the middle of fol. 6^a and that of fol. 7^a, and portions of ff. 8, 650, and 651 are torn away. Neither date nor author's name appears anywhere. The same

note on fol. 1^a which gives to this romance the title of *قصة حمز* also states that it was copied A.H. 1083 (A.D. 1672, 1673).

No. 897, ff. 664, ll. 17; distinct Nasta'lik; size, 10 in. by 5½ in.

787

Dārāhnāma (دارانامه).

A slightly incomplete copy of one of the numerous historical romances or collections of romantic stories, founded on Persian legends, by Abū Tāhir of Ṭarsus (or with his full name, Abū Tāhir Muḥammad bin Ḥasan bin 'Alī bin Mūsā Ṭarṭūsī or Ṭarsūsī), the fruitful author of prose-epopees in imitation of Firdausi's *Shāhnāma*, comp. Mohl, *Livre des Rois*, i. préface, pp. 74 and 75. Other works of Abū Tāhir are the *Kāhramānnāma* (also called *Dāstān-i-Kāhramān* or *Hikāyat-i-Kāhramān-i-Kātil*, see W. Pertsch, *Berlin Cat.*, p. 993; and on the Turkish translation of the same, W. Pertsch, *Berlin Turkish Cat.*, p. 460 sq., and Fleischer, *Cat. Lips.*, p. 522) and the *Kirān-i-Ḥabashī* (in Turkish translation in *Bodleian Cat.*, No. 2101; Rieu, *Turkish Cat.*, p. 219 sq., etc.). Abū Tāhir's original version of the present romance on Darius and Alexander had, according to the conclusion, on fol. 444^a, been preserved in the library of the emperor Akbar and put into its present form by Kaikubād bin Miḥyār, at the request of another eminent Persian, Nūshirwān bin Bahmān-shāh. From the brouillon of that compiler, the present copy was made by 'Abd-alrahmān, and finished the 8th of Jumādā-alawwal, A.H. 1026 (A.D. 1617, May 14). The beginning is missing; it opens in the middle of the mythical account of Dārāb's youth, in the usual manner of all Oriental fairy tales.

The first and several other leaves are greatly injured.

No. 980, ff. 444, ll. 25 on ff. 1-94 with many blanks, ll. 21 on ff. 95-443; written by two different hands in Naskhī; size, 11¼ in. by 7½ in.

788

Kiṣṣa-i-Saif-almulūk wa Badī'-aljamāl (قصه سيف الملوك و بديع الجمال).

The love-story of prince Saif-almulūk and princess Badī'-aljamāl, a tale from the Arabian nights in Persian translation or adaptation; the redaction of the story in the present copy is the common or second one, agreeing with No. 461 in the *Bodleian Cat.*, Rieu ii. p. 764 (Egerton 1018), and W. Pertsch, *Berlin Cat.*, p. 996 (No. 1044), and beginning: *سپاس و ستایش بقیاس مر صانعی را که بقلم صنع خود این همه صورتهای عجب اما بعد چنین گوید (گویند) راویان اخبار و ناقلان آثار و حکیمان و بزرگان روزگار که در ایام محمود غازی الخ*

Comp. also G. Flügel ii. p. 27. An Eastern Turkish version in mathnawi-baits, composed A.H. 960 in Rabi'-alawwal (A.D. 1553, Febr.-March) is preserved in No. 2824, ff. 1-85, of this collection.

Dated the 19th of Ramadān in the seventeenth year of Muḥammadshāh's reign (A.H. 1148=A.D. 1736, Febr. 2).

No. 536, ff. 67, ll. 17; Nasta'lik; very curious and comical illustrations on ff. 4^a, 5^a, 14^a, 14^b, 17^a, 17^b, 21^a, 23^b, 25^b, 26^a, 31^a, 34^a, 34^b, 36^a, 38^a, 39^b, 41^b, 51^a, 52^a, 54^b, 55^a (the full page), 59^b, 60^a (again the full page), 63^b, 64^a (the full page), 66^b and 67^a (one picture, filling the two pages); size, 8 in. by 4½ in.

789

Another copy of the same.

The same redaction of the story, as in the preceding copy.

Beginning: *أغار داستان قصه سيف الملك (sic!) و بديع الجمال، سپاس و ستایش بقیاس مر صانعی را الخ*

No date; the original part of the MS., in bold Naskhī, is considerably old and much damaged.

Bibliotheca Leydeniana.

No. 2497, ff. 1-67, ll. 14-15; Naskhī, except ff. 1-5, 11, and 51-67, which have been added by a much more modern hand, on white paper in Nasta'lik, ll. 10-11; size, 8¼ in. by 5 in.

790

The same.

The same redaction again, beginning: *سپاس و ستایش الخ*; this modern copy was finished the 8th of Jumādā-alawwal, A.H. 1217 (A.D. 1802, September 6), at Patna. Bibliotheca Leydeniana.

No. 2383, ff. 1-126, ll. 11; large Nasta'lik; size, 8¼ in. by 5½ in.

791

A shorter redaction of the same story.

This redaction, considerably shorter and differing much in the wording (comp. *Bodleian Cat.*, Nos. 462 and 463, and Rieu ii. p. 765), begins: *راویان اخبار و ناقلان آثار و خوانندگان توارینج چنین آورده اند که سلطان محمود بادشاه را الخ*

Dated the 11th of Rabi'-althânī, A.H. 1120 (A.D. 1708, June 30).

No. 1197, ff. 41^b-73, ll. 15; Shikasta, partly written in diagonal lines; size, 8¾ in. by 4¾ in.

792

Another short redaction of the same.

Title: *قصه سيف الملك (sic!) و بديع الجمال و گلستان* (see W. Pertsch, loc. cit.) *ارم پریان و غیر این من منشی نواز*

Beginning: *بدانکه چنین آورده اند راویان اخبار و ناقلان ائرار (sic! instead of آثار) و گذارندگان سخنان که در زمین پیشین شهنشاه عادل سلطان محمود سبکتگین رحمة الله علیه بخدمت سلطنت پناهی سرفراز گشت الخ*

Dated the 3rd of Rabi'-alawwal (the year is left out).

No. 3083, ff. 10-48, ll. 13; Naskhī, mixed with Shikasta; size, 7¾ in. by 5¾ in.

793

Ma'dan-aljawāhir (معدن الجواهر).

A collection of moral tales and anecdotes in twenty-two bābs and a conclusion, or *اختتام*, made by Mullā Ṭarzī, A.H. 1025=A.D. 1616 (see author's name and *ta'rikh*, viz. *تاریخ او کتاب جهانگیر بادشاه*, on fol. 206^a, l. 12 sq.), and dedicated to the emperor Jahāngir.

This copy, which is not dated, but contains among the MSS. of the India Office collection the fullest redaction of the work, begins: جهان جهان نیایش جهاننداری را سزد که رایات جهانگیری فرمان روایان والا شکوه براوج گنبد گردان الخ.

Comp. on this collection Bodleian Cat., Nos. 464 and 465 (containing the shorter redaction in seventeen bâbs, see No. 795 below); W. Pertseh, Berlin Cat., p. 983 (also the shorter redaction); J. Aumer, p. 60; and Rieu iii. p. 1038.

Index, on fol. 11^a. Bâb I (در بیان درجهٔ شهادت), on fol. 11^b; II (در عشق و محبت), on fol. 17^b; III (در وجود و سخاوت), on fol. 62^a; IV (در فضیلت), on fol. 84^a; V (در فضیلت اکل حلال), on fol. 89^b; VI (در بیان بخشایش الهی الخ), on fol. 94^a; VII (در بیان استغنائی ایزدی الخ), on fol. 97^b; VIII (در وفا و حقیقت و نتیجهٔ آن), on fol. 101^b; IX (در بیوفائی و بیحقیقی و ثمرهٔ آن), on fol. 113^b; X (در بیان), on fol. 130^a; XI (در پاداش تهمت و افترا الخ), on fol. 135^b; XII (آنکه طینت آدمی زاد باب غم سرشته), on fol. 141^a; XIII (در فضیلت دیانت و امانت), on fol. 145^b; XIV (در نتیجهٔ بیدبختی و کفران نعمت), on fol. 150^b; XV (در نتائج), on fol. 156^b; XVI (در نتیجهٔ بئیرستی و دغا بازی), on fol. 158^a; XVII (در بیان گوش کردن اندرز خیر سگالان صواب اندیشه), on fol. 179^a; XVIII (در بیان احوال ستاره شناسان الخ), on fol. 183^a; XIX (در بیان حقیقت سرود و سماع), on fol. 187^a; XX (در بیان شکیفتهای تقدیر), on fol. 190^a; XXI (در مذمت فقر اضطراری), on fol. 191^b; XXII (در نگارش تلبیس زنان مکارهٔ بدکاره), on fol. 195^a. Conclusion (در بیان احوال خویش و نیاگان رفیع الشان), on fol. 205^a.

No. 1559, ff. 206, ll. 14-17 (ff. 195-204, ll. 13 on different paper); Nasta'liq, by various hands; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

794

Another copy of the same.

This copy, dated the 4th of Dhû-alka'dah, A. H. 1102 (A. D. 1691, July 30), contains the same twenty-two bâbs, but lacks the conclusion or اختتام, just as the first Munich copy (No. 189 in J. Aumer, loc. cit.).

Beginning as in the preceding copy. Index, on fol. 8^a, l. 9 sq.

No. 3158, ff. 215, ll. 15; Nasta'liq; illuminated frontispiece; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

795

A shorter redaction of the same.

This copy contains the text of the Ma'dan-aljawâhir in that shorter form in which it is found in the two Bodleian copies, the second Munich copy (J. Aumer, No. 190), and the Berlin copy, viz. in seventeen bâbs

only, to which are added between the second and third two other bâbs, corresponding to the twenty-second and the third in the preceding copies (beginning here respectively on ff. 63^a and 85^b), and the same conclusion as in No. 793, exhibiting the name of the author, Tarzi, and the chronogram for A. H. 1025. The seventeen bâbs of this copy correspond to those in No. 793, as follows: Bâb I, on fol. 8^b=1st; II, on fol. 13^a=2nd; III, on fol. 97^a=9th; IV, on fol. 113^b=12th; V, on fol. 118^a=8th; VI, on fol. 126^b=10th; VII, on fol. 134^a=14th; VIII, on fol. 138^a=4th; IX, on fol. 141^b=5th; X, on fol. 144^b=7th; XI, on fol. 147^b=6th; XII, on fol. 150^a=11th; XIII, on fol. 153^a=21st; XIV, on fol. 157^a=20th; XV, on fol. 161^b=19th; XVI, on fol. 164^b=18th; XVII, on fol. 169^a=16th. Conclusion, on fol. 170^b. Entirely missing are consequently bâbs 13, 15, and 17 of the larger redaction.

No date.

No. 1527, ff. 172, ll. 17; Nasta'liq; size, 11 $\frac{3}{4}$ in. by 8 in.

796

Two short stories, on ff. 203-206^a and ff. 206^a-216 respectively; the first alleged to have been taken from the preceding الجوهر معدن and beginning: یکی از عارفان حقیقی بگزارش آورده که جوانی از ممالک هندوستان بفصائل گوناگون الخ.

The second, without a heading, opens thus: در نامهای باستانی بنظر درآمده که در ولایت گیلان الخ.

The last pages a little injured.

No. 95, ff. 203-216, ll. 15; Shikasta; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

797

Jâmi'-al-hikâyât (جامع للحکایات).

A collection of Persian stories, compiled from various sources in prose, interspersed with verses, by an anonymous author. Beginning, on fol. 2^b:

ای خامهٔ سحر سنو بخرام - در راه سخن وری بنه کام

Fol. 1 contains a useful index. The title of this collection appears on fol. 2^b, l. 6. Both the contents, and the few dates of composition which are found at the end of some of these stories, viz. Rajab, A. H. 1028 (A. D. 1619, June, July), on fol. 21^b, l. 3 ab infra; and 4th of Sha'bân, A. H. 1025 (A. D. 1616, Aug. 17), on fol. 41^b, last line (A. H. 1046=A. D. 1636, 1637, at the end of the whole work is probably the date of the copy), show, clearly enough, that this collection has nothing in common with 'Aufi's well-known work of a similar title (see Nos. 600-604 in this Cat.).

The order of leaves, which are misplaced in a rather bewildering manner, is as follows: ff. 1-172, 217-228, 201-216, 173-200, 229-400.

Contents:

1. حکایت پادشاه که در تلاش مرد بیغم سعی کرد, on fol. 2^b.
2. حکایت شاهزاده که در حیات پدر سفر اختیار کرد, on fol. 11^b.
3. حکایت مردی منعم از شهر حلب, on fol. 21^b.
4. حکایت حجاج بن یوسف ثقفی (حکایت مسعود دمشقی و حجاج), on fol. 24^b.

5. حکایت خشت زن شهرکارزون, on fol. 41^b, last line.
6. حکایت ملک فارس عزّ الملک و بسراو مجد الملک, on fol. 52^a.
7. حکایت عزیز و زن, on fol. 74^a (this story corresponds to the ninth in a collection of Persian tales in the Bodleian Cat., No. 477, col. 438).
8. حکایت بازگان که در کاروان سرای نیشاپور فرود آمده بود, on fol. 79^a.
9. حکایت هشام بن عبد الملک (this tale, which is not marked in the index, is taken from Alḥmad bin A'tham al-Kūfi's کتاب فتوح in the Persian translation, described in Nos. 131-133 of this Cat.), on fol. 82^a.
10. حکایت هارون الرشید وجوان سگ پرست, on fol. 84^b.
11. حکایت شیخ صنعان و مریدان, on fol. 97^b (compare Bacher, Karl der Grosse und seine Tochter Emma in Zeitschrift der D. Morgenl. Gesellschaft, vol. 34, p. 614).
12. حکایت چهار مرد (at the end: حکایت بیجانان), on fol. 114^b.
13. حکایت پادشاه (in the index: حکایت پری و شاهزاده), in three قصه, on ff. 119^b, 123^b, and 124^b.
14. حکایت شاهزاده جوان و جوان بخت (in the index: (حکایت پادشاه بلاد مغرب و سه پسر او), on fol. 125^b.
15. حکایت بهرام گور و کنیزک (دلآرام), on fol. 141^a.
16. حکایت شاهزاده نوجوان و دختر شاه یمن (in the index: (حکایت پادشاه ولایت خطا), on fol. 146^b.
17. حکایت دختر شاه کشمیر و شاهزاده فنوج, on fol. 163^b.
18. حکایت رضوان شاه و پری و چشمه و آمو, on fol. 222^a.
19. حکایت هارون الرشید و اسحق موصلی, on fol. 204^b.
20. حکایت آن شاهزاده که مادر و پدر بفروخت و با دختر کرد (حکایت آن شاهزاده که مادر و پدر بفروخت و با دختر کرد), on fol. 209^a. (It is in substance identical with the original of Gozzi's and Schiller's Turandot, comp. another incomplete copy of the same story in No. 798; at the end the same moral inferences, which are given in the following copy.)
21. حکایت پادشاه شمشیر بند, on fol. 183^a (corresponding to the eighth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
22. حکایت مرد و زن, on fol. 195^b.
23. حکایت مرد و زن جمیل, on fol. 195^b.
24. حکایت مرد مطرب و زن صاحب جمال, on fol. 196^a.
25. حکایت ابوبکر ربّانی, on fol. 196^a.
26. حکایت پادشاه و دختر سپه سالار, on fol. 196^b.
27. حکایت مرد بنا و مهندسی و زن مستوره, on fol. 229^b.
28. حکایت آن پادشاهزاده که در خواب بر دختری عاشق شد که سه خال بر روی داشت, on fol. 243^b.
29. حکایت خالد جوهری (در شهر بصره) و پسرش منصور حّجام, on fol. 270^b.
30. داستان آن پادشاه که زن پری زاد خواست و قصه مار و سفید, on fol. 303^b.
31. داستان سعد و سعید و شمعون جهود و مرغ سعادت, on fol. 307^a.
32. حکایت پادشاه دریا بار و صد پسر, on fol. 316^a.

33. حکایت داستان شاهزاده و حصیر باف, on fol. 324^b.
 34. داستان ماهی گیر و پسر, on fol. 326^a.
 35. حکایت پادشاه شهر بغداد, on fol. 332^a.
 36. داستان بازگان بصره, on fol. 333^a. (This and the following eight stories are in substance identical with the tales of the Bakhtyār-nāma, comp. Sir W. Ouseley's edition of it, London, 1801.)
 37. حکایت پادشاه حلب, on fol. 336^b.
 38. داستان مرد صابر, on fol. 339^b.
 39. حکایت پادشاه یمن, on fol. 344^a.
 40. حکایت پادشاه بلاد طبرستان, on fol. 347^b.
 41. حکایت پادشاه حبشه, on fol. 352^b.
 42. حکایت مرد جواهر شناس بغداد, on fol. 358^a.
 43. حکایت ابو تمام, on fol. 361^b.
 44. حکایت پادشاه حجاز, on fol. 364^b.
 45. حکایت منصور دمشقی و گنج یافتن, on fol. 367^b (corresponding to the fourth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
 46. حکایت پادشاه و پسر عاقل, on fol. 374^b (corresponding to the third story in the same).
 47. حکایت قاضی که از خرمن گل بزیر افتاد, on fol. 379^a.
 48. حکایت خشت زن و خلیفه بغداد, on fol. 380^b.
 49. حکایت مرد ابطال در شهر کوفه, on fol. 384^b.
 50. حکایت مردی در عهد عضد الدوله در شهر بغداد, on fol. 390^b.
 51. A story without any heading, effaced in many places, dealing with an incident in 'Alī's Khilāfat, on fol. 393^a.
 52. حکایت تاجر مصری, on fol. 395^a.
- The collection ends on fol. 399^a; but the following pages down to fol. 401^a contain an additional story, written by another hand in diagonal lines and dated A.H. 1055, the 2nd of Dhū-alka'dah (A.D. 1645, Dec. 20). Bibliotheca Leydeniana.
- No. 2541, ff. 401, ll. 17; Nasta'lik, written by two principal hands, the one on ff. 1-172 and 201-228, the other on ff. 174-200, 229-268, and 271-399; a third and fourth hand, the latter especially approaching Shikasta, on ff. 173 and 269-270, ll. 18-20; size, 11 in. by 6½ in.

798

Another, incomplete, copy of the same story, contained in No. 20 of the preceding collection, the story of the daughter of the Faghfūr or emperor of China, who puts certain critical questions to all her lovers, and kills them if they are not able to give the correct reply. A number of leaves are missing in the beginning, but the main portion of the story is complete. At the end a number of moral inferences are drawn, for instance: 1. بر پادشاهی اعتمادی نیست. 2. رنج و راحت و رنج برکس. 3. جاوید نماند از فرزند قابل آسایش دنیا و آخرت است. 4. در کارها فکر و تأمل خوبست, etc.

No date. Comp. Behrman, 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album,'

Chemnitz, 1857, Prosaische Beiträge, pp. 55-70, where a much older version of the Turandot story is given, taken, as is stated there, from 'Aufi's original جامع الحکایات (or rather الحکایات). No date.

No. 1239, ff. 20, ll. 16; Nasta'lik; size, 9 in. by 5½ in.

799

Afsânât-algharâ'ib (افسانت الغرائب).

Another collection of Persian stories, without preface or conclusion, similar in character and sometimes in contents also to those in the جامع الحکایات in No. 797 (comp., for instance, Nos. 21 and 22 of this compilation with Nos. 15 and 4 in the preceding one). The above title is found on the fly-leaf, and there is also the name of the author quoted, viz. Mullâ Tayammuni Rûmî (ملا تیمنی رومی). It contains the following tales:

1. قصّة منظر شاه, on fol. 1^b. 2. قصّة اسکندر ذو القرنین, on fol. 38^a. 3. حکایت برهمین, on fol. 55^a. 4. حکایت, on fol. 78^b. 5. حکایت دهقان فارس, on fol. 81^a. 6. حکایت رویاهی گرسنه, on fol. 85^a. 7. حکایت, on fol. 88^b. 8. حکایت دمنه, on fol. 93^a. 9. قصّة بوزینه, on fol. 95^a. 10. حکایت سه جوان, on fol. 97^a (see a similar story in W. Pertsch, Berlin Cat., p. 988, No. 2). 11. حکایت موش و گربه (W. Pertsch, loc. cit., No. 8), on fol. 105^b. 12. حکایت عادخان, on fol. 112^a. 13. حکایت پادشاه سمرقند, on fol. 132^a. 14. حکایت گل ترک, on fol. 137^b. 15. حکایت قاسم دیوانه, on fol. 151^b. 16. حکایت عبدالله, on fol. 152^a. 17. حکایت, on fol. 156^a. 18. حکایت عظیم الملک, on fol. 165^b. 19. حکایت پادشاه بصره, on fol. 178^a. 20. قصّة حجاج, on fol. 193^b. 21. حکایت رئیس موصل, on fol. 204^a. 22. حکایت شهزاده بهرام و گل اندام, on fol. 216^b. 23. حکایت مرد نیشاپور در بلاد عراق, on fol. 239^b. 24. حکایت خاورشاه پادشاه, on fol. 247^a.

Beginning: واقعۀ تولّد ذو القرنین بدانکه اسکندر اصل از مغرب است لیکن بسبب آنکه مادر او از روم است ازرا اسکندر رومی گویند الخ.

No date. Fol. 2 a little injured.

No. 810, ff. 264, ll. 17; Nasta'lik; size, 8¼ in. by 4½ in.

800

Maḥbûb-alkulûb (محبوب القلوب).

A collection of moral tales by Barkhwurdâr bin Mahmûd Turkman of Farâh, with the takhalluṣ Muntâz, see fol. 1^b, l. 2, and fol. 72^a, l. 3. The title appears on fol. 72^a, l. 6. It is in substance the same work as noticed in Rieu ii. p. 767 sq., but differs in so far as it is considerably smaller in extent and lacks the preface quoted there. The beginning (which differs from that in Rieu's copy) is exactly the same as that of the Berlin copy (noticed by W. Pertsch, Berlin Cat., p. 317, No. 289), viz.: چهره پرداز عرائس حريم عجز و نیاز و مصور: نگار خانه فرنگ آب الخ.

The short introduction on ff. 1^b-2^b, in which there is only mention of the author's stay in Harât (fol. 2^a, l. 12), refers exclusively to the *first story* of our collection, which begins on fol. 2^b, and bears as title (see fol. 2^a, l. 8): حکایت فیروزشاه مصری و گنجور عابد (given as general title to the whole collection on the fly-leaf). The subdivisions consist of حکایت and باب, the latter nine in number (on ff. 22^b, 38^a, 40^b, 50^b, 61^a, 66^a, 69^a, 71^b, and 165^a); the last bâb contains, as in Rieu's copy, the story of Ra'nâ and Zibâ (باب از کتاب رعنا و زیبا). The author flourished under Minûcîhrkhân's governorship of Mashhad (A. H. 1034-1074=A. D. 1625-1664), see Rieu iii. p. 1093^b.

No date. The Maḥbûb-alkulûb has been printed in Bombay, A. H. 1268. Bibliotheca Leydeniana.

No. 2652, ff. 197, ll. 18; Nasta'lik, by different hands, mixed with Shikasta; size, 12½ in. by 7¼ in.

801

Kitâb-i-Ra'nâ wa Zibâ (کتاب رعنا و زیبا).

Another copy of the story of Ra'nâ and Zibâ, the last part of the preceding Maḥbûb-alkulûb, beginning: طراح قطعات رنگین گلشن این مقاله و مفسر آیات صحائف این رساله برخوردار ولد محمود ترکمان فراهی که گلستان ابواب این نسخه را الخ.

Dated by 'Abdallâh the 28th of Jumâdâ-alawwal, A. H. 1159 (A. D. 1746, June 18).

No. 1843, ff. 27-136, ll. 15; Nasta'lik; size, 8½ in. by 5 in.

802

Dâstân-i-Maḥbûb-alkulûb (داستان محبوب القلوب).

Another portion of the same Maḥbûb-alkulûb, beginning: در مراعات جانب دوستان صادق موافق و مذمت آشنائی بیگانگان رسم و راه آدمیت الخ.

Dated by the same 'Abdallâh as the preceding copy, the last of Jumâdâ-alawwal, A. H. 1159 (A. D. 1746, June 20).

No. 1843, ff. 136^b-260, ll. 15; Nasta'lik; size, 8½ in. by 5 in.

803

Three short Persian romances.

1. Kiṣṣa-i-Firûzshâh (قصّة فیروزشاه), on fol. 1^b, different from the حکایت فیروزشاه in the Maḥbûb-alkulûb (No. 800 above), and beginning: راویان اخبار حاکیان اسمار در نقل چنین آورده اند که در شهر بدخشان پادشاه بود الخ.

This story of the son of the king of Badakhshân is ascribed on the fly-leaf of the following copy (No. 804) to 'Alî Naurûzkhân (who might be identical with Naurûz 'Alibeg Shâmlû, one of the more modern poets quoted in the Makhzan-algharâ'ib, Bodl. Cat., col. 388, No. 2830, and in the Şuhuf-i-Ibrâhîm in W. Pertsch, Berlin Cat., p. 663, No. 205).

2. Kiṣṣa-i-Ḥusnârâ (قصّة حسن آرا), on fol. 30^b, beginning: بعد از حمد و ثنای حضرت ذوالجلال و قادر قدرت: بنی شبه و بنی مثال الخ.

3. *Kiṣṣa-i-Madhumālat* (قصّة مدھمالت), on fol. 49b, beginning: *جواهر زواهر محمدت لوالی منقبت نثار مر*. جناب تقدس الخ. This love-story of princess Madhumālat or Madhūmālat is stated to have been taken from a poetical version of the same subject, which may be either 'Āḳilkhān Rāzī's *مهر و ماه*, composed A. H. 1065 (A. D. 1655), see Rieu ii. p. 699^a, or the *قصّة منوهر و میکا و منوهر*, the Persian version of a Hindū poem, completed A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700^a and 803^b. Stories nearly related to this are *پدماوتی و منوهر*, see further below, No. 824, and the *mathnawī* *پدماوتی و منوهر*, described in W. Pertsch, Berlin Cat., p. 929.

The proper order of ff. 1-16 is: 1-9, 12, 10, 11, 14, 15, 13, and 16.

No. 1421, ff. 79, ll. 17; large Nasta'liq; size, 11 in. by 7³/₈ in.

804

Kiṣṣa-i-Firūzshāh (قصّة فیروزشاه).

Another copy of the same short romance, which forms the first part of the preceding copy, beginning in the same way as there. English notes and rubrics, partly in pencil, partly in ink, on the margin throughout. Dated the 10th of Ramadān, A. H. 1198 (A. D. 1784, July 28, Bangālah era, 1191), at Calcutta. The first owner of this copy was C. Macaulay (1785), a later one Alex. Falconer.

No. 3074, ff. 56, ll. 13; Shikasta; size, 8³/₈ in. by 5¹/₄ in.

805

Kiṣṣa-i-Mihr u Māh (قصّة مهر و ماه).

A Persian romance, styled, 'sun and moon,' or the love-story of prince Mihr, son of Khāwarshāh and princess Māh, beginning: الحمد لله رب العالمين. روایت میکند که در دیاری (دیاری مشرق) پادشاهی بود نام او خاورشاه بود الخ.

See other copies of the same story in the Bodleian Cat., No. 1241, 1, in Rieu ii. p. 765, and in Cat. des MSS. et Xylographes, p. 410, comp. also Garcin de Tassy, *Histoire de la littérature Hindouie* etc., 2nd ed., ii. p. 550, where several Hindūstānī mathnawīs, written on the same subject, are noticed.

Dated the 29th of Rajab in the nineteenth year of (جلوس والا), probably 'Ālamgir's reign, which would be A. H. 1087=A. D. 1676, Oct. 7).

No. 1533, ff. 73, ll. 15; size, 10³/₈ in. by 5³/₈ in.

806

Bahār-i-dānish (بهار دانش).

A collection of tales, the framework of which is formed by the story of Jahāndār Sultān and Bahrawar Bānū, composed A. H. 1061 (A. D. 1651) by Shaikh 'Ināyat-allāh Kanbū (see fol. 3^a, l. 8), who died in Jumādā-alawwal, A. H. 1082 (A. D. 1671, September); see Bodleian Cat., Nos. 466-472, and No. 1976; Rieu ii. p. 765, and iii. p. 1093^b; W. Pertsch, Berlin Cat., pp. 999 and 1000; J. Auner, pp. 54 and 55; A. F. Mehren, IND. OFF.

p. 32. The collection is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣāliḥ Kanbū, the author of the 'Amal-i-Ṣāliḥ (see Nos. 332-336 in this Cat.). The present copy, although undated, appears upon the whole the best in the India Office collection.

Beginning: فاتح کتاب مستطاب آفرینش و پیرایه صحیفه دانش و بینش حمد خداوند خرد بخش سخن آفرین الخ.

The work itself begins on fol. 6b. On complete editions of the text in Delhi, Lucknow, Bombay, etc., comp. Zenker ii. p. 627; Bodleian Cat., No. 1976; and Rieu, loc. cit. Part of the text has been published in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in the 'Classical Selections from some of the most esteemed Persian Writers,' vol. i, Calcutta, 1828. English translations by Alexander Dow, London, 1768, and by Jonathan Scott, 3 vols., Shrewsbury, 1799; German translation, by A. Th. Hartmann, Leipzig, 1802. On a French translation by Lescallier, and the printed text which is found on the margin of Nizāmī's *Sikandarnāma*, Bombay, A. H. 1261, see Zenker ii. p. 631, and W. Pertsch, loc. cit.

No. 1408, ff. 374, ll. 15; large and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 6^b; pictures and drawings on ff. 10^a, 12^b, 13^a, 17^a, 21^b, 25^a, 32^a, 32^b, 37^a, 40^b, 41^a, 42^a, 45^b, 57^b, 67^a, 69^b, 72^a, 74^a, 75^b, 76^a, 79^b, 81^b, 83^a, 84^a, 85^b, 87^b, 88^a, 90^a, 91^a, 93^b, 97^a, 99^b, 101^a, 104^a, 104^b, 106^a, 110^b, 111^a, 112^b, 113^b, 114^a, 114^b, 117^b, 118^a, 120^b, 121^a, 124^b, 126^b, 127^a, 129^a, 129^b, 133^a, 133^b, 136^a, 136^b, 139^a, 139^b, 144^a, 144^b, 148^a, 148^b, 151^a, 151^b, 155^a, 155^b, 161^a, 161^b, 165^a, 165^b, 170^a, 170^b, 173^b, 174^a, 178^a, 182^a, 191^a, 191^b, 197^a, 199^a, 204^a, 210^b, 211^a, 215^b, 216^a, 221^b, 222^a, 226^b, 231^b, 232^a, 244^b, 245^a, 249^b, 250^a, 257^b, 258^a, 266^b, 267^a, 271^a, 275^a, 276^a, 280^a, 282^b, 283^a, 288^b, 289^a, 292^a, 295^b, 296^b, 299^a, 302^a, 308^b, 309^a, 314^a, 322^a, 326^a, 333^b, 334^a, 337^b, 357^b, 358^a, 358^b, 359^a, 361^b, 364^b, 371^b, and 372^a; size, 12 in. by 7³/₈ in.

807

Another copy of the same.

This copy of the *Bahār-i-dānish*, the oldest of the dated ones among the complete copies, is very rudely written, greatly injured, worm-eaten and dirty. It is collated. Beginning the same as in the preceding copy. The work itself opens on fol. 5^a. Dated the 27th of Jumādā-althānī, A. H. 1145 (A. D. 1732, Dec. 15). College of Fort William, 1825.

No. 2054, ff. 310, ll. 17; Shikasta, many pages written in diagonal lines; size, 9³/₈ in. by 5¹/₄ in.

808

The same.

Beginning as usual; the work itself opens on fol. 4^b. The Arabic paging is wrong from fol. 141 onwards, but the text is uninterrupted and the copy complete. Dated at Aḥmadnagar Farrukhābād the 26th of Muḥarram, A. H. 1182 (A. D. 1768, June 12), in Shāh 'Ālam's reign. It belonged formerly to Mr. James Ballantyne. Collated.

No. 3217, ff. 234, ll. 17; Nasta'liq; size, 9 in. by 5³/₈ in.

809

The same.

The work itself begins on fol. 8^a. Dated by Shaikh Walī-allāh Ṣadiḳī Khishti, an inhabitant of Jamālpūr,

in the district of Shâhjahânâbâd, at Banâras, in the seraglio of Shaikh Salim, the 24th of Rajab, A.H. 1185 (thirteenth year of Shâh 'Âlam's reign)=A.D. 1771, Nov. 2.

No. 1818, ff. 216, ll. 18-22; unequal and often careless Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

810

The same.

This modern, but very good and correct copy is dated by Muhammad A'zam the 14th of Dhû-al-hijjah, A.H. 1204 (A.D. 1790, Aug. 25). It was made at the request of Ratanji, son of Bahmanji Wâriyâ (رتن جی ولد بهمن جی واریا).

No. 576, ff. 289, ll. 15; excellent, large, and distinct Nasta'lik; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{8}$ in.

811

The same.

The work itself begins on fol. 9^b. Dated the first of Muḥarram, A.H. 1207 (A.D. 1792, Aug. 19).

No. 1870, ff. 322, ll. 15; rude Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

812

The same.

The work itself begins on fol. 7^a. No date.

No. 2757, ff. 392, ll. 13; careless Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

813

The same.

The work itself begins on fol. 11^a. No date.

No. 1549, ff. 372, ll. 15; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{7}{8}$ in.

814

The same.

The work itself begins on fol. 7^b (but without any special indication). Ff. 169-175 are misplaced; their right order is: 169, 173, 174, 170-172, 175. No date.

No. 409, ff. 229, ll. 18-19; Nasta'lik; ff. 1, 226, and 229 supplied by a later hand; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

815

The same.

No date. Quite modern copy.

No. 3432, olim 8. J. 1, ff. 337, ll. 16; Shikasta; ff. 1, 2, 41, 334-337, and a few leaves in the middle written by other hands; size, 8 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

816

A defective copy of the same.

This copy is incomplete at the beginning (the whole preface being left out). The first words, حسن صورت و جمال ظاهر گشتن الخ (808 in this Cat.), fol. 6^b, l. 9.

Copied in Rajab of the year 1169 of the Bangálah era (fourth year of Shâh 'Âlam's reign=A.H. 1176, A.D. 1763, Jan.-Febr.).

No. 2485, ff. 380, ll. 13; Shikasta; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

817

A very incomplete copy of the same.

Beginning as usual; the work itself opens on fol. 7^b. A lacuna after fol. 7^b, corresponding to No. 3217 (808 in this Cat.), fol. 4^b, l. 3 ab infra, to fol. 9^a, l. 7. A second, much larger, lacuna after fol. 210^b, corresponding to No. 3217, fol. 171^a, l. 5, to fol. 212^b, l. 8.

This copy is dated the 1st of Rabi'-alawwal, A.H. 1122 (A.D. 1710, April 30). Collated.

No. 2072, ff. 230, the main portion of the MS. in careful Nasta'lik, ll. 17; ff. 1-6 by a more recent hand in careless Nasta'lik, mixed with Shikasta, ll. 15; ff. 21-26 by a third hand in pure Shikasta, ll. 17-18; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

818

Bahâr-i-dânish-i-manzûm (بهار دانش منظوم).

A poetical paraphrase of the Bahâr-i-dânish in mathnawi baits, incomplete at the end, by Ḥasan 'Alî with the takhalluṣ 'Izzat, who lived in the reign of Tipû Sulṭân (reigned in Maisûr or Mysore, A.H. 1197-1213=A.D. 1783-1799), to whom this work is dedicated.

Beginning: بنام آنکه جان را داد در خاک
زانجم ساخت روشن سقف افلاک

No. 153, ff. 247, ll. 10-19; Shikasta, the first five leaves supplied by a later hand, as it seems, ll. 9-12; size, 11 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

819

Kiṣṣa-i-Gul u Ṣanaubar (قصه گل و صنوبر).

The story of Gul and Ṣanaubar (rose and pine tree) in Persian prose, beginning: راویان اخبار و ناقلان آثار چنین روایت کنند که در خاور زمین پادشاهی بود که آنرا سمن شاه نعلپوش میگویند الخ.

See the same story, but in an apparently shorter version and with different beginning, noticed in Rieu ii. p. 764^b, found in a MS. written in the seventeenth century. A Hindûstânî adaptation of the same was published by Hidâyat 'Alî of Islâmâbâd, 1847, at Calcutta, and translated into French by Garcin de Tassy, in 'Revue orientale et americaine,' tom. vii, 1862, pp. 69-130; another Hindûstânî translation in verse was made by Aḥmad 'Alî of Sarâwah, comp. Garcin de Tassy, Histoire de la littér. Hindouie etc., 2nd ed., i. 157, and ibidem about the Dakhnî and Urdû-Bangâlî translations of the same story; a third poetical translation into Hindûstânî by Nem C'and was published at Calcutta, 1827, and at Lucknow, 1845.

No. 675, ff. 54, ll. 13; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

820

Another copy of the same.

This version of the story of Gul and Ṣanaubar (here headed as in Rieu's copy: قصه گل با صنوبر) begins: خردمندان رموز بیانی و نقش بندگان نگارستان معانی چنین روایت کنند روز سلطان السلاطین شاه ابو العباس در محفل فردوس مشاغل متمکن الخ.

No date. End of the twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2827, ff. 13^b-61^b, ll. 11; Nasta'lik; size, 7 $\frac{1}{8}$ in. by 3 $\frac{7}{8}$ in.

821

Kiṣṣa-i-Kām-rûp (قصه کامروپ).

The same prose version of the story of Kām-rûp and Kāmlatâ as in Rieu ii. p. 763 sq., where it is ascribed to the poet Muḥammad Kāzīm, that is no doubt Mir Muḥammad Kāzīm Husaini, with the takhalluṣ Karim, who was in the service of 'Abdallāh Kūṭbshāh (reigned in Haidarābād A.H. 1035-1083 = A.D. 1626-1672, see No. 465 in this Cat.); see Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Another copy of the same story is described in W. Pertsch, Berlin Cat., p. 995. It has been translated into English by W. Franklin, under the title of 'The loves of Camarûpa and Camalatâ,' London, 1793. A poetical version of the same story is Muḥammad Murād's دستور همت, composed A.H. 1096 (A.D. 1685), see Rieu ii. p. 697.

Beginning: قصه بردازان غرائب آثار و داستان سرايان
سوانح روزگار النح.

No date. Twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2774, ff. 103, ll. 14; Shikasta; size, 8½ in. by 5½ in.

822

Another copy of the same.

This modern and undated copy of the same version begins as in the preceding copy. The proper order of ff. 1-9 is: 1, 3-8, 2, 9. This MS. belonged formerly to John G. Plunkin (?), Bengal, 1806.

No. 3037, ff. 151, ll. 11 (ll. 14 on ff. 1, 3, and 4); Nasta'liq; size, 8½ in. by 5½ in.

823

Shakaristân (شکرستان).

The sugar-chest, an imitation of Sa'di's Gulistân and Jâmi's Bahâristân, containing moral stories and anecdotes frequently mixed with verses, see the title on fol. 6a, l. 4. The author is the well-known poet and calligrapher Mir Muḥammad Mu'min, with the takhalluṣ 'Arshî (عرشی), son of Jahângir's famous calligrapher Amir 'Abdallāh Mushkinkalam alḥusaini altirmidhî, see fol. 6b, l. 7; comp. Rieu i. p. 154, and ii. p. 782a, where the poet's death is fixed in A.H. 1091 (A.D. 1680); A. Sprenger, Catal., p. 335 sq., and W. Pertsch, Berlin Cat., p. 928. This work must have been one of the first literary attempts of 'Arshî, since the date of composition (contained in the title) is A.H. 1031 (A.D. 1622), and his other poetical works which are mentioned in A. Sprenger and W. Pertsch, loc. cit. (مهر و وفا, شاهد عرشی, etc.), are written at a much later period, the latter A.H. 1053 (A.D. 1643, 1644), the former A.H. 1069 (A.D. 1658, 1659). He was, moreover, according to Ârzû, panegyrist of Shâhjahân's eldest son, prince Dârâ Shukûh.

The book is divided into the following six bâbs:

1. در بیان احوال اجداد و مرشدان پاک نهاد, on fol. 9a.
2. در سیرت پادشاهان و سیرت وزیران.
3. در تربیت فرزندان پادشاهان عالیشان که خلیفه الاسلام اند, on fol. 42b.
4. در بیان عارفان حق و عاشقان شاهد مطلق.

5. در بیان آداب و حکایات فقرا.

6. در بیان لطائف و ظرائف و خاتمه.

The index found on fol. 7a differs a little from the arrangement in the book itself, in so far as the fifth bâb appears there as fourth and is headed: در آداب صحبت با عزیزان از ایام شباب تا شب. We conclude from this fact and also from the whole aspect of the copy, that it is the author's autograph and probably the first sketch of the work.

Beginning: بنام آنکه نامش بر زبانهاست - بوصف نام
او شیرین بیانهاست النح.

On fol. 6a, l. 7, the mystical mathnawî حلو و نان, by Bahâ-aldin Muḥammad 'Âmilî, with the takhalluṣ Bahâ'î (who died A.H. 1030 = A.D. 1620, 1621), is mentioned, comp. on that poem Bodleian Cat., Nos. 1085-1088.

No. 1757, ff. 82, ll. 13; Nasta'liq; worm-eaten throughout and spoiled in many places; size, 8 in. by 4¾ in.

824

Mikâ u Manûhar (میکا و منوهر).

The love-story of Mikâ (or Minkâ) and the Râja Manûhar, a Persian romance, stated here to have been composed by Mâdhodâs of Gujarât in A.H. 1098 (A.D. 1687), see the chronogram on fol. 5b, l. 7: گلبن طبع عزیزان نوبهاری یافت.

Beginning: سخن است که آدمی زاد را از حفیض
حیوانی بانسانی رسانیده النح.

Another copy of the same story in the Bodleian Cat., No. 478; comp. on some nearly related romances in prose and verse, No. 803 in this Cat.

Dated the 1st of Jumâdâ-althâni in the fiftieth year of 'Âlamgir's reign (= A.H. 1118, A.D. 1706, Sept. 10).

No. 1854, ff. 178, ll. 15; irregularly written in bad Shikasta; size, 9¼ in. by 5 in.

825

Gushâyishnâma (گشایش نامه).

Stories of remarkable escapes, compiled A.H. 1101 (A.D. 1689, 1690), according to the chronogram on fol. 5a: دهمد حقا گشایش های بیشک, comp. Rieu ii. p. 767, where A.H. 1100 is given as date of composition. The present copy differs from that in the British Museum in two points, firstly it contains seven gushâyish (instead of the six there), and secondly, the authorship of the book is assigned to two Hindûs (instead of one), viz. Râjkarn (Khwâjah Râjkarn in Rieu, loc. cit.) and Bakrân Khâyath.

Beginning: قربان آن قادر همچون که فضای افلاک را
با این همه نقوش متلون منقش نموده و تصدیق النح.

Dated the 17th of Jumâdâ-althâni, A.H. 1184 (A.D. 1770, Oct. 8), by Gauhar 'Alî.

No. 2077, ff. 67, ll. 15; Shikasta, almost illegible in many places; size, 8½ in. by 6 in.

826

An incomplete story, from A.H. 1118 (A.D. 1706), related by Amân-allâh, the grandson of Shaikh Sa'd-allâh Munshî, and beginning: خواهی که بیاید سخنت آب قبول - آغاز کن از حمد حق ونعت رسول - زان پس برسان تحفه صلوات و سلام الخ.

No. 212, ff. 84^b-86^b, ll. 18-19; Shikasta; size, 9½ in. by 6 in.

827

(تحفه للحکایات) Tuhfat-alhikâyât.

A short collection of stories, containing seven tales, and therefore also styled هفتگانه, by Brahman Hîşârî, beginning: درین ایام بحسب آنچه خورد الخ.

Dated the 29th of Dhû-alhijjah in the sixth year of the reign of the emperor Bahâdurshah (Kutb-aldin Muhammad Mu'azzamshâh (Âlam Bahâdur)=A.H. 1123 (A.D. 1712, Febr. 7), at Shâhjahânâbâd.

No. 944, ff. 37, ll. 17-22; Shikasta; worm-eaten; size, 8½ in. by 5 in.

828

(بکاولی) Bakâwali.

The story of prince Tâj-almulûk, Bakâwali and her rose, translated from Hindûstânî into Persian by Shaikh 'Izzat-allâh Bangâlî, who had commenced this story in or before A.H. 1134 (A.D. 1722) at the request of a friend of his, Muhammad, and completed it after the latter's sudden death (the first of Dhû-alhijjah, A.H. 1134=A.D. 1722, Sept. 12), obeying the earnest entreaty of some other friends, although he himself, in his first bitter grief, would have wished to do away with his work altogether.

Two other copies of this story are described in W. Pertsch, Berlin Cat., p. 996, where the fuller title, قصه گل بکاولی, is given, and the author's name appears as 'Indyat-allâh Bangâlî. This Persian version has again been translated into Hindûstânî by Nihâl Cand, under the title of مذهب عشق ('Gooli Bukawulee,' Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d'Orient,' 1858), see W. Pertsch, loc. cit., and Zenker ii. 3920 sq. Another, still more modern, Hindûstânî adaptation of the same story is the گلزار نسیم, the rose-garden of Nasîm, in verse, composed A.H. 1254 (A.D. 1838), by Pandit Dayâ Shankar Nasim, see A. Sprenger, Catal., p. 629.

Beginning (different from that in the Berlin copy): گلزار همیشه بهار حمد و ثنای باغبان حقیقی را سزد که این طرفه بوستان جهان از انواع حسن الخ.

No date. Worm-eaten.

No. 1413, ff. 76, ll. 17; Nasta'lik; size, 10½ in. by 8 in.

829

Another copy of the same.

The beginning of this copy differs from that in the preceding one, but agrees in the main with that of the

Berlin copy, viz. زینت دیباچه و سخن بنام سخن آفرین که قفل گنجینه دلها را بمفتاح الخ.

The author's name appears on fol. 6^a, last line; the date, A.H. 1134, on fol. 8^a, l. 9. The colophon is partly torn away.

No. 2474, ff. 141, ll. 11; Nasta'lik, mixed with Shikasta; several pages slightly injured; size, 8½ in. by 5½ in.

830

Two Persian romances, in prose, by anonymous authors:

The first, on ff. 1^b-49^b, without any title, divided into ten babs and beginning: راویان اخبار و ناقلان آثار: و محدثان روزگار و سخن گویان که من چنین آورده اند که مشتمل بر ده باب است باب اول در بیان آنکه در ملک سیستان پادشاهی بود صاحب تاج و تخت و نامش آزاد تخت جاه الخ.

The second, on ff. 50^b-105^b, is styled قصه ملک محمد و قصه ملک محمد و گیتی (according to the following copy: (افروز), the love-story of Malik Muhammad and Giti-afroz, beginning: راویان اخبار و ناقلان آثار چنین آورده اند که در زمان حضرت شیخ صنعان در طرف زمین مغرب شهری بود که آنرا ابیض می گفتند الخ.

No date. The second story greatly damaged by worms.

No. 1183, ff. 105, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

831

Qissa-i-Malik Muhammad u Giti afroz (قصه ملک محمد و گیتی افروز).

Another copy of the same story which forms the second part of the preceding collection, beginning in the same way. Lacunas after ff. 1 and 80. Dated the 14th of Rajab, A.H. 1151 (A.D. 1738, Oct. 28). Bibliotheca Leydeniana.

No. 2629, ff. 81, ll. 12-15; Shikasta; worm-eaten throughout; size, 9½ in. by 5½ in.

832

(قصه گیتی آرا) Qissa-i-Giti Ârâ.

Another Persian romance without any date or author's name, beginning: راویان اخبار و ناقلان آثار چنین روایت میفرمایند که در ولایت چین پادشاهی بود عالی جاه انجم سپاه و پسری داشت با حسن و کمال آراسته الخ.

No. 202, ff. 176, ll. 17; clear and distinct Nasta'lik, the first and the last two pages supplied later by another hand in Shikasta, ll. 19-20; size, 9½ in. by 6½ in.

833

(بوستان خیال) Bûstân-i-Khayâl.

The first Bahâr or the first two volumes (جلد) of one of the largest and most famous Persian romances, the Bûstân-i-Khayâl or 'garden of imagination,' by Mir Muhammad Taqi al-Jafari al-Husaini of Ahmadâbâd in Gujarât, with the takhalluṣ Khayâl, who wrote this

vast collection of tales, in which historical legends are blended with the adventures of Jinns and Peris, at the request of his noble patron, Nawwâb Rashidkhân Bahâdur, wherefore, as is stated in the Berlin copy (W. Pertsch, Berlin Cat., p. 993), the work is also sometimes styled فرمایش رشیدی, and died A. H. 1173 (A. D. 1759, 1760); see A. Sprenger, Catal., p. 193, and Rieu ii. p. 770 sq. It comprises altogether fifteen volumes (جلد), divided into three Bahâr (spring), the second and third of which have the additional title of a first and second Gulistân, comp. the detailed description of this bulky romance in the Bodleian Cat., No. 480 (Caps. Or. D. 9-23, the most complete copy of the work extant, in which only one of the fifteen volumes is missing). This *first Bahâr*, which bears besides the special title of *Mahdinâma* (مهدی نامه), was commenced A. H. 1155 (A. D. 1742, 1743), at Shâhjahânâbâd, and serves as a sort of mukaddimah or introduction to the whole work, relating the life and adventures of Sultân Abû-alkâsim Muḥammad Mahdî and the other ancestors and predecessors of Sultân Mu'izz-al-din (i. e. the Khalif Alkâ'im biamrillâh, the hero of the second Bahâr or first Gulistân); the last or fifteenth volume of the whole work (the end of the third Bahâr or second Gulistân) was commenced A. H. 1169 and completed in the month Dhû-alhijjah of the same year (A. D. 1756, September), at Murshidâbâd, see Bodleian Cat., loc. cit.

Beginning of the *first volume* (No. 1773), on fol. 1^b:
تبارک الذی جعل فی السماء بروجاً وفعل فیها سراجاً قمرًا
نیراً الخ.

Beginning of the *second volume* (No. 1774), on fol. 1^b:
ذکر رفتن سلطان ابو القاسم محمد مهدی و پادشاهزادگان
وبعضی امراء عرب بزیارت حرمین و عتبات عالیات و بیان
وقائع آن نقل (نقله Bodl. copy correctly این اخبار از
شائبة تشابه Bodl. copy correctly تحقیق چنین آورده
اند الخ.

Copied A. H. 1202 (A. D. 1787, 1788), as a comparison with No. 1770 (839 below), which is written by the same hand, proves.

No. 1773, ff. 295; No. 1774, ff. 183; large and distinct Nasta'lik, by the same hand, ll. 19 in each page; size, 12 $\frac{3}{4}$ –12 $\frac{1}{2}$ in. by 8 $\frac{3}{4}$ in.

834

A short fragment of the same *first Bahâr* of the *Bûstân-i-Khayâl*.

Part of the first volume of the first Bahâr or Mahdinâma, only comprising forty-eight pages, and beginning as in the preceding copy: تبارک الذی جعل فی السماء بروجاً الخ.

The author's name appears on ff. 7^b, last line, and 8^a, first line; the title on fol. 12^b, l. 7. The date of the commencement of the work, viz. A. H. 1155, is found here on fol. 12^b, last line but two. The last words, with which this copy breaks off on fol. 48^b, run thus: ... واکتری خلیفه اول وثانی را دوست میداشتند و از سیوم
corresponding to No. 1773, fol. 27^b, l. 6.

No. 2442, ff. 1-48, ll. 17; large and clear Nasta'lik; size, 12 $\frac{3}{4}$ in. by 8 in.

835

Bûstân-i-Khayâl.

The *mukaddimah* (or first volume) of the *second Bahâr* or *first Gulistân* of the Bûstân-i-Khayâl, that is the *third volume* of the whole work. This *second Bahâr*, which relates the adventures of Mu'izz-al-din or Alkâ'im-biamrillâh (see the preceding copy), bears the special titles of *Mu'izznâma* (معزنامه), *K'dimnâma* (کدیمنامه), or even *Shâhîrkirânâma* (شاهیکرانه نامه), and is subdivided into a mukaddimah and two Gulshan, each Gulshan containing two Gulzâr.

Beginning: هرگونه ستایشی که در دل هرستایش کننده :
بگذرد و زبان (بر زبان Bodl. copy correctly او جاری گردد
سزاوار جناب خداوندیست الخ.

Conclusion: مناسب چنان نمود که مقدمه بهار دوم را که :
عبارت از دفتر قائم نامه باشد درین مقام باختتام رسانیده
شروع در گلستان اول از بهار دوم از بوستان خیال نماید الخ.

The designation given to this volume in the colophon, viz. تمام شد جلد ثالث مهدی نامه, is incorrect, since the Mahdinâma comprises only the first two volumes.

No date.

No. 1932, ff. 152, ll. 16; clear and distinct Nasta'lik; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

836

Bûstân-i-Khayâl.

The *first Gulshan* (in two Gulzâr or two volumes) of the *second Bahâr* or *first Gulistân*, corresponding to the *fourth* and *fifth* volumes of the whole work; see another copy of this first Gulshan together with the mukaddimah (contained in the preceding copy), in J. Aumer, p. 57 (No. 185). Parts of this second Bahâr are also contained in the first British Museum copy (Add. 16,689).

Beginning (differing from that in the Bodleian copy):

نخلبندان حدائق اخبار و گلشن آرایان شقائق آثار الخ.

Colophon as in J. Aumer, p. 58: گلشن اول یعنی :
دفتر اول از گلستان (اول یعنی جلد اول از
'بهار دوم از بوستان خیال).

Copied A. H. 1202 (A. D. 1787, 1788), see No. 833 above and No. 839 below.

No. 1771, ff. 319, ll. 19; clear and distinct Nasta'lik, written by the same hand as Nos. 1773 and 1774 (833 above); size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$ in.

837

Bûstân-i-Khayâl.

The *first Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *sixth volume* of the whole work. Beginning: حمدی که اگر :
تمام درباهای روی زمین مرکب شود و جمیع شاخهای
درختان ربع مسکون الخ.

Copied A. H. 1202 (A. D. 1787, 1788), see the preceding copy.

No. 1772, ff. 148, ll. 19; clear and distinct Nasta'lik, by the same hand as Nos. 1773, 1774, and 1771 (833 and 836 above); size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$ in.

838

Bûstân-i-Khayâl.

The *second Gulzar* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *seventh volume* of the whole work. It is incorrectly styled on fol. 1^a: دفتر سیوم از بهار دوم از جلد سیوم معرّنامه; and بستان خیال; the same wrong designation of گلستان سیوم is given to this copy in the colophon. Another copy of the whole second Gulshan of the second Bahâr is noticed in J. Aumer, p. 58 (No. 186). Beginning:

بنام خدای که از مشّت خاک - پدید آورد گوهر تابناک

Copied A.H. 1202 (=A.D. 1787, 1788).

No. 1930, ff. 337, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

839

Bûstân-i-Khayâl.

The *first daftar* or *jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, corresponding to the *eighth volume* of the whole work. This *third Bahâr* (the largest of the three), which relates the adventures of Şâhib Kirân-i-Akbar Shâhzâda Mu'izz-al-din, Şâhib Kirân-i-A'zam Shâhzâda Khurshid Tâjbaksh, and Şâhib Kirân-i-Aqshar Shâhzâda Badr-i-munir, bears the special title of *Khurshidnâma* (خورشیدنما), and is subdivided into seven books (جلد or دفتر) or eight volumes, the last two of which (the fourteenth and fifteenth, together with the Khâtimah) are missing in this collection. This first daftar begins: ادای حمد و سپاس ربّ العالمین حکیم علیم و نعت درود سید المرسلین رسول کریم و مدح و منقبت النّح

In l. 6 this heading appears: آغاز گلستان دوم بهار سیوم از کتاب بوستان که موسوم است بخورشیدنما اما راویان اخبار و ناولان آثار و محدثان این حدیث شیرین بیان و مخبر (مخبران Bodl. copy correctly) این داستان رنگین النّح

Conclusion: ان شاء الله تعالی بعد ازین احوال صاحبقران اعظم و صاحبقران اصغر در دفتر دوم مذکور کرده (کرد) النّح خواهد شد النّح

Dated the 7th of Muḥarram, A.H. 1202 (A.D. 1787, Oct. 19).

No. 1770, ff. 388, ll. 19; clear and distinct Nasta'lik; size, 12½ in. by 8½ in.

840

Bûstân-i-Khayâl.

The *second daftar* or *jild* of the *third Bahâr* or *second Gulistân*, corresponding to the *ninth volume* of the whole work (جلد نهم از کتاب بوستان خیال موسوم جلد دوم). This second book has been supplemented afterwards by an extensive appendix, subdivided into two shaṭr (شطر), or as the second British Museum copy (Add. 24,935) calls them, saṭar (سطر), and bearing the special title of *Shâhnâma-i-Buzurg* (شاهنامه بزرگ);

according to Rieu's copy this appendix is also designated as سطر الجلد, see the following two copies.

Beginning: بعد از سپاس و ستایش خداوند غفور رحیم و الصلوة (والصلوات) نامیات بر رسول واجب التعظیم و آل و اصحاب او..... چنین گوید.... که چون احوال صاحب قران اصغر در جلد اول از بهار سیوم بجای که مذکور شد رسانید شروع در تحریر جلد دوم بهار سیوم نمود و ابتدای این جلد از احوال صاحب قران اکبر شاهزاده معزالدین النّح

No date.

No. 1933, ff. 367, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

841

Bûstân-i-Khayâl.

The *first shaṭr* of the preceding *second daftar*, forming, as it seems, together with the following copy of the second shaṭr, the *tenth volume* of the whole work. From a colophon in the Bodleian copy it would appear as if these two shaṭr, which now form together with the preceding copy a *single daftar* or *jild*, although *two distinct volumes*, were originally meant to appear as third daftar; in this way some of the conflicting statements found in the Bodleian copy, the third British Museum copy (Add. 4939), and our present copies might easily be reconciled.

Beginning: نیکوترین محمد و عالیترین اثنیه سزاوار جناب حضرت خالق البریه است که مخلوقات ارض و سماء و ما فیها بذکر حمد و ثنای او خود را مشغول می نماید النّح

No date.

No. 159, ff. 338, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

842

Bûstân-i-Khayâl.

The *second shaṭr* of the preceding *second daftar*, beginning: آغاز دفتر دوم از کتاب شاهنامه بزرگ که مشتملست بر احوال ظفر مال صاحبقران اعظم شاهزاده خورشید تاج بخش بلبل اقبال النّح

In the colophon the author makes this statement (agreeing verbatim with that in the Bodleian copy): مسود این اوراق رنگین سیاق مناسب چنان دانست که شطر دوم از جلد دوم از بهار سیوم کتاب بوستان خیال که خورشیدنما نام دارد درین مقام باتمام رساند و

جلد سیوم النّح

Copied A.H. 1202 (A.D. 1787, 1788).

No. 1769, ff. 330, ll. 19; clear and distinct Nasta'lik, by the same hand as Nos. 1770-1774 (833, 836, 837, and 839 above); size, 12½ in. by 8½ in.

843

Bûstân-i-Khayâl.

The *third daftar* or *jild* of the *third Bahâr*, as it seems, although both on fol. 1^a and at the end it is designated as second jild (a confusion, probably arising from a similar mistake as that noted in No. 841), and

therefore corresponding to the *eleventh volume* of the whole work (which is missing in the Bodleian copy). Beginning: اما راویان اخبار و ناقلان آثار روایت کرده اند که چون صاحبقران اکبر (قصه صاحبقران اکبر و قصه صاحبقران اعظم را بداستان صحت رسانیده اند حسن عالی برخواست الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1929, ff. 205, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

844

Bûstân-i-Khayâl.

The *fourth daftar* or *jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work. Beginning: زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدر و حمد خداوند غفور الخ.

In l. 4 the author makes the following statement: چون جلد سیوم بهار سیوم کتاب بوستان خیال باتمام رسید شروع در تحریر جلد چهارم نمودم الخ مخفی و مستتر نماند که جلد اول تمام و کمال مشترک باحوال صاحبقران اکبر و اعظم و اصغر مع توابعات بود و جلد دوم تمام و کمال مشتمل بر احوال صاحبقران اکبر شاهزاده معزالدین تاجور و جلد سیوم همگی باحوال صاحبقران اعظم که شاهزاده خورشید تاج بخش مع متعلقاته بقلم آمده الخ.

In the colophon he says: الحمد لله والمنة که جلد چهارم از بهار سیوم که فقط بر احوال صاحبقران اصغر شاهزاده بدر منیر مشتمل بود باتمام رسید باقی احوال مهتر توفیق و احوالات دیگر در جلد دیگر الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1775, ff. 386, ll. 19; large and distinct Nasta'lik, by the same hand as Nos. 1769-1774 (833, 836, 837, 839, and 842 above); size, 12½ in. by 8½ in.

845

Bûstân-i-Khayâl.

The *fifth daftar* or *jild* of the *third Bahâr*, corresponding to the *thirteenth volume* of the whole work. Beginning: بعد از حمد و ثنای حضرت کریم کارساز بنده نواز خداوند جهان الخ.

Colophon: تمام شد جلد سیزدهم بوستان خیال.

No. 1931, ff. 393, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

846

A large fragment of an anonymous Persian romance, defective both at the beginning and end, with a large lacuna (comprising, according to the Arabic paging, fifty-eight leaves) after fol. 22. On the back of the binding it is styled *جوامع التواریخ*, but on the last page more correctly, as it seems, *مجمع البدائع*,

the second book of a novel, entitled *Majma'-albadâ'i*, or the collection of wonderful and surprising things. At the beginning seventeen leaves are missing, as the Arabic paging shows. The style of this work is about the same as in the preceding *Bûstân-i-Khayâl*, combining heroic legends and fairy tales. The copy is a correct and tolerably old one.

No. 2453, ff. 240, ll. 21; clear Nasta'lik; size, 9½ in. by 7½ in.

847

Ajib-alkiṣaṣ (عجیب القصص).

A fairy tale, relating the adventures of an Indian prince who is designated in many different ways (once, for instance, *یوسف جمال*), and his love affairs with the princess *Badi'-aljamâl*, entirely different from the *قصه سیف الملوك و بدیع الجمال* (see Nos. 788-792 above).

Beginning: سرسبز بوستان سخن نآسماری (بآبیاری) ستایش چمن آرائی است که گلشن عشق الخ.

The title is distinctly given on fol. 7^b, l. 10. The story is dedicated to the emperor *Shâh 'Âlam* (who reigned A. H. 1173-1221 = A. D. 1759-1806), see fol. 3^b, l. 1: شاه عالم پناه دولت و دین. The author's name does not appear anywhere.

Copied at Lucknow during the wazirship of *Nawwâb Âṣaf-aldaulâh Bahâdur*, and finished the 25th of *Jumâdâ-thânî*, A. H. 1209 (A. D. 1795, Jan. 17). Bibliotheca Leydeniana.

No. 2462, ff. 152, ll. 15; Nasta'lik, rather difficult to read through the absence of many diacritical points; size, 9½ in. by 6½ in.

848

Kiṣṣa-i-Malik Muḥammad u Shahr-bânû (قصه ملک محمد و شهربانو).

The romance of prince *Malik Muḥammad* and *Shahr-bânû* (according to the Bodleian Cat., No. 482, *Sham-shabânû*), which was translated from *Hindûstânî* at the request of the emperor *Shâh 'Âlam*, see here fol. 4^b sq. According to the Bodleian copy the Persian translator's name is *Munshi Ghayûri*; *Laḥman Singh*, who appears here on fol. 4^b, is no doubt the author of the original. According to the same copy the proper title of the romance is *Shr'la-i-âh* (شعله آه).

Beginning: شگفتگی گلشن قصه پردازی و تازگی چمن افسانه طرازی شایسته حمد جهان آرائیست که گل رعناي حب و محبت را بنسیم روح پرور قدرت بالغة الخ.

No. 1481, ff. 152, ll. 9; *Shikasta*; size, 8½ in. by 5½ in.

849

Kiṣṣa-i-Bahrâmgûr u Bânui-Hasan (قصه بهرامگور و بانوی حسن).

A Persian romance, the love-story of *Bahrâmgûr* and the fair princess, the daughter of the king of the *Peris*.

Beginning: راویان اخبار و ناقلان آثار و طوطیان شکر

شکن شیرین گفتار و مهندسان سخن و گوشه نشینان کهن
چنین روایت کرده اند که در شهر فارس پادشاهی بود بعدل
و داد تمام خلق و بغایت خوش روی الخ

A shorter version of the same story is noticed in W. Pertsch, Berlin Cat., p. 989, No. 12, in the first line.

Dated the 8th of Jumâdâ-althâni, A. H. 1198 (A. D. 1784, April 29).

No. 780, ff. 50, ll. 17; large and distinct Nasta'liq; size, 8½ in. by 5½ in.

850

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1009, ff. 58, ll. 17; large and distinct Nasta'liq; size, 9½ in. by 6 in.

851

The same.

A much shorter version of the same story, beginning:

راویان اخبار و ناقلان آثار و طوطیان شکر شکن شیرین
گفتار چنین روایت کرده اند که در زمان قدیم در شهر
فارس الخ

Dated the 9th of Ramaḍân, A. H. 1184 (A. D. 1770, December 27). Bibliotheca Leydeniana.

No. 2808, ff. 72-93, ll. 13; Nasta'liq, mixed occasionally with Shikasta; size, 8½ in. by 6½ in.

852

Two Persian tales.

1. Story of Sultân Maḥmûd, who rambles in disguise through the streets of his capital (قصه سلطان محمود) (غزنوی پادشاه) on fol. 1b, beginning: پادشاه عادل بود يك روز در خاطر سلطان گذشت الخ

2. The story of prince Juwânbakht (قصه جوان بخت) (پادشاه) on fol. 14a, beginning: ناقلان اسرار و راویان اخبار این داستان بدیع را چنان نوشته اند که در زمان سلف و ایام گذشته الخ

No date. Presented by Jn. Kneller, Esq., April 15, 1804.

No. 1723, ff. 112, ll. 11; distinct Nasta'liq; size, 8½ in. by 5½ in.

853

The story of the king and the seven viziers, who, under penalty of death, are ordered to state the hidden meaning of certain trees with miraculous fruit, beginning:

حکایت آورده اند که در شهری درختان را میوه بر آمده آنرا از جامه کرباس پوشیده و از درون آن روشنائی میدرخشید روزی (پادشاه or سلطان add) زیر درختان آمده احوال آن پرسید وزرا گفتند که معلوم نیست الخ

No. 1627, ff. 106b-112b, ll. 13-14; careless Nasta'liq; the last leaf written by another hand in Naskhi, ll. 23; size, 9 in. by 4½ in.

854

The story of Solomon and the Griffin, a Persian romance in prose, by an anonymous author, beginning:

الحمد لله رب العالمين الخ بدانکه در خبر آمده است که روزی سلیمان علیه السلام شبی بمسند بار داده نشسته بودند الخ

Numerous illustrations, almost on every page. No date.

No. 1255, ff. 26, ll. 19; large and distinct Nasta'liq; size, 18½ in. by 10½ in.

855

Kiṣṣa-i-Parwarti u Narwarti (قصه پرورتي و نورتي).

The story of Narwarti and Parwarti, a Persian romance by Lâla Ranjit, beginning: خداوندا اساس کاخ تکوین و ایجاد بطرحی که صورت ظهور یافته الخ

No date. Purchased at Haidarâbâd.

No. 1369, ff. 42, ll. 19; Shikasta; size, 8½ in. by 6 in.

856

A short fragment of a story of an Indian Râjah (کلی کوت) (که نام او چیرمان) in Calicut, at the time of the prophet Muḥammad, beginning: چنین روایت میکنند که در ایام پیغمبر محمد رسول الله که در سرحد کلی کوت الخ

Bibliotheca Leydeniana.

No. 2556, ff. 92-95, ll. 8; Nasta'liq; size, 9½ in. by 6½ in.

857

Hikâyat-i-dûzd u kâḍi (حکایت دزد و قاضی).

The humorous story of the thief and the judge, edited at Tahrân, 1845; comp. Bodleian Cat., Nos. 490 and 491; Rieu ii. p. 773b; W. Pertsch, p. 26, and Berlin Cat., p. 117 (No. 6). Beginning: روایت کرده اند راویان اخبار و ناقلان آثار که در زمان پادشاه عادل یکی از خلفاء بغداد و در عهد آن خلیفه عالمی بود بغایتی فاضل و کامل و دانشمند الخ

No date.

No. 1741, ff. 1-10, ll. 13-16; Shikasta; size, 8½ in. by 5½ in.

858

Kiṣṣa-i-Tamîm Anṣârî (قصه تمیم انصاری).

The story of Ḥadrat Tamîm Anṣârî, who lived under the Khalif 'Umar, beginning: در خبرست از سرور کائنات: فرموده اند که بعد از خود عجائبهای بسیار پیدا خواهد

شد اول از حضرت تمیم انصاری بود که در وقت خلافت
حضرت عمر روزی نماز گزارده نشسته بودند آن

In the following copy it is ascribed to 'Ali Muḥammad. Copied for Mr. Richard Johnson, by Muḥammad Rafi'.

No. 910, ff. 23, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

859

Collection of tales and historical sketches.

This copy contains:

A. A main part on ff. 1^a-70^a, consisting of—

1. Ff. 1^a-16^a: Kiṣṣa-i-Tamīm Anṣārī, identical with that in the preceding copy, but styled on the fly-leaf *عمرنامه*, or 'story of a woman soliciting justice of the Khalif 'Umar,' by 'Ali Muḥammad. Beginning, on fol. 1^a: اندر خبر آورده اند که در وقت امیر المؤمنین عمر خطاب رضی الله عنه روزی امیر المؤمنین رضی الله عنه نماز بامداد گزارده بود آن

2. Ff. 17^a-63^a: Bakhtyār-nāma, in a similar redaction as No. 475, 3, in the Bodleian Cat. (col. 436), but divided into ten bābs, like the enlarged version, No. 476, 1, in the same Cat. It was edited by Sir W. Ouseley, text and translation, London, 1801. Beginning, on fol. 17^a: الحمد لله . . . بدانکه این کتاب یادگار پادشاهان است و بختیارنامه که فاضلان تصنیف کرده اند تا طالبان را و خوانندگانرا پند حاصل آید و این مختصر برده باب است و در هر بابی حکمتها گفته است آغاز داستان بختیار نامه این است چنین روایت میکنند که در دیار عجم پادشاه بود با داد و عدل و شکوه آن

3. Ff. 64^a-70^a: Fathnāma, that is, Sulṭān Muḥammad III's campaign against Hungary in A.H. 1005 (A.D. 1596, 1597), identical with the 'Fathnāma-i-Khūnkār-i-Rūm' in No. 572 above. It is translated from Turkish, see the title here: ترجمه فتخنامه حضرت بادینى پناه و شاه خونکار روم که بترکی نوشته آنج. Beginning: الحمد لمن لا نصر الا من عنده و الصلوة و السلام على حبيبہ آنج.

As date (probably of composition) appears at the end A. H. 1012 (A. D. 1603, 1604).

B. An appendix, by two different hands, on ff. 71^a-79^a, consisting of—

4. Ff. 71^a-77^a: Account of the district of اودگیر Udgir, that is, Oodagherry in Telingana.

5. Ff. 78^a-79^a: A short account of Dhundia Wāgh, or as he is called here, Dhūndūji Wāgh (دهوندوجی واگه), the famous freebooter of Mysore, who was at last subjugated and killed by the English in 1800, see Beale, *Oriental Biogr. Diet.*, p. 81.

No. 3053, ff. 79, ll. 13 (on ff. 71-77, ll. 9-10); written by three different hands, the greater part in Naskhī, mixed with Shikasta; size, 8 in. by 5½ in.

IND. OFF.

B. POETRY.

I. EPIC, LYRIC, AND DIDACTIC POETRY.

Poets who died between A. H. 400 and 500.

1. Firdausi and Imitators (Nos. 860-901).

a. *Copies of the Shāhnāma with the older preface.*

860

Shāhnāma (شاهنامه).

Firdausi's great epic poem, 'the book of kings,' in four books, preceded by the older preface, anterior to the so-called Bāisungharī recension, and designated by Mohl (i. p. xv) as 'preface No. II,' see Rieu ii. p. 534^a; W. Pertsch, *Berlin Cat.*, p. 732 sq.; Bodleian Cat., No. 497; Rosen, *Persian MSS.*, p. 169; J. Aumer, p. 6 (where it is wrongly ascribed to Bāisunghar), etc. This preface has been translated by M. de Wallenbourg in his 'Notice sur le Shahnamé,' Vienna, 1810, and begins here, on fol. 1^b: سپاس و آفرین مر خداي را که آن جهان و این جهان آنج.

First book (جلد اول) of the poem, on fol. 6^b, beginning:

بنام خداوند جان و خرد — کزین برتر اندیشه بر نگذرد
and going down to Bahram's death.

Second book (جلد دوم), on fol. 151^b, beginning:

بنام خداوند خورشید و ماه — که دل را بنامش خرد داد راه
and concluding with Isfandiār's message of victory to his father Gushtāsp.

Third book (جلد سوم), on fol. 290^b, beginning:

خداوند پیروزی و فرهی — خداوند دیهم و شاهنشهی
and ending with the accession of Nāshirwān.

Fourth book (جلد چهارم), on fol. 407^b, beginning exactly as the second book and comprising the rest of the poem.

Firdausi (Abū-alkāsim Ḥasan or Maṣṣūr) was born about A. H. 321 or 322 (A. D. 933 or 934) in Shādāb, near Tūs, completed the Shāhnāma, according to the usual statement, A. H. 400 (A. D. 1009, 1010), according to a rare epilogue, found only in one copy of the British Museum (Rieu. ii. p. 535^a) and in No. 878 below, already A. H. 389 (A. D. 999), and according to some verses in the same copy of the British Museum, even as early as A. H. 384 (A. D. 994), and died A. H. 411 (A. D. 1020; other dates of his death are A. H. 416=A. D. 1025, and A. H. 421=A. D. 1030); comp. on the poet's biography and special incidents of his life, besides the Catalogues mentioned above, W. Pertsch, p. 68; G. Flügel i. p. 492 sq.; A. Sprenger, *Catal.*, p. 405 sq.; Ouseley, *Biogr. Notices*, pp. 54-99; Ethé, *Firdūsi als Lyriker*, in *Sitzungsberichte der bayr. Academie, philos.-philol. Classe*, 1872, pp. 275-304, and 1873, pp. 623-653; 'A Sketch of the Life and Writings of Ferdusi,' London, 1876; and Ethé, *Die hōfische und romantische Poesie der Perser*, Hamburg, 1887, p. 25 sq. Best text editions by Turner Macan, in 4 vols., Calcutta, 1829 (of the earlier Calcutta edition of 1811, by Lumsden, only

one volume has appeared), reproduced in the lithographed eastern texts of Bombay, 1849 and 1856, Cawnpore, 1874, Tahrân, A.H. 1245 and 1267, etc.; J. Mohl (with a complete prose translation in French), Paris, 1838-1878; and J. A. Vullers, Leyden, 1877-1884. Parts of the poem have been published in J. Atkinson's Soohrab, a poem (Persian and English), Calcutta, 1814; Vullers, Chrestomathia Shahnamiana, Bonn, 1833; H. S. Jarrett, Selections from the Shah Namah, Calcutta, 1880; I. Pizzi, Antologia Firdusiana, second edition, Leipzig, 1891; in various Persian Chrestomathies, for instance, Spiegel (Leipzig, 1846), Pizzi (Manuale della lingua Persiana, Leipzig, 1883, and Chrestomathie Persane, Turin, 1889), and others, and in Salemann und Shukovski, Persische Grammatik, Berlin, 1889; compare also Zenker, No. 526 sq., and ii. 489 sq. Chief translations by Champion (the first eight books), 1788; St. Weston, Episodes from the Shah Nameh, 1815; J. Görres, Das Heldenbuch von Iran, 2 vols., Berlin, 1820; Starkenfels, Key-Kawus in Masenderan, Vienna, 1841; Fr. v. Schaack, Heldensagen, third edition, 3 vols., Stuttgart, 1877; J. Mohl, Le livre des rois, traduit et commenté, publié par Mme. Mohl, Paris, 1876-1878; H. Zimmern, The Epic of Kings, London, 1882; S. Robinson, Persian Poetry for English Readers, 1883 (pp. 5-102); I. Pizzi, Il libro dei re, poema epico, in 8 vols., Turin, 1886-1888 (the only complete translation in verse that exists of Firdausi's epopee in any European language, except the Turkish version of Sharif, see Rieu, p. 152 sq.); Fr. Rückert, Firdosi's Königsbuch, aus dem Nachlass herausgegeben von E. A. Bayer, Sage i-xiii, Berlin, 1890; and 'Rostem und Sohrab' in Nibelungenmass, ein Fragment mitgeteilt von E. Bayer in 'Zeitschrift für vergl. Litteraturgeschichte, etc.', Berlin, 1891, pp. 322-342. On the question of the origin of certain parts of the poem, see Nöldeke's 'Persische Studien II,' Sitzungsberichte der kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The present copy was transcribed by Muḥammad Ḥāfiẓ Cīshtī. Book I is dated A.H. 1007, first of Ramaḍān (A.D. 1599, March 28); Book II, A.H. 1007, the 18th of Shawwāl (A.D. 1599, May 14); Book III has no date; Book IV is dated A.H. 1008, the 16th of Rajab (A.D. 1600, Febr. 1). Fol. 421 (۴۲۱ according to the Arabic paging) is left blank. Many small blanks besides.

No. 2118, ff. 522, 4 coll., each ll. 25; small, but very neat and clear Nasta'liq; splendid illuminations on the first two pages of each book; size, 15½ in. by 10¼ in.

861

Another copy of the same.

Contents:

The older preface on fol. 1^b, beginning as in the preceding copy.

Genealogical index of all the Persian kings, quoted by Firdausi, on fol. 7^a.

Another genealogical index in verse (فهرست منظوم شاهنامه), on fol. 9^a.

Alphabetical index of the Pahlawi (and other uncommon) words, used by Firdausi in his epopee, on fol. 10^b.

The poem itself is divided into *two halves*, viz.:

First half, on fol. 12^b, beginning: بنام خداوند جان و خرد الخ.

Second half, on fol. 318^b, beginning with Gushtāsp's reign: چو گشتاسب را داد لهراسپ تخت الخ.

The *first half* is dated by Ḥāfiẓ Aḥmad bin Muḥammad the 23rd of Ramaḍān, A.H. 1009 (A.D. 1601, March 28); the second is not dated.

No. 118, ff. 596, 4 coll., each ll. 25; Nasta'liq; vignettes on ff. 1^a, 12^a, and 318^a; illuminated frontispieces on ff. 1^b, 12^b, and 318^b; pictures on ff. 338^a, 365^a, and 430^b. Part of ff. 58^a, 79^a, 102^b, and 180^b left blank; many headings and single verses missing or injured; ff. 487 and 556 supplied by a more modern hand; size, 13½ in. by 9½ in.

862

Another copy of the *first half* of the poem.

This copy, with the older preface on fol. 1^b, contains only the *first half*, respectively the *first two books* of the Shāhnāma; Book I begins on fol. 8^b, Book II on fol. 163^b; the first goes down to Afrāsiyāb's hearing of the flight of the Irānians; the second to Arjāsp's death by the hand of Isfandiyār. All the rest of the poem is wanting. No date. The copyist was Muḥammad Fāḍil, known as اسرائیل کرولی. A few various readings on the margin.

No. 3267, olim 11. J. 6, ff. 325, 4 coll., each ll. 25; good and clear Nasta'liq; size, 11½ in. by 6½ in.

b. *Copies of the Shāhnāma with the Bāisungharī preface.*

863

Shāhnāma.

The Bāisunghari preface (dated A.H. 829 = A.D. 1426, see on the rather fictitious character of the same, and the whole question of the so-called Bāisunghari recension, the excellent remarks of M. James Darmesteter in the 'Revue Critique,' October 20, 1890, pp. 215 and 216), on ff. 1^b-13^b, beginning: افتتاح سخن آن به که کنند تمّت الدیباچه الموسومة ببايسنغرى. At the end: اهل کمال الخ.

This preface is designated by Mohl as 'préface No. I,' and is printed with a few omissions in Macan's Introduction to the Shāhnāma, pp. 11-61.

Beginning of the poem, on fol. 13^b: بنام خداوند جان و خرد الخ.

The Shāhnāma is divided into two parts, the *second* of which begins with Luhrāsp's reign (headed: کتاب چو لهراسپ بنشست بر تخت: (لهراسپ نامه داد الخ. This splendid copy was made by Ḥasan bin Muḥammad Aḥsan and finished at Shirāz the 18th of Dhū-alkā'dah, A.H. 967 (A.D. 1560, August 10); it was given as a present to Kāsimbeg the 1st of Dhū-alhijjah,

A. H. 971 (A. D. 1564, July 11), according to a note on fol. 1^a.

No. 133, ff. 538, 4 coll., each ll. 25; excellent Nasta'lik; ff. 1^b and 2^a gorgeously illuminated in gold and blue arabesques, mixed with a variety of other colours; similar illuminations and an excellent frontispiece on ff. 270^b and 271^a; all the headings throughout neatly embellished; well-executed pictures on ff. 5^b, 16^b, 32^a, 54^a, 76^b, 96^a, 113^b, 127^b, 150^b, 184^b, 203^a, 227^b, 250^a, 270^b, 271^a, 304^a, 321^b, 349^b, 372^a, 389^a, 418^b, 445^b, 483^a, and 519^a; size, 14 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$ in.

864

The same.

The Bâisunghari preface begins here as in the preceding copy, and is concluded by a short chronological index and list of kings.

Beginning of the poem, on fol. 12^b. It is divided into *four books*; Book I ends with Rustam's return from Turkistân and Afrâsiyâb's flight; Book II, beginning on fol. 200^b, with Gushtâsp's accession; Book III, beginning on fol. 315^b, goes down to the accession of Nûshirwân; and Book IV, beginning on fol. 461^b, comprises the rest. Dated by Majd-al-dîn bin Ibrâhîm Hâfiz, A. H. 1012, the 29th of Muḥarram (A. D. 1603, July 9).

No. 3340, olim 11. J. 7, ff. 586, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispieces on ff. 1^b and 12^b; adorned headings on ff. 200^b and 315^b. Small pictures on ff. 15^a, 15^b, 17^a, 19^a, 24^b, 42^a, 48^b, 50^a, 55^a, 65^b, 73^b, 77^b, 92^b, 106^b, 120^b, 134^a, 149^a, 156^a, 158^b, 164^a, 180^b, 190^a, 198^b, 200^a, 212^b, 214^a, 243^b, 254^b, 267^b, 279^a, 280^b, 296^b, 297^a, 315^b, 325^b, 332^a, 332^b, 333^b, 334^b, 337^a, 353^a, 355^a, 358^b, 370^a, 371^a, 377^a, 385^b, 388^b, 393^a, 395^b, 399^b, 410^a, 418^b, 420^b, 422^a, 424^a, 425^b, 429^a, 435^a, 439^b, 460^a, 489^a, 494^b, 516^a, 534^b, 552^b, 561^a, 563^b, 572^b, 576^b, 583^a, and 585^b; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

865

The same.

The Bâisunghari preface, on fol. 1^a. Beginning of the poem, on fol. 10^b. It is divided into *four books*, which agree in their contents entirely with those in the preceding copy, except that Books II and III (beginning on fol. 144^b) are not separated here. Book IV begins on fol. 338^b. Small blanks on many pages, apparently left for the insertion of headings or pictures. Book I (جلد اول) is dated A. H. 1111, the 16th of Safar (called here the 44th year of 'Âlamgir's reign)=A. D. 1699, August 13; Book IV, the 8th of Dhû-alhijjah, in the same year=A. D. 1700, May 27, by Muḥammad Ḥisâri. The first two leaves are supplied by another hand, perhaps by Warren Hastings, whose name appears at the top of the preface.

No. 3259, olim 11. J. 5, ff. 427, 4 coll., each ll. 25, and a fifth on the margin, ll. 40; Nasta'lik; size, 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

866

The same.

The Bâisunghari preface, on fol. 1^b. Beginning of the poem, on fol. 15^b. No subdivision into books. This copy was made for J. H. Peile, Esq., of the Madras Civil Service (مستتر پیل صاحب بهادر والا مناقب), at Seringapatam (سرنگپٹن در سلطنت انگریز), and is dated A. H. 1220, the 26th of Muḥarram (A. D. 1805,

April 26). It was presented by Mr. Peile to the Library on the 19th of September, 1818.

No. 3255, olim 11. J. 3, ff. 542, 4 coll., each ll. 21; large and clear Nasta'lik; illuminated frontispieces on ff. 1^b and 15^b; size, 14 $\frac{1}{2}$ in. by 8 $\frac{3}{4}$ in.

867

The same.

An extremely splendid and magnificent copy of the Shâhnâma, in two volumes, with a beautiful eastern binding; written by Hidâyat-allâh of Shirâz, but not dated.

The Bâisunghari preface begins here, on fol. 2^b, thus:

ای در صف اهل نظم استاد سخن
شد تازه و محکم از تو بنیاد سخن
فردوس مقام بادت ای فردوسی
انصاف که نیک دادۀ داد سخن
افتتاح سخن آن به که کند اهل کمال الخ

The full text of the satire against Sulṭân Maḥmûd is found here on fol. 9^b sq.

Beginning of the *first volume*, on fol. 13^b; of the *second volume*, on fol. 344^b, with Luhrâsp's accession: چو لهراسب بنشست بر تخت عاج الخ

Nos. 741 and 742, ff. 668, 4 coll., each ll. 25; excellent Nasta'lik; illuminated frontispieces on ff. 2^b, 13^b, and 344^b; the whole copy luxuriously embellished throughout; full-size pictures on ff. 1^b, 2^a, 40^a, 94^b, 140^b, 185^b, 215^a, 232^a, 252^b, 326^a, 355^b, 385^b, 412^b, and 529^b; size, 16 in. by 10 in.

868

The same.

The Bâisunghari preface, beginning here with the same verses as in No. 704 of W. Pertsch's Berlin Cat. (p. 735):

فربدون و جمشید خورشید شان
بامرش درین گنبد آمد روان

This beautiful copy is divided into *two halves*, the first of which begins on fol. 10^b, the second on fol. 332^b, with the accession of Luhrâsp. No date.

No. 1256, ff. 622, 4 coll., each ll. 25; excellent Nasta'lik; illuminated frontispiece at the beginning of the preface and of both halves of the poem; the first four pages luxuriously embellished, on the first two a long inscription as heading of the whole work; pictures on ff. 13^a, 29^a, 42^b, 52^b, 57^b, 70^b, 79^a, 102^b, 120^b, 138^b, 150^b, 175^b, 186^a, 189^a, 196^b, 207^a, 220^b, 233^b, 276^b, 321^b, 361^b, 384^b, 421^b, 460^b, 496^a, 529^a, 552^a, and 586^b; size, 17 in. by 10 $\frac{3}{4}$ in.

869

A slightly defective copy of the same.

The Bâisunghari preface breaks off on fol. 10^b, in consequence of a lacuna after fol. 10, through which also the beginning of the poem is missing. The last words of the preface correspond to No. 3259 (865 in this Cat.), fol. 8^b, l. 5, middle; the first words of the poem, on fol. 11^a, یکی آتشی بر شده تابناک, to fol. 10^b, l. 7, on the margin of the same copy. The poem is divided into *four books*; Book II begins, on fol. 201^b, with the story of Bizhan (بیژن); Book III, on fol. 310^b, with Luhrâsp's accession; Book IV, on fol. 470^b, with the reign of Nûshirwân. All the larger headings are

left blank throughout; some smaller blanks besides. Ff. 586-589 are turned upside down. This defective copy, somewhat injured in the beginning too, was finished in the month Dhû-alhijjah, A.H. 987 (A.D. 1580, January-February).

No. 341, ff. 596, 4 coll., each ll. 25; Nasta'lik; the first two pages embellished; size, 11 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

870

Another more defective and incomplete copy of the same.

A large lacuna in the Bâisunghari preface after fol. 2, corresponding to fol. 3^a, l. 12-fol. 10^b, l. 9 in No. 3255 (866 in this Cat.); at the end of the preface the genealogical list of kings in mathnawi-baits (see No. 861 above). Beginning of the poem, on fol. 5^a. It consists here of *three bâbs* only, and goes down to the death of Farâmurz, the son of Rustam; all the rest of the poem is wanting. Book II begins, on fol. 314^b, with Gushtâsp's accession; Book III, on fol. 368^b, with the story of Farâmurz. No date.

No. 3263, olim 11. J. 2, ff. 456, 4 coll., each ll. 25-31; Nasta'lik; illuminated frontispiece at the beginning of each book; pictures (some of which are full-sized) on ff. 47^b, 76^a, 89^b, 113^a, 130^b, 149^b, 155^a, 196^b, 212^b, 216^b, 241^b, 255^b, 288^b, 318^a, 322^b, 326^b, 330^b, 334^b, 343^b, 353^b, 356^b, and 398^b; size, 15 $\frac{3}{8}$ in. by 10 $\frac{1}{8}$ in.

871

Dibâca-i-Shâhnâma (دیباجة شاهنامه).

Another copy of the Bâisunghari preface, beginning: افتتاح سخن آن به که کند اهل کمال الخ, and ending with the short chronological list of the Pishdadian, Kayanian, Ashkânian, and Sâsânian kings of Persia. No date.

No. 3056, ff. 44-66, ll. 11; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

c. *Copies of the Shâhnâma with another preface.*

872

Shâhnâma.

This copy has the same preface as Add. 27,302 in the British Museum (Rieu ii. p. 536^b) and No. 497 in the Bodleian Cat., which begins thus: حمد و ستایش, مرخدای را عزوجل که خدای هر دو جهان است الخ, and contains a legendary biography of Firdausi, with a short genealogical account at the end. The poem is, as in many of the preceding copies, divided into *four books*. Book I, on fol. 9^b; II, on fol. 192^b; III, on fol. 333^b; IV, on fol. 452^b. The first book goes down to Rustam's slaying the diw Akwân (see Bodleian Cat., No. 500), the second to Kuhram's falling into the hand of Isfandiyâr, and the third to the beginning of Nûshirwân's reign; the fourth comprises the rest. Many headings are left blank. Ff. 1 and 8 are supplied by another hand. This copy was finished in Ramadân, A.H. 991 (A.D. 1583, September-October).

No. 453, ff. 576, 4 coll. (except the last two pages which have only two), each ll. 25; small Nasta'lik; illuminated frontispiece at the beginning of each book; size, 9 in. by 5 $\frac{3}{8}$ in.

873

The same.

The same preface as in the preceding copy: حمد و ستایش مرخدای را الخ, with the short genealogical account at the end. The first 6 $\frac{1}{2}$ lines of this preface are repeated on ff. 6^b and 7^a.

Beginning of the poem, on fol. 7^b. No subdivision into books; the copy is slightly injured in several places, especially towards the end.

Dated by Âdina of Bukhârâ, A.H. 1008, the 10th of Sha'bân (A.D. 1600, February 25), at Samarkand.

No. 301, ff. 375, 4 coll., each ll. 35; excellent Nasta'lik; vignettes on ff. 1^a and 6^a; illuminated frontispieces on ff. 1^b and 7^b; ff. 6^b and 7^a splendidly embellished; pictures on ff. 51^b, 52^b, 68^a, 73^a, 91^b, 97^a, 100^a, 103^b, 122^a, 135^b, 136^b, 142^a, 169^b, 185^b, 186^a, 192^a, 223^a, 229^a, 237^b, 269^b, 281^b, 297^a, 349^a, and 370^b; size, 14 $\frac{1}{2}$ in. by 9 in.

874

The same.

The same preface. Beginning of the poem on fol. 6^b. No subdivision into books. Many pages are rather effaced, others slightly injured at the inner corners. The date cannot be deciphered either; the copyist's name was Haidar Kuli of Harât.

No. 3265, olim 11. J. 1, ff. 610, 4 coll., each ll. 25; Nasta'lik; the first two pages splendidly adorned; an illuminated frontispiece besides on fol. 6^b; large pictures on ff. 9^b, 15^b, 24^b, 29^a, 34^a, 65^b, 74^b, 77^b, 84^a, 97^b, 106^b, 116^a, 129^a, 135^b, 139^a, 179^a, 188^b, 198^a, 201^a, 213^b, 238^b, 325^a, 340^a, 361^a, 374^b, 386^b, 391^b, 454^a, 459^a, 464^b, 480^b, 523^b, 535^a, 564^a, 573^b, 582^b, 602^a, 606^b, and 609^a; size, 14 $\frac{1}{2}$ in. by 9 in.

d. *Copies of the Shâhnâma without any preface.*

875

Shâhnâma.

This copy, which is dated by Ya'kûb bin Ishak A.H. 1009, 10th of Rabi'-alawwal (A.D. 1600, September 19), is divided into *two halves*, the first beginning on fol. 1^b, the second on fol. 270^b, with Luhrâsp's accession: چون لهراسپ بنشست بر تخت داد الخ.

No. 315, ff. 510, 4 coll., each ll. 25; clear and distinct Nasta'lik; rich illuminations on ff. 1^a, 1^b, and 2^a, and an illuminated frontispiece besides at the beginning of the second half; size, 13 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

876

The same.

A beautiful copy, without any subdivision, dated A.H. 1012, 1st of Ramadân (A.D. 1604, February 2).

No. 966, ff. 523, 4 coll., each ll. 25; clear Nasta'lik; splendid frontispieces and other illuminations on ff. 1^b and 2^a; pictures on ff. 4^b, 8^b, 14^b, 18^a, 26^a, 33^b, 44^a, 45^a, 54^b, 56^a, 57^a, 62^a, 63^a, 64^b, 66^a, 68^b, 71^a, 74^a, 77^b, 79^a, 88^a, 97^a, 110^a, 113^b, 127^b, 145^a, 147^a, 157^b, 169^b, 171^b, 177^b, 180^a, 186^b, 189^a, 197^b, 200^b, 212^b, 216^a, 229^a, 232^b, 243^b, 254^a, 269^a, 275^a, 277^a, 279^a, 297^a, 307^a, 314^b, 318^b, 323^b, 335^a, 358^a, 360^b, 371^b, 378^b, 389^a, 403^b, 408^b, 428^b, 453^b, 475^a, and 505^a; size, 14 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

877

* The same.

Another good copy of the *Shāhnāma*, with excellent and numerous marginal notes and various readings, which give quite an exceptional value to it. It is divided into *two daftars*, the second of which begins, on fol. 271^b, after Bahram's death, with the struggle between Rustam and Kāmūs:

بنام خداوند خورشید و ماه
که دلرا بنامش خرد داد راه

comp. No. 860 above.

The first *daftar* was finished A.H. 1053, last of Muharram (A.D. 1643, April 20); the second, the 25th of Rabi'-alākhar in the same year (A.D. 1643, July 13).

Bibliotheca Leydeniana.

No. 2564, ff. 434, 4 coll., each ll. 25; Nasta'lik, mixed with Shikasta; illuminated frontispiece on fol. 271^b; fol. 136 partly effaced; size, 11½ in. by 7½ in.

878

The same.

This copy, which is not dated, is likewise divided into *two halves*, the first on ff. 1^b-305^b, the second beginning, on fol. 307^b, with Gushtāsp's accession:

چو گشتاسپ را داد لهراسپ بخت
فرود آمد از تخت و بر بست رخت

Fol. 306 is left blank; there seem also to be small lacunas after ff. 241, 243, 586, and 587, as the catch-words do not agree with the beginning of the first line in the next pages.

This copy contains the very rare epilogue, quoted in Rieu ii. p. 535^a (see No. 860 above), and beginning here:

چو شد ایزدی (اسپری) داستان بزرگ
سخنهای آن خسروان بزرگ

in which as date of completion for the *Shāhnāma* A.H. 389 (A.D. 999) is given: (read *تا هشتاد سال*)
سیمدست.

This copy was transcribed by Mahdi 'Alī Kashmīri; it may belong to the tenth century of the Hijrah.

No. 2593, ff. 602, 4 coll., each ll. 23; small, but clear Nasta'lik, the first two pages splendidly illuminated; a portion of the text at the top of the last two leaves torn away; size, 9¼ in. by 5½ in.

879

The same.

This copy is likewise divided into *two halves*, the second of which begins, on fol. 292^a, with Luhrāsp's accession:

چو لهراسپ بنشست بر تخت شاد آفر

see Nos. 863, 867-869, and 875 above. All the headings throughout are left blank. No date. Bound together with this MS. is a letter of W. Jones to Richard Johnson, to whom this copy once belonged and who had lent it to Mr. Jones.

No. 165, ff. 626, 4 coll., each ll. 21; clear Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 11½ in. by 7½ in.

880

The same.

Good copy, slightly injured in several places. No subdivision; no date.

No. 3254, olim 11. J. 4, ff. 371, 4 coll., each ll. 25; the first two pages luxuriously adorned; pictures on ff. 29^b, 37^b, 40^b, 75^b, 89^b, 98^b, 110^a, 116^b, 130^b, 138^b, 145^b, 150^b, 168^b, 172^a, 176^a, 182^b, 187^b, 192^a, 198^a, 199^b, 202^a, 205^a, 211^b, 216^b, 218^a, 225^a, 230^b, 231^a, 233^b, 243^b, 252^b, 255^b, 260^b, 270^b, 272^a, 274^a, 281^a, 284^a, 288^a, 292^a, 294^a, 295^a, 300^a, 317^a, 324^b, 341^a, 343^a, 347^b, and 359^b; size, 12½ in. by 8 in.

881

An incomplete copy of the same.

This copy breaks off in the story of Khusrāu Parwiz; the last verse:

پراکنده شد لشکر شهریار
سیه گشت روز و تبه گشت کار

corresponds to fol. 576^b, first line, in No. 118 (861 in this Cat.). Many small injuries throughout.

No. 119, ff. 554, 4 coll., each ll. 25; Nasta'lik; a vignette on fol. 1^a; ff. 1^b and 2^a luxuriously illuminated; at the beginning and end of the MS. two large pictures; size, 13¼ in. by 8½ in.

c. *Abridgments of the Shāhnāma and other works relating to the poem.*

882

Intikhāb-i-Shāhnāma (انتخاب شاهنامه).

A kind of abridgment of the *Shāhnāma*, with the above title given to it in the colophon on fol. 207^a; it may perhaps be identical with the *اختیارات* or 'selections from the *Shāhnāma*,' made by the poet Khwājah Mas'ūd bin Sa'd bin Salmān, who died A.H. 525 (A.D. 1131), see A. Sprenger, Catal., p. 406, and No. 908 in this Cat.; but this copy is unfortunately in such an extremely bad state, defective at the beginning, with a very large lacuna after fol. 8, and so severely injured throughout, that it is impossible to give any more detailed account of its character or purpose. There is scarcely one leaf undamaged, whole portions of many pages are torn away (particularly in the beginning), and where catch-words are found, they seldom agree with the initial verse of the following page. On fol. 207^a, where the title occurs, the copy apparently concludes and is dated by Asad-allāh, A.H. 945, month of Rabi'-alawwal (A.D. 1538, August); but on ff. 207^b and 208^a again some extracts from the *Shāhnāma* are found, and on the latter page, written by another hand, is another colophon, dated A.H. 966, 18th of Jumādā-lawwal (A.D. 1559, February 26).

No. 2454, ff. 208, 4 coll., each ll. 28; Nasta'lik; ff. 33 and 208 written by other hands; size, 10¼ in. by 6¼ in.

883

Muntakhah-i-Shāhnāma (منتخب شاهنامه).

This is the oldest copy in the India Office Collection of the well-known extracts from the *Shāhnāma*, compiled with a connecting narrative in prose by Tawak-

kulbeg bin Tûlakbeg (according to one copy in the British Museum, Tawakkul Muḥammad bin Tûlak Muḥammad al-Husainî), an officer of the prince Dârâ Shukûh, at the request of the governor of Ghazna, Shamshirkhân, comp. Bodleian Cat., No. 504; Rieu ii. p. 539 sq.; W. Pertsch, Berlin Cat., p. 740; A. F. Mehren, p. 540; Mohl, *Le livre des rois*, vol. i, préface, p. lxxix, etc. Unfortunately this copy is very illegible in many places, as a great number of different hands have been engaged in transcribing the MS.

Beginning: حمد بیغایت و ثنائی بینهایت مرحضرت
کبریاء واجب الوجودی را کہ جناب قدسی ہویت جلالش
را از ادراک افہام الخ

The date of composition, viz. A. H. 1063 (26th year of Shâhjahân's reign=A. D. 1653), appears here on fol. 1^b, l. 3 ab infra; the name of the author on fol. 2^a, l. 2, and that of the governor, Shamshirkhân, on fol. 2^a, l. 5. As title is given here, besides the *منتخب شاهنامه*, both on fol. 2^b, l. 6, and in the colophon, خلاصۃ شاهنامه (see Rieu, loc. cit.). The usual title, تاریخ دلگشای (see Rieu, loc. cit.). The usual title, *شمشیرخانی*, is not found in this copy. At the end of Ardashir's reign, on ff. 168^a–171^b, the usual additions, list of the Sâsânian kings, biography of Firdausi, and the satire against Sultân Mahmûd. Dated the 25th of Safar in the 46th year of 'Âlamgir's reign (=A. H. 1114, A. D. 1702, July 21). Bibliotheca Leydeniana; a former owner was Robert Watherston.

This work was translated into English by J. Atkinson, in 'The Shahnamah of Firdausi,' London, 1832. An abridged translation of the same in rekhta verse, styled *شاهنامہ مولچند*, was made by Mâlêand Munshi of Lakhnau, who lived in Dihli, and dedicated his work to the Sultân of Dihli, Shâh Abû Naṣr Akbarshâh (i. e. Akbar II, who reigned A. H. 1221–1253=A. D. 1806–1837), A. H. 1225 (A. D. 1810), according to the chronogram قصۃ خسروان عجم (in a copy of this book in No. 3128 of the India Office Collection, fol. 6^b, ll. 7 and 8, and fol. 351^a, ll. 5 and 6, comp. Garcin de Tassy, *Histoire de la littérature Hindouie* etc., 2nd ed., ii. p. 586 sq., and A. Sprenger, Catal., p. 627, where the wrong date, 1220, is given; printed Calcutta, 1846; lithographed at Dihli and Kânpur, A. H. 1268, also at Lakhnau).

No. 2755, ff. 171, ll. 14–21; written by at least half-a-dozen hands in various styles of careless Nasta'liq and Shikasta; size, 9½ in. by 5½ in.

884

Another copy of the same.

This copy, the colophon of which styles the work *تواریخ شمشیرخانی*, is dated the 3rd of Rajab in the first year of the reign of Rafi'-aljalâlat (probably meant for Rafi'-aladarajât, who reigned about three months between Farrukhsiyar and Muḥammadshâh, A. H. 1131=A. D. 1719, May 22), by Sayyid Nûr Muḥammad. Beginning as in the preceding copy. The extracts end on fol. 215^a and are followed on the remaining pages by the usual additions.

No. 1578, ff. 219, ll. 19; Nasta'liq; size, 8½ in. by 4¾ in.

885

The same.

Beginning as usual. The title, منتخب شاهنامه, appears on fol. 2^a, l. 9, but at the top of fol. 1^a and in the colophon the book is designated as لب لباب منتخب. The extracts end on fol. 267^b, followed by the usual additions. Dated by Muṭi'-allâh Īshti alrashidi aljaunpûri, A. H. 1170, 9th of Shawwâl (A. D. 1757, June 27). From the library of Sir Charles Wilkins.

No. 2361, ff. 274, ll. 15; Naskhi, mixed with Shikasta; worm-eaten throughout; size, 7½ in. by 4½ in.

886

The same.

Beginning: حمد بیغایت و ثنائی بینهایت مرحضرت
کبریای واجب الوجود ربوبیت جلالش از ادراک افہام الخ

The date of composition is here (on fol. 1^b, l. 8) wrongly given as A. H. 1061 instead of 1063, although it is distinctly stated that it was the 26th year of Shâhjahân's reign. The title, تاریخ دلگشای شمشیرخانی, appears on fol. 3^a, first line. Copied in the fifth year of Shah 'Âlam's reign (=A. H. 1177, A. D. 1763, 1764).

No. 175, ff. 296, ll. 16; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 6½ in.

887

The same.

Beginning: حمد بیغایت و ثنائی بینهایت مرحضرت
کبریای واجب الوجود را کہ جناب قدسی جلالش از ادراک الخ

Dated the 5th of Jumâdâ-althâni, A. H. 1186 (A. D. 1772, September 3); the right order of ff. 283–286 is: 283, 285, 284, and 286.

No. 66, ff. 304, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

888

The same.

Another very modern copy, transcribed (according to a note on the fly-leaf at the end of the MS.) by Ḥasan Muḥammad in the present century. The extracts end on fol. 195^a, followed by the usual additions. This copy was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore; it was received into the Library from Dr. Royle, July 1856.

No. 3227, ff. 198, ll. 17; splendid Nasta'liq; many blanks left, probably for the insertion of illustrations; size, 11 in. by 6½ in.

889

The same.

The beginning of this copy differs in the first four and a half lines from the usual text: ستایش و نیایش
مرحضرت قادری بیچون را سزد کہ عالم گوناگون را از پردۂ کتم الخ, but from the fifth line onwards it agrees verbatim with that of the preceding copies: کہ امارت و ایالت
پناه حشمت و اجلال الخ, corresponding to fol. 2^a, l. 7 sq.

in No. 175 (886 in this Cat.). Author's name and date of composition are missing in this preface, but the governor's name, Shamsirkhân, and the title, تاریخ دنگشای شمشیرخانی, appear here on ff. 1^b, last line, 2^a, first line, and 2^b, last line. No date. The copy was transcribed by Hâfiz Yâr Muḥammad and Hâfiz Muḥammad Murâd.

No. 117, ff. 302, ll. 13; Nasta'liq, all the margins throughout embellished with gold arabesques; size, 8½ in. by 4½ in.

890

A defective copy of the same.

Some leaves are missing at the beginning of this copy; the first words, on fol. 1^a, زنگی و دینار و افسر, correspond to No. 175 (886 in this Cat.), fol. 3^a, l. 10 second hemistich. No date. On the fly-leaf the incorrect title, محمود نامه تصنیف فردوسی, is given to this work.

No. 92, ff. 198, ll. 14-20; written very unequally and sometimes almost illegibly by different hands in various kinds of Nasta'liq and Shikasta; size, 9 in. by 5 in.

891

Ganjnâme dar ḥall-i-lughât-i-Shâhnâme (گنجنامه در حل لغات شاهنامه).

A special dictionary for Firdausi's Shâhnâme, compiled at the request of Ridâ Kulibeg, with the epithet Niknâmkhân (see fol. 3^a, ll. 8 and 9), by 'Alî al-makki Ibn Ṭaifûr al-Bistâmî (see fol. 3^b, l. 10), and completed the 7th of Jumâdâ-althâni, A.H. 1079 (A.D. 1668, November 12). It is arranged alphabetically according to the *first* and *second* letters, and begins on fol. 9^a with آباد. An introduction or آغاز precedes the dictionary, and is subdivided into the following three paragraphs (مضمون):

1. در بیان طلاق اسم پارس بر ملک ایران و آنکه در زمان قدیم و عهد باستان از کجا تا کجا پارس میخوانده اند, on fol. 4^b.

2. در تعداد زبان پارسی که چند است, on fol. 5^b.

3. در بیان فضیلت ابنای پارس و فصاحت زبان پارسی, on fol. 7^a.

Beginning (as in Firdausi's poem):

بنام خداوند جان و خرد — کزین برتر اندیشه در نگذرد

This copy was made a short time after the completion of the work in the same year, 1079, by Ibn Rahmat-allâh alḥusainî Ibrâhîm, and finished the 14th of Shawwâl (A.D. 1669, March 17). It belonged formerly to Robert Ireland, Fort William in Bengal (1781). There is another entry on the fly-leaf: the 16th June, 1773, Calcutta, and the book is called there *نعت شاهنامه*, and 'A definition of many hard phrases made use of in the Shâhnâme.'

No. 1798, ff. 205, ll. 15; Shikasta; illuminated frontispiece; size, 11¼ in. by 6¾ in.

892

Fihrist-i-Shâhnâme (فهرست شاهنامه).

A curious composition in form of a *kaṣidah*, with the same rhyme in running through the whole book, giving a versified index of the contents of the Shâhnâme, compiled by Shirîn Parand (شیرین پرند) for the sake of a better recollection of the principal incidents in Firdausi's masterpiece.

It opens with a rubâ'i, beginning thus:

این نامه بشاهنامه انداخته است الخ

This copy is defective, going down only to the end of Kaikhusrau's reign.

Copied A.H. 1166 (A.D. 1753), according to a note on fol. 1^a.

No. 1990, ff. 22, 2 coll., each ll. 12; Nasta'liq, much damaged and many lines almost effaced; size, 8½ in. by 4½ in.

f. *Imitations of the Shâhnâme.*

893

Garshâspnâme (گرشاسپنامه).

The exploits of Garshâsp, prince of Sistân and ancestor of the chief hero of Firdausi's poem, Rustam, the oldest epopee composed in imitation of the Shâhnâme, and generally ascribed to the poet Asadi, Firdausi's teacher: but since all the copies of this rather rare mathnawi give unanimously as date of completion A.H. 458 (A.D. 1066), see here fol. 284^a, l. 16, and old Asadi died in the reign of Sultân Mas'ûd bin Maḥmûd (A.H. 421-432 = A.D. 1030-1040), i.e. at least twenty-six or twenty-seven years *before* the composition of the Garshâspnâme, the latter must needs be the work of a later author, who most likely was 'Alî bin Ahmad al-Asadi al-Tûsi, with the two Kunyas Abû-alḥasan and Abû-almanṣûr, the son of the older Asadi; see on this intricate question Dr. Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881,' Zweiter Theil, erste Hälfte, p. 64 sq., and the Bodleian Cat., Nos. 507 and 508; comp. also Rien iii. p. 1088^b; Mohl's préface to the 'Livre des rois,' and Turner Macan's edition of the Shâhnâme, vol. iv, appendix, pp. 2109-2133, where a portion of the text of the Garshâspnâme is published. Besides the two Bodleian copies and the Paris copy there are also recently four new ones added to the collection of the British Museum (Or. 2780, 2878, 2926, and 2976).

Beginning of the poem:

سپاس از خدا ایزد رهنمای

که از کاف و نون کرد گیتی بنای

According to the last verse but one it contains 9000 baits (see the same statement in Elliott 141 of the Bodleian Library, whereas Elliott 140 of the same collection gives 10,000). Copied A.H. 1003 (A.D. 1594, 1595). This copy is in a very precarious state; many leaves are extremely injured and damaged by worms: there are besides many small blanks and omissions. Some leaves are misplaced, but as most of the catch-

words are missing, we can set right only ff. 168-177, the proper order of which is: 168, 176, 170-175, 169, and 177.

No. 276, ff. 285, 2 coll., each ll. 19; Nasta'lik; size, 8½ in. by 4½ in.

894

Jahāngirnāma (جهانگیرنامه).

Another of the older imitations of the Shāhnāma, by an anonymous author, celebrating the life and adventures of Rustam's son Jahāngir, who, like his unfortunate brother Suhrāb, engages in a fight with his father, without knowing him, until at last father and son recognise each other. Beginning:

کنون باز کردم نگار سخن - بگویم حدیث جهان کهن

On fol. 1^b the poem is styled: آغاز داستان جهانگیر بن رستم نامه که منتخب شاهنامه است.

Very probably it is found like the Garshāspnāma, the Sāmānāma and others, interpolated in some copies of the Shāhnāma. Dated A.H. 1112, 29th of Dhū-alhijjah (A.D. 1701, June 6), at Akbarābād.

No. 628, ff. 166, 2 coll., each ll. 16-32, written very unequally in different kinds of Shikasta; size, 9 in. by 5½ in.

895

Futūh-alsalāṭīn (فتوح السلاطین).

A poetical history of the rulers of India from the rise of the Ghaznawide dynasty to A.H. 750 (A.D. 1349, 1350), the date of this composition (see fol. 333^a, l. 8), by 'Iṣāmī (عصامی), see fol. 21^b, l. 3 ab infra; fol. 25^a, l. 7; fol. 331^b, l. 13 and the colophon. This imitation of Firdausi's Shāhnāma, which is styled فتوح السلاطین (see fol. 331^b, l. 4) and is mentioned by the author of the Tabakāt-i-Akbari as one of his authorities (compare Rieu i. p. 220), was dedicated by the poet, who is probably identical with Khwājāh 'Abd Malik 'Iṣāmī, mentioned by A. Sprenger, Catal., p. 81, to 'Alā-aldun-yah wa aldin Abū al-Muzaḥḥar Bahmanshāh Sultān (see fol. 18^a sq.), that is, 'Alā-aldin Ḥasan, the first Bahmanī king of the Dakhan, who, according to the statement here, assumed sovereignty in A.H. 748=A.D. 1347 (see fol. 299^a, but compare No. 449 in this Cat.).

A complete index of the contents is given on ff. 1-13. Beginning of the poem, on fol. 14^b:

بنام خداوند هر دو جهان
کنند ابتدا نامه کار آگاهان

A short account of the old Persian kings, on fol. 27^a. Rise of Islām and story of Muḥammad, on fol. 28^b.

Rise of the Ghaznawide dynasty, on fol. 29^a.

General account of Indian rulers, on fol. 30^a.

Beginning of the main portion of the poem with the birth of Sultān Maḥmūd of Ghazna, on fol. 31^a.

Death of Maḥmūd and reign of his successors, on fol. 46^a sq.

History of the house of Ghūr, on fol. 58^a sq.; followed in a more detailed manner by that of the Slave kings, the house of Khiljī, and the house of Tughlūk.

Beginning of 'Alā-aldin Ḥasan Bahmanī's reign, on fol. 299^a.

Many pages are spoiled by worms; half of fol. 267 is torn away, half of fol. 327 left blank, and parts of verses occasionally omitted. No date. Tenth century of the Hijrah. This copy belonged formerly to Charl. Boddam (Calcutta, May 1st).

No. 3089, ff. 333, 2 coll., each ll. 19; small but distinct Nasta'lik; size, 7¼ in. by 4½ in.

896

Khāwarnāma (خاورنامه).

The exploits of 'Alī and his companions, a mathnawī composed in imitation of the Shāhnāma by Muḥammad bin Ḥusām-aldin of Khûsaf in Kūhistān, usually called Ibn Ḥusām, with the epithet of فردوسی ثانی 'the second Firdausi,' A.H. 830 (A.D. 1427), see fol. 183^a, l. 8. It is generally styled خاورنامه, but the poet himself calls it here (fol. 183^a, l. 9) خاوراننامه. According to the colophon it is also sometimes designated by the simple title شاهنامه; compare Bodleian Cat., No. 512; Rieu ii. p. 642; A. Sprenger, Catal., p. 432; G. Flügel ii. p. 450, and Haft Iklim, No. 826 (col. 437 in this Cat.). The poet died A.H. 875 (A.D. 1470) according to Taki Kāshī (other, less correct, dates are A.H. 892, see H. Khalifa iii. p. 129, and 893, see Ḥabib-alsiyar, vol. iii. Juz 3, p. 336). The introduction, found in the Bodleian copy, is missing in all the copies of this collection.

Beginning of the poem:

نخستین برین نامه دلگشای
سخن نقش بستم بنام خدای

Dated A.H. 965, month of Jumādā-alawwal (A.D. 1558, February-March), by Maḥmūd bin 'Abd-alraḥmān. Worm-eaten in many places. Bibliotheca Leydeniana. A translation of this epos in Dakḥnī verses was made by a poet with the takhalluṣ Rustamī, who excelled both in Persian and Dakḥnī poetry, for Khadijah Sultān Shahrbānū, the sister of Sultān 'Abdallāh Ḳuṭbshāh (who ascended the throne of Gulkundah A.H. 1035=A.D. 1626, see No. 464 in this Cat.), the wife of Abū Maṣṣūr Sultān Muḥammad 'Adilshāh bin Ibrāhīmshāh (who reigned A.H. 1037-1067, A.D. 1627-1656, see Nos. 454 and 455 in this Cat.), and the mother of Maṣṣūr Bakhtiyār (a copy of this translation with gorgeous illustrations is preserved in No. 834 of the India Office Collection).

No. 2557, ff. 184, 4 centre-coll., each ll. 20 (except ff. 1 and 2, with ll. 25 in a page), and from fol. 3^a on a fifth column on the margin, ll. 44; Nasta'lik, by three different hands; size, 10¾ in. by 6¾ in.

897

Another copy of the same.

This most magnificent copy of the Khāwarnāma is about 200 years old (undated) and illustrated with 156 gorgeous pictures, most of them nearly full-sized, in the richest variety of colours.

Beginning as usual:

نخستین برین نامه دلگشای
سخن نقش بستم بنام خدای

One leaf is missing between ff. 206 and 207 (the lacuna corresponding to fol. 104^a, margin-column, l. 12 ab

infra, to fol. 104^b, margin-column, l. 5 in the preceding copy). On one of the fly-leaves at the end of the MS. a Persian note, written by 'Alī Ibrāhīmkhān in 1789, gives the title and author's name of this poem, fixes correctly his death in A. H. 875, in the reign of Shāikh 'Umar Mirzā ibn Amir Timūr, and alleges two peculiar reasons why it was styled خاورنامه, viz. (1) because خاوران is a place in Khurāsān, and the author, Ibn Ḥusām, lived in Khurāsān, namely in Kūhistān; (2) because خاوران means 'east and west' (مشرق و مغرب), and the wonderful exploits of the hero of this poem are said to have taken place in the west (مغرب)! He further states, that this poem is especially renowned in Isfahān and Khurāsān, although the stories related are devoid of historical truth, that it contains 23,735 baits and 157 illustrations on 362 folios. He adds, that it must have been copied for a king or Amir. An English translation of this Persian note by H. T. Prinsep, Esq., is affixed to a fly-leaf in the beginning of the MS. Another English note, but by a different hand and without signature, is stuck to one of the fly-leaves at the end, and runs thus:

'I am not skilful in ascertaining the age and value of a Persian manuscript, but I should think, as well from the handwriting as from the pictures, that this copy was made in the north of India, and not in Persia, and that the artists were natives of India who have taken old Persian paintings for their models. I should therefore place this MS. in the third or fourth rank as a mere work of art. But it appears, from the little that I have had time to look into, to be very correct, and the handwriting is very distinct, which give it additional value: and I have no doubt but it was made with great care and a vast expense. I know nothing of the character of the work; for this is the first copy I have ever met with: nor have I found any reference to the author in other works. He has used the measure and seems to have copied the style of Firdūsī in his celebrated Shāh-Nāmā, but I am not sufficiently acquainted with the two works to make any further comparison.'

No. 3443, ff. 361, 4 coll., each ll. 19; large and distinct Nasta'lik; each column is separated from the other by a large gold stripe; splendid frontispieces on ff. 1^b and 35^b; ff. 1^b, 2^a, 35^b, and 36^a richly illuminated; pictures on ff. 4^a, 7^a, 8^a, 12^a, 13^a, 14^b, 15^b, 17^b, 19^b, 22^b, 26^a, 28^a, 29^a, 30^b, 32^b, 35^a, 37^a, 39^a, 41^a, 43^a, 46^a, 47^b, 49^a, 51^b, 52^b, 54^b, 57^b, 59^b, 62^b, 64^b, 66^b, 69^b, 73^a, 75^a, 77^a, 79^b, 81^a, 82^b, 84^a, 85^b, 87^a, 89^a, 90^b, 93^a, 94^b, 96^b, 99^a, 102^a, 104^b, 107^b, 110^a, 113^b, 115^b, 118^a, 121^a, 123^b, 127^a, 128^b, 130^b, 132^b, 136^a, 138^a, 140^b, 142^a, 145^a, 146^b, 147^b, 150^a, 152^b, 154^b, 156^b, 159^a, 161^a, 163^a, 164^b, 166^b, 168^a, 170^a, 172^b, 174^b, 176^a, 178^a, 180^a, 184^b, 187^a, 190^a, 192^b, 194^b, 198^b, 201^b, 204^a, 206^a, 208^a, 210^a, 212^a, 215^a, 216^b, 219^a, 223^b, 226^b, 228^a, 230^a, 231^b, 233^b, 236^b, 237^b, 240^b, 243^b, 245^a, 247^a, 249^b, 251^b, 252^b, 253^b, 254^b, 258^a, 261^a, 263^a, 264^a, 267^a, 270^a, 272^b, 275^a, 279^a, 282^a, 285^b, 287^a, 288^b, 290^a, 292^b, 296^b, 298^b, 301^b, 304^a, 306^b, 309^a, 312^b, 313^b, 316^b, 318^b, 321^b, 324^a, 327^a, 330^a, 331^b, 332^b, 334^a, 336^b, 339^a, 341^a, 345^a, 348^a, 351^b, 358^a, 359^a, and 361^a; solid eastern binding; size, 13½ in. by 10½ in.

898

A defective copy of the same.

Beginning as usual. No date. This copy is in a very bad state, worm-eaten and damaged in many IND. OFF.

places; there are besides several lacunas and misplaced leaves, for instance, the proper order of ff. 183-202 is: 183, 196, 197, 195, 201, 194, 200, 198, 199, 202; the intervening leaves 184-193 are not quite consecutive, 185-192 and 184 and 193 respectively belong together, but between both these series there are lacunas.

No. 658, ff. 536, 2 coll., ll. 16-23; written very unequally by different hands in various styles of Nasta'lik; size, 8½ in. by 4½ in.

899

A short fragment of the same.

Part of the episode of Gulandām's deliverance, from the Khāwārnāma, agreeing in substance, but not in wording, with fol. 118 sq. in No. 2557 (896 in this Cat.). It contains only six leaves and is incomplete at the end.

Heading: ابن حسام گوید، رفتن فتاح بطلب گل اندام و خلاص نمودن ویافتن اورا در آن کوه و مژده دادن ابو المعین را.

Beginning: چو خورشید بنهفت و بنمود ماه الخ.

Last verse:

پرسیدش از گردش روزگار - سروش شنید حیدر نامدار

Bibliotheca Leydeniana.

No. 2486, ff. 195-200, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

900

Ḥamla-i-Ḥaidarī (حملة حیدری).

Another imitation of the Shāhuāma, in the form of a poetical biography of Muḥammad and 'Alī, a kind of rhymed paraphrase of Mu'in-almiskin's معارج النبوّة (Nos. 138-144 in this Cat.), by Muḥammad Rafīkhān, with the takhalluṣ Bādhil, who died A.H. 1123 (A.D. 1711), but left the work unfinished, which was completed twelve years after, A.H. 1135 (A.D. 1723), by Najaf, who added an older poem on the same subject, by Sayyid Abū Tālib of Isfahān, to the end of Bādhil's epopee, see Bodleian Cat., Nos. 390 (Khulāṣat-alkalām, Nos. 9 and 10), 518 and 519; Rieu ii. p. 704; A. Sprenger, Catal., p. 368; W. Pertsch, Berlin Cat., p. 533, and Mohl, préface to the 'Livre des rois,' p. lxxvii note. It must not be confounded with another quite modern epopee of the same title, and in the same metre, composed by Mullā Bāmūn 'Alī Kirumānī, with the takhalluṣ Rāji, A.H. 1220 (A.D. 1805), and lithographed in Bombay, A.H. 1264, etc.; see Rieu, loc. cit.; A. Sprenger, Catal., p. 540, and W. Pertsch, Berlin Cat., p. 534. According to the last-named Catal., the original work of Bādhil was concluded in A.H. 1119 (A.D. 1707, 1708), after fifty years' labour. It has been lithographed in Lucknow, A.H. 1267.

The poem is divided here into two parts, the first beginning, on fol. 1^b:

بنام خداوند بسیار بخش

خرد بخش و دین بخش و دینار بخش

the second, on fol. 147^b:

بنام برآرنده کامها - از آغاز دانای انجامها

The first heading in the *second* part is: داستان خیبر و وقائع سال هفتم وامر فرمودن سید کائنات مهیا شدن لشکر اسلام را.

This copy is larger than Ouseley 357 in the Bodleian Library (Bodleian Cat., loc. cit.), the last chapter of that copy being found here on fol. 283^b. Copied by Muḥammad A'zam bin Muḥammad Šādiq. No date.

No. 139, ff. 346, 4 coll., each ll. 20; excellent Nasta'liq; illuminated frontispieces on ff. 1^b and 147^b; size, 12 in. by 7½ in.

901

Shāhinshāhnāma (شاهنشاهنامه).

One of the most modern imitations of the Shāhnāma in honour of the exploits of Fath 'Alī Shāh, king of Persia (A. H. 1212-1250 = A. D. 1797-1834), by the poet laureate Fath 'Alī Khān Kāshī, with the takhalluṣ Šabā (who died, according to Rieu iii. p. 1082^a, and Schefer, Ambassade au Kharczm, A. H. 1238 = A. D. 1822, 1823), see Bodl. Cat., No. 520; G. Flügel i. p. 603; W. Pertsch, Berlin Cat., p. 957; Fundgruben des Orients, vi, Heft iv. p. 341 sq.; and Wiener Jahrbücher, Anzeigeblatt, vol. 6, p. 29 sq.; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; and vol. 70, p. 71.

Introduction by the author, on ff. 1^b-9^b, beginning:

نخست چون بنگری جهانی بینی پر از چون و چند همی بست و گشاد بینی و ستم و داد الخ

Beginning of the epos, on fol. 10^b:

بنام خداوند آموزگار - نگارنده نامه روزگار

This most superb and splendidly executed copy was made by order of Fath 'Alī Shāh himself, and finished by the transcriber, Mahdī alḥusainī alfarāhānī, the Kātib of the royal residence, the first of Rajab, A. H. 1225 (A. D. 1810, August 2). Received from Comm. of Corresp., 28th March, 1816.

No. 3442, ff. 451, 4 coll., each ll. 20; excellent Nasta'liq; gorgeous frontispieces on ff. 1^b, 10^b, and 11^b; ff. 1^b, 2^a, 10^b, and 11^a magnificently illuminated; smaller illuminations on ff. 313^a, 314^a, and the last two pages; very fine pictures on ff. 28^a, 32^a, 37^a, 44^b, 56^a, 64^b, 78^b, 88^a, 97^b, 102^a, 110^a, 111^a, 112^a, 113^a, 114^a, 115^b, 116^b, 130^b, 145^b, 150^b, 153^b, 156^b, 201^a, 212^b, 218^b, 235^a, 239^a, 245^a, 263^a, 280^a, 317^b, 339^a, 343^a, 354^a, 382^a, 387^b, 389^b, and 396^b; splendid eastern binding with flowers; size, 15½ in. by 9½ in.

2. Poets contemporary with and subsequent to Firdausi.

902

Diwān-i-Farrukhi (دیوان فرخی).

The very rare diwān of the court-poet of Sultān Maḥmūd of Ghazna, Ustād Abū-alḥasan 'Alī bin Jūlū' (or Kūlū') Farrukhi, a native of Sistān, whose death is fixed by Taqī Kāshī in A. H. 470 (A. D. 1077, 1078); see A. Sprenger, Catal., pp. 3, No. 22, and 15, No. 3; compare besides Ātashkada, No. 198 (Bodleian Cat., col. 269, where a work on poetry and rhetorical art, ترجمان البلاغة, is ascribed to him); Khulāṣat-alafkār, No. 207 (ib., col. 309, where he is called a pupil of 'Unṣuri, the

king of poets at Sultān Maḥmūd's court); Makhzan-algharā'ib, No. 1839 (ib., col. 358); Haft Iklim, No. 302 (col. 399 in this Cat.), and Bodleian Cat., col. 823. But a much earlier and—as it seems—more correct date for his demise is given in Ridā Kulikhān's very reliable work, the مجمع الفصحا, vol. i. p. 439, viz. A. H. 429 (A. D. 1037, 1038); see also Schefer, Chrestomathie Persane, vol. ii, pp. 242-246, and pp. rev-ror, where a few select poems in Persian text are given. There are two other complete copies of this diwān in the British Museum (Or. 2945 and 3246). The present copy is unfortunately much damaged, whole portions of the first thirteen leaves having been torn away. The diwān consists chiefly of kaṣidas and tarjībānds, with a few kit'as and rubā'is at the end.

Beginning: زهرتهنیت عید بامداد پگاه الخ.

The second hemistich of this initial bait is partly destroyed.

The second kaṣidah, on fol. 2^a, alludes to Sultān Maḥmūd's conquest of Kānnūj, viz.:

توئی کننده دین محمد مختار
یمین دولت محمود قاهر کفار
چو باز گشت بفیروزی از در قنوج الخ

No date.

No. 1841, ff. 200, 2 coll., each ll. 22-23; Nasta'liq; size, 8½ in. by 5 in.

903

Diwān-i-Nāṣir-i-Khusrau (دیوان ناصر خسرو).

The diwān or rather one of the diwāns of Abū Mu'īn Nāṣir bin Khusrau, with the takhalluṣ Ḥujjat, who was born in Kūbādīyān near Balkh, A. H. 394, Dhū-al-ka'dah (A. D. 1004, August-September), and died in Yumgān A. H. 481 (A. D. 1088); see on the life and works of this truly wonderful man, whose real character has so long been shrouded in mystery, and whose very identity with the author of the Safarnāma has been hotly disputed until a very recent date, especially Fagnan, Notes sur Nāṣir ibn Khosrou (Journal Asiatique, vii série, tome 13, 1879, pp. 164-168); Rieu i. pp. 379-381, and iii. p. 1086^b; Schefer, Sefer Nameh, Paris, 1881, Introduction; and Ethé, Nāṣir bin Khusraus Leben, Denken und Dichten (compare Haft Iklim, No. 863, col. 441 in this Cat.), and Die mystische, didaktische und lyrische Poesie, etc. der Perser, Hamburg, 1888, pp. 13-19. Copies of this diwān are described in A. Sprenger, Catal., p. 428; G. Flügel i. p. 496, and W. Pertsch, Berlin Cat., p. 741; there are also two copies lately added to the British Museum Collection (Or. 2845 and 3323); large extracts are found in the Butkhāna (Bodleian Cat., No. 366, ff. 36^b-66^b), and a peculiar tasmiṭ in the Dakā'ik-alash'ar (ib., No. 1333, col. 802); a lithographed edition appeared in Tabrīz, A. H. 1280. Selections from Nāṣir's diwān, with German metrical translation, have been edited by Ethé in the Göttinger Nachrichten, 1882, pp. 124-152, and in the Zeitschrift der D. M. G., vol. 36, pp. 478-508; one poem of his has also been published by W. Shukowskij in Sapiski, iv. pp. 386-393, 1890. Other works of the poet are:

(1) the *Rūshanā'ināma*, see below, No. 904; (2) the *Sa'adatnāma* (edited by Fagnan in the *Zeitschrift*, vol. 34, pp. 643-674; compare also Dr. Teufel's critical remarks on it, *ib.*, vol. 36, pp. 106-114); (3) the *Safarnāma* (edited with French translation and valuable notes by Schefer, Paris, 1881; see also A. R. Fuller in the *Journal of the Roy. Asiatic Society*, 1872, pp. 142-164; and Guy Le Strange, *Nāsir-i-Khusrau, Diary of a Journey through Syria and Palestine*, London, Palest. Pilgrims' Text Soc., 1888); (4) the *Zād-almusāfirin* (here styled in the very short biographical introduction *ذاد المسافر*), which is in the private collection of M. Schefer (comp. his *Chrestomathie Persane*, vol. i, Paris, 1883, p. 182); (5 and 6) the *كتاب وجه الدين* and the *كتاب دليل المتحيرين* (*ib.*, p. 111), neither of which seems to be extant now.

Beginning of the present copy, on fol. 97^b:

خداوندی که در وحدت قدیمست از همه اشیا
نه اندر وحدتش کثرت نه محدث را ازو تنها

This *diwān*, which forms the sixth and last part of a very old and precious collection of Persian *diwāns*, formerly belonging to Shāh Isma'il Šafawī and bearing his seal in many places (see W. Morley, p. 7, note 1), was copied A.H. 714 in Dhū-alka'dah=A.D. 1315, February, by 'Abd-almu'min al'alawī-alkāshī (the other five *diwāns* are those of Amir Mu'izzī, Athir-al-dīn Akhsikātī, Adib Šābir, Nizām-al-dīn Maḥmūd Kāmar Iṣfahānī, and Shams-al-dīn Maḥmūd al-Ṭabasī). It is unfortunately greatly damaged in many places and particularly towards the end.

No. 132, ff. 97-112, 6 coll., each ll. 40; written in a very peculiar and striking style of Naskhī; small illuminated frontispiece on fol. 97^b, and a vignette on fol. 97^a; miniature paintings of a rather funny character throughout; size, 15½ in. by 11 in.

904

Rūshanā'ināma (روشنائی نامه).

The oldest didactic *mathnawī* of the Persians, 'the book of enlightenment,' by the same Nāsir bin Khusrau; it has been edited with German metrical translation and an introduction by Ethé in the *Zeitschrift der D.M.G.*, vol. 33, 1879, pp. 645-665, and vol. 34, 1880, pp. 428-464 and 617-642 (compare Dr. Teufel's critical remarks on it, *ib.*, vol. 36, pp. 96-106); the other four copies of this poem are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii. p. 107), and Paris (No. 781, A. du suppl., and in the private collection of M. Schefer); as date of composition appears in the Gotha codex, A.H. 420 (A.D. 1029), in the other three A.H. 343 (A.D. 954, 955), and in the present copy on fol. 57^b, l. 7, A.H. 323 (A.D. 935); the correct date seems to be A.H. 440 or 441 (A.D. 1048-1050), see *Zeitschrift der D.M.G.*, vol. 34, p. 638, note 5.

Beginning:

بنام کردگار پاک داور
که هست از عقل و وهم و فکر برتر

corresponding to v. 163 in Ethé's edition (the 162 verses

of the introduction are wanting here as in all copies except that of Gotha). Dated A.H. 1061 (A.D. 1651).

No. 1430, ff. 36^b-54^b, 2 coll., each ll. 12; large and clear Nasta'lik; size, 10½ in. by 6 in.

905

Diwān-i-Abū-alfaraj Rūnī (دیوان ابو الفرج رونی).

Lyrical poems by Abū-alfaraj bin Mas'ūd al-Rūnī, who was born in Lāhūr (see the *Haft Iklim*, No. 358), and flourished in the reigns of Sultān Ibrāhīm of Ghazna (A.H. 451-492=A.D. 1059-1099) and his son and successor Sultān Mas'ūd III (A.H. 492-508=A.D. 1099-1114), to both of whom he addressed panegyrics. He is not to be confounded with an older poet, Abū-alfaraj Sijzi, who was attached to the court of the Amīr Abū 'Alī Simjūr, the governor of Khurāsān under the Sāmānides (see *Haft Iklim*, No. 303), and whose pupil 'Unṣurī was. The usual dates, assigned to Abū-alfaraj Rūnī's death, viz. A.H. 482 or 489 (A.D. 1089 or 1096), cannot be authentic, as the poet styles Sultān Mas'ūd III, the reigning sovereign in various *qaṣidas*; compare Bodleian Cat., Nos. 366 (*Butkhāna*, No. 1), 523, and 1333 (col. 823); Rieu ii. p. 547, and A. Sprenger, *Catal.*, p. 308. This *diwān*, which is incomplete at the end, contains chiefly *qaṣidas*, with a few *ghazals*, *qit'as*, and *rubā'is*.

Beginning:

سپهر دولت و دین یادشاه (آفتاب)
تعلیم ابو المظفر شاه مظفر ابراهیم

The copy breaks off on fol. 429^b; ff. 430^b-432 contain a short extract from Sa'di's *Būstān*, written by another hand. Dated by 'Abd-alkarīm the 24th of Shawwāl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 378-432, 2 coll., each ll. 18; clear Nasta'lik; size, 10½ in. by 5½ in.

Poets who died between A.H. 500 and 600.

906

Rubā'iyyāt-i-'Umar Khayyām (رباعیات عمر خیّام).

The quatrains of the famous astronomer, mathematician, and freethinker, Maulānā Abū-alfath 'Umar bin Ibrāhīm al-Khayyām (or al-Khayyāmi), whose death is generally fixed in A.H. 517 (A.D. 1123), see the fullest account of his life and the tendencies of his poetry in Whinfield's Introduction to his edition of 'The Quatrains of Omar Khayyam,' and C. J. Pickering, 'Umar of Nishapur,' in the *National Review*, 1890, December; comp. also Meisma, *Omar Chajjam van Nishapoer* etc. in *De Gids*, 1891, iii. pp. 504-535. Other copies are found in the Bodleian Library (Bodleian Cat., Nos. 524 and 525), the British Museum (Rieu ii. p. 546), in Gotha (W. Pertsch, p. 25), Berlin (W. Pertsch, Berlin Cat., p. 86), Vienna (G. Flügel i. p. 496), Calcutta, (Asiatic Society, No. 1548), Paris (two MSS.), and Cambridge; see also A. Sprenger, *Catal.*, p. 464; Garcin de Tassy in *Journal Asiatique*, 5^e série, vol. ix. p. 548, etc. Eastern editions: Calcutta, A.H. 1252 (A.D. 1836); Ṭahrān, A.H. 1278 (A.D. 1861, 1862), and Lucknow, 1878 and 1883; also a fragmentary edition (containing sixty-

two rubâ'is) by H. Blochmann. European editions by J. B. Nicolas (a reprint of the Tahrân text with French translation), Paris, 1867; by E. H. Whinfield (with English metrical translation), London, 1883; and by the Oriental Faculty of the University of St. Petersburg, 1888 (lithographed after a copy made A.H. 1285 by Mir Husain in Tabriz). English translations (without the text) by E. Fitzgerald, London, 1859, 1868, 1872, 1879, and 1890; E. H. Whinfield, London, 1882; J. Leslie Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; also some selections in verse in the appendix to the 'Dialogue of the Gulshan-i-Raz', London, 1887. German translations in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881.

The present copy begins with a short biographical notice of the poet: رباعیات افصح المتقدمین ملک الحکما: مولانا عمر خیام رحمة الله عليه، در تاریخ قدما مسطور و مذکور است که وفات الح.

Beginning of the first rubâ'i (the same as the initial poem in Bodl. 367):

ای سوخته سوخته سوختنی
وی آتش دوزخ ز تو افروختنی

(=No. 488 in Whinfield's edition).

The third rubâ'i is identical with the initial one in Rieu's first copy:

آمد سحری ندا ز میخانه ما الح

(=No. 1 in Whinfield).

This modern copy, dated 1811, contains 512 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2420, ff. 212-264, 5 rubâ'is in a page; distinct Nasta'liq; size, 9½ in. by 6 in.

907

Another copy of the same.

The same short biographical notice as in the preceding copy; beginning of the rubâ'is on fol. 159^a, also the same. No date. This copy contains 362 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2486, ff. 158-194, 5 rubâ'is in a page; Nasta'liq; size, 8½ in. by 5 in.

908

Diwân-i-Mas'ûd-i-Sa'd-i-Salmân (دیوان مسعود سعد سلمان).

A slightly defective copy of the lyrical poems of Sa'd-al-daulah Mas'ûd bin Sa'd bin Salmân, who was born in Hamadân, according to 'Aufi and the Haft Iklim (No. 1032, col. 454 in this Cat.), where a bait of his in corroboration of this statement is quoted. Rieu, on the other hand (ii. p. 548), cites two other baits to show that his native place was Ghazna. He died probably A.H. 525 (A.D. 1131), according to others A.H. 515 (A.D. 1121). Besides his Persian diwân he wrote two others, an Arabic and a Hindûstânî one, compare Bodleian Cat., No. 526; Butkhâna, No. 4 (ib., col. 197), and Dukâ'ik-alash'âr (ib., col. 822); A.

Sprenger, Catal., p. 485, and Journal of the Asiat. Soc. of Bengal, vol. xxii, p. 442 sq.; see also Journal Asiatique, 5^e série, vol. ii (1853), p. 356 sq., and J. Aumer, p. 8.

Contents:

Kasidas, kit'as, and ghazals, all mixed together, defective in the beginning.

The first bait, on fol. 1^a, runs thus:

در کان زشرم چشمه یاقوت سرخ شد
وین خرده ایست نیکو خاطر بدین گمار

Rubâ'is, on fol. 245^a, beginning:

چون مار فلک بست بافسون مارا
وز خانه خود کشید بیرون مارا

That this is really Mas'ûd's diwân and not Khâkânî's, as is wrongly stated on the fly-leaf, is proved by the frequent occurrence of the takhallus, for instance, on fol. 9^b, l. 6; fol. 76^b, l. 11; fol. 117^b, l. 8; fol. 195^b, l. 1, etc. Some pages are a little injured. No date.

No. 1424, ff. 282, 2 coll., each ll. 17; Nasta'liq; size, 11½ in. by 6½ in.

909

Diwân-i-Azraqi (دیوان ازرقی).

Lyrical poems by Abû-almahâsin Abûbâkr Zain-al-din Azraqi, the panegyrist of the Saljûk prince Tughân-shâh I, see Haft Iklim, No. 625 (col. 423 in this Cat.); Khazâna-i-'âmirah, No. 2 (Bodleian Cat., col. 256); Âtashkada, No. 286 (ib., col. 272), where he is called a pupil of 'Abdallâh Anşari; Khulâsat-alafkâr, No. 9 (ib., col. 303); and Makhzan-algharâ'ib, No. 23 (ib., col. 317). He died A.H. 527 (A.D. 1132, 1133). Other copies are described in A. Sprenger, Catal., p. 366, and W. Pertsch, Berlin Cat., p. 742. The earliest poetical version of the سنندباد نامه in Persian is ascribed to Azraqi, comp. Rieu ii. p. 749^a, and W. Pertsch, loc. cit.

The present copy of Azraqi's diwân contains:

Kasidas, on fol. 177^b, beginning:

ز نور قبه زرين آينه تماش
زمین تفته فرو پوشد آتشی سربال

Rubâ'is, on fol. 212^b, margin, beginning:

ای رای تو با ضمیر گردون شده جفت
ظاهر بر تو هر چه فلک راست نهفت

No date.

No. 609, ff. 177^b-214^b, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24-28; Nasta'liq; illuminated frontispiece; the first two pages splendidly adorned; size, 9½ in. by 5½ in.

910

Diwân-i-Ahmad Nâmaqi (دیوان احمد نامقی).

The lyrical poems of the great Shaikh-alislâm Abû Naşr Ahmad bin Abû-alhasan (or, according to others, Abû-alhusain) Nâmaqi Jâmi, usually called Ahmad-i-Jâm, with the epithet of Zhandapil (ژنده پیل), who was born in Nâmak, a village near Jâm, A.H. 441 (A.D. 1049, 1050), and died A.H. 536 (A.D. 1141, 1142), see the Safinat-alauliyâ, No. 308, and the Haft Iklim, No. 667; compare besides Rieu ii. p. 551; A. Sprenger, Catal., p. 323; Nafahât-aluns, pp. 405-417; Muntakhab-alash'âr, No. 16 (Bodleian Cat., col. 241); Âtashkada,

No. 155 (ib., col. 267); Khulāṣat-alafkār, No. 3 (ib., col. 302), and Makhzan-algharā'ib, No. 3 (ib., col. 317); the third poetical specimen, quoted in the last-named tadhkirah, is found in this copy on fol. 24^b, last line.

Contents:

Ghazals and a few *qaṣīdas*, arranged alphabetically, except the first, on fol. 1^b, beginning:

ای جمالت تابشی در انس و جان انداخته
پرتو روی تو نوری در جهان انداخته

Two short *mathnawīs* (of forty-five and eighty-nine baits respectively), on fol. 99^a, the first celebrating the Kalandar or wandering monk, and having as first word in each hemistich the word قلندر, begins thus:

قلندر پرتو نور الهیست - قلندر مطلع انوار شاهیست

the second, on fol. 101^a, begins:

خداوندی که آن پیدا و پنهانست
جمالش بین که در هر ذره تابانست

The *rubā'īs*, found in Rieu's and Sprenger's copies, are wanting here. No date. Ff. 54-63 are misplaced, their right order being: 54, 61, 62, 55-60, 63.

No. 329, ff. 104, 2 coll., each ll. 12; large Nasta'lik; illuminated frontispiece; size, 11 in. by 6½ in.

911

Diwān-i-Adib Šābir (دیوان ادیب صابر).

Lyrical poems by Jalāl-al-din (as he is called here instead of the usual Shihāb-al-din) Aḥmad bin Isma'il Adib (or Sharaf-aladibbā) Šābir of Tirmidh, the panegyrist of Sultān Sanjar (A.H. 511-552=A.D. 1117-1157), who was drowned in the Oxus by order of Atsiz the Khwārizmshāh (A.H. 521-551=A.D. 1127-1156). The date of his death is, according to Taqī Kāshī (A. Sprenger, Catal., p. 16, No. 11), A.H. 540 (A.D. 1145, 1146); other tadhkiras fix it in A.H. 544 or 546, see the Ātashkada, No. 728 (Bodleian Cat., col. 287); Butkhāna, No. 8 (ib., col. 197); Khulāṣat-alafkār, No. 10 (ib., col. 303); and Makhzan-algharā'ib, No. 1291 (ib., col. 344); the Haft Iklim, No. 573, give A.H. 547 (A.D. 1152, 1153), compare Rieu ii. p. 552; A. Sprenger, Catal., pp. 313-315, and W. Pertsch, Berlin Cat., p. 709 and foot-note, in which, as the most probable date of the poet's death, A.H. 538 (A.D. 1143, 1144) is suggested according to Price, Chronological Retrospect, ii. p. 391.

This diwān contains *qaṣīdas*, *kiṭ'as*, and *rubā'īs*, and begins on fol. 48^b:

جود ازین برکشیده ایوانست
کی بره مشتری و کیوانست

It forms the third part of the old collection of six Persian diwāns (see No. 903 above), and is dated end of Muḥarram, A.H. 714 (A.D. 1314, May 16), by 'Abd-almu'min al'alawī alkāshī.

No. 132, ff. 48-75, 6 coll., each ll. 40; striking old Naskhi; small illuminated frontispiece on fol. 48^b, and a vignette on fol. 48^a; funny miniature paintings throughout; size, 15½ in. by 11 in.

912

Diwān-i-Mu'izzi (دیوان معزی).

The complete lyrical poems of Amir Abū 'Abdallāh, or Abūbakr Mu'izzi, the panegyrist of Sultān Malikshāh and king of poets at Sanjar's court. His original name was Muḥammad bin 'Abd-almalik, and his father, 'Abd-almalik Burhānī, had been a court-poet of Alp Arslān Saljūki, Malikshah's father and predecessor (A.H. 455-465=A.D. 1063-1072); three places compete for the honour of being his native town, viz. Nishāpūr (see Butkhāna, No. 9, in Bodleian Cat., col. 198; Khazāna-i-āmīrah, ib., col. 259; Makhzan-algharā'ib, No. 2247, ib., col. 370; Khushgū's Safinah, Haft Iklim, No. 747, and the short biographical notice prefixed to the following copy), Nasā (in Daulatshāh and the tadhkiral described in W. Pertsch, Berlin Cat., p. 479, No. 132), and Samarkand (in Taqī Kāshī, see A. Sprenger, Catal., p. 16, No. 12, and Ātashkada, No. 744 in Bodleian Cat., col. 287). He was killed by a stray arrow from Sanjar's bow, A.H. 542 (A.D. 1147, 1148). Other copies of his diwān are described in Rieu ii. p. 552^b; A. Sprenger, Catal., pp. 501 and 502, and G. Flügel i. p. 497; comp. also the Khulāṣat-alafkār, No. 240 (Bodleian Cat., col. 310), and the Dakā'ik-alashfār (ib., col. 822).

This diwān consists chiefly of *qaṣīdas*, intermixed with some *tarkibbands*, a few *kiṭ'as*, *ghazals*, and *rubā'īs*.

Beginning:

زمشرق تا حد مغرب شناسد هر که دین دارد
که دین رونق بتایید امیرالمؤمنین دارد

An additional series of *rubā'īs*, on fol. 367^a, beginning:

ای رایتو برکشیده بر ایوان سر
گردونت نهاده بر خط پیمان سر

Dated the 1st of Dhū-alḥijjah, A.H. 1046 (A.D. 1637, April 26).

No. 360, ff. 379, 2 coll., each ll. 21; distinct Nasta'lik; much worm-eaten and damaged in the first half, which contains many various readings and marginal glosses; illuminated frontispiece; size, 10½ in. by 6 in.

913

A very old, but much shorter copy of the same.

This copy, which forms the first part of the six old Persian diwāns (see Nos. 903 and 911 above), and is written A.H. 713 or 714 (A.D. 1313, 1314), contains only a select number of Mu'izzi's poems, chiefly *qaṣīdas*, with a few *kiṭ'as* and *rubā'īs* at the end. Beginning the same as in the preceding copy. A short biographical notice at the top of fol. 1^b.

No. 132, ff. 1-18, 6 coll., each ll. 40; Naskhi; small illuminated frontispiece on fol. 1^b, a vignette on fol. 1^a; miniature paintings throughout; size, 15½ in. by 11 in.

Sanā'ī (Nos. 914-928).

914

Seven *mathnawīs* by Sanā'ī.

This is the fullest collection, as yet met with, of the mystical and didactic *mathnawīs* of Ḥakim Sanā'ī of Ghazna, with his full name, Abū-alma'jīd Majdūd bin

Âdam Sanâ'i, who probably died A.H. 545 (A.D. 1150), the date given by Takî Kâshi and the Âtashkada (the latter stating, that Sanâ'i wrote an elegy on the death of Amir Mu'izzî, who died A.H. 542=A.D. 1147, 1148, comp. Bodleian Cat., col. 287, No. 744); how to reconcile this date with Muhammad bin 'Alî al-Raffâ's and Jâmi's statement, that the poet died in A.H. 525 (A.D. 1131), is not clear, but as the second mathnawî of this collection was composed A.H. 528 (A.D. 1134), and as many good copies of the *ḥadiqa* give A.H. 534 or 535 (A.D. 1139-1141) as the date of composition for that mathnawî, there seems to be very good evidence for the correctness of the view taken by the two above-mentioned tadhkiras. Another, still later date for the poet's death, is given by Daulatshâh and H. Khalfa in his chronological tables, viz. A.H. 576 (A.D. 1180, 1181); compare on these conflicting statements, and on the life and works of Sanâ'i in general, Bodleian Cat., Nos. 528-537; Rien ii. p. 549 sq.; W. Pertsch, Berlin Cat., p. 747 sq.; Ouseley, Biogr. Notices, p. 184; H. Khalfa iii. p. 40; A. Sprenger, Catal., p. 557 sq.; G. Flügel i. p. 498; Cat. des MSS. et Xylographes, p. 326; J. Aumer, p. 9; Haft Iklim, No. 333, etc.

The seven mathnawîs contained in this collection are:

1. *Ḥadîkat-alfakîḥ wa Shari'at-alfariḥ* (حديقة الحقيقه و شريعة الطريقه), usually called *Ḥadîkah*, in ten bâbs (a detailed statement about the contents of which is given in the Bodleian Cat. and in W. Pertsch, loc.cit.). As date of composition appears generally A.H. 525 (A.D. 1131); other copies give A.H. 534 or 535, see above; another title of this mathnawî is *Kitâb-alfakhrî*, or *alkitâb-alfakhrî*, also *Fakhrinâma*, see W. Pertsch, loc. cit. Beginning of Bâb I, on fol. 1^b:

ای درون پرور برون آری
وی خرد بخشش بیخرد بخشای

Bâb II, on fol. 54^b; III, on fol. 65^a; IV and V, not marked; VI, on fol. 143^b; VII, on fol. 168^a; VIII, on fol. 189^a; IX, not marked; X, on fol. 264^b.

2. *Tarîḥ-alfahkîḥ* (طريق التحقيق), composed A.H. 528 (A.D. 1134), see No. 926 below. It begins on fol. 278^b:

ابتدای سخن بنام خداست
آنکه بی مثل و شبه و بی همتاست

3. Another mathnawî, without title, which may be the *Gharibnâma* (غریبنامه), mentioned on col. 498, l. 4 ab infra. It begins on fol. 302^b:

اینچنین گفت راوی همدان (همه دان)=
که بعهد قدیم در همدان

4. *Sair-al'ubbâd ilâ alma'âd* (سیر العباد الى المعاد), also styled *کنوز الرمز*, see No. 927 below (both titles therefore designating *one* mathnawî only, see A. Sprenger, Catal., p. 558). It begins, on fol. 326^b:

مرحبا ای برید سلطان و ش
تخت از آب و تاجت از آتش

Portions of this mathnawî are also found in Elliott 108 of the Bodleian Library (Bodleian Cat., No. 537, fol. 282^b sq.).

5. *Kârnâma* (کارنامه), here without a title, but identified by comparison with Nos. 916 and 927 below. It begins, on fol. 347^b:

و بحک ای نقشبند بر خامه - قاصد رایگان بی نامه

6. *Ishk-nâma* (عشقنامه), beginning, on fol. 360^b:

عشق مرغ نشیمن قدم است
قوت او که وجود و گه عدم است

7. *'Aql-nâma* (عقلنامه), here without a title, but identified by comparison with No. 915 below. According to No. 927 below it has the additional title of *سنائی آباد*. It begins, on fol. 377^b:

ابتدا میکنم بنام خدا
آنکه هست از صفات نقص جدا

No date. The first nine leaves supplied later.

No. 3346, olim 13. J. 24, ff. 392, 2 coll., each ll. 19; small Nasta'liq; illuminated frontispiece at the beginning of each of the last six mathnawîs; size, 6½ in. by 3¼ in.

915

Another defective copy of *three* mathnawîs by Sanâ'i. Contents:

1. *Ḥadîkah*, with the preface of the poet himself. Beginning of this preface (in which the poet's name appears on fol. 2^b, ll. 17 and 18: روزی من که مجدود سپاس و ستایش مبدعی است که: (آدم سنائی ام بسخن پاک کلمه کن سخندان و سخنگوی را ابداع کرد الخ).

It is styled in the colophon *خطبه حدیقه حکیم سنائی*.

Beginning of Book I of the mathnawî itself, on fol.

11^b: *ای درون پرور الخ*; Book II, on fol. 67^b; III, on fol. 122^b; IV, on fol. 132^a; V, on fol. 136^b (between ff. 141^b and 142^a one single bait is missing, indicated by the catchword: *خویشتن بین الخ*, corresponding to

No. 2481 (918 in this Cat.), fol. 146^b, l. 7); VI, on ff. 147-151 and 296-311^b (the leaves are misplaced and there is a considerable lacuna between ff. 151 and 296, corresponding to No. 2481, fol. 177^a, l. 6-fol. 188^b, l. 1); VII, on ff. 311^b-315 and 152-155^b (likewise incomplete, the lacuna between ff. 315 and 152 comprising fol. 214^a, l. 11-fol. 215^b, l. 2 in No. 2481); VIII, on fol. 155^b; IX, on fol. 159^b; X, on fol. 187^a. On fol. 294^a there is added (by another hand in Shikasta) the famous *fatwâ* of the Khalîf's court at Baghdâd, vindicating Sanâ'i's orthodoxy (see Bodleian Cat., No. 528, col. 464), and beginning: الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله اجمعين در بعضی آثار است که دو چیز در عمر الخ. Marginal glosses on the first seventy-seven leaves; on fol. 1^a the author's name is misspelt as *ثنائی*.

2. *Ishk-nâma*, beginning, on fol. 332^b: *عشق مرغ الخ*.

3. *'Aql-nâma*, beginning, on fol. 348^b: *ابتدا میکنم الخ*.

This part was transcribed at the end of Muḥarram, A.H. 1061 (A.D. 1651, Jan. 23); in the colophon of the

preface of the Ḥadīkah appears as date the 2nd of Muḥarram, A.H. 1054 (which seems, however, a mere alteration of the original 1061). Ff. 316-331 do not belong to any of these three mathnawis of Sanā'ī, but contain a portion of the Bāgh-i-Iram (باغ ارم), also called Bahrām and Bīhrūz (بهرام و بهروز), by Maulānā Kamāl-al-dīn Bannā'ī, with the takhalluṣ Ḥālī, who died A.H. 918 (A.D. 1512, 1513), see Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; Rieu i. p. 351^b.

No. 1991, ff. 362, 2 coll., each ll. 19; Nasta'lik; small illuminated frontispieces on fol. 1^b and 11^b; size, 9½ in. by 4½ in.

916

A very defective copy of *three* mathnawis by Sanā'ī.

This very old copy of portions of three of Sanā'ī's mathnawis is unfortunately not only greatly injured, but also in hopeless confusion as to the proper order of leaves, most of the catchwords being missing.

Contents:

1. Ḥadīkah, beginning, on fol. 77^b, with a fihrist of the ten bābs (فهرست الأبواب, comp. W. Pertsch, Berlin Cat., p. 748, where it is given in full), thus:

باب اول ثنا و تحمیدست
محض تنزیه و صرف توحیدست

This fihrist consists of ten baits and is immediately followed by the usual initial bait of Book I of the poem: ای درون پرور الخ. This mathnawī breaks off on fol. 93^b, but a number of leaves in the other portions of the MS. seem also to belong to it.

2. Sair-al'ubbād ilā-alma'ād or Kunūz-alrumūz, on ff. 108^a-116^a, the only complete one, as it seems, of the three poems contained in this copy. Beginning: مرحبا ای برید الخ.

3. Kārnama, beginning, on fol. 116^b: وبحک ای نقشبند الخ. The conclusion of this mathnawī is found on fol. 76^a (تمام شد کارنامه الخ), but whether it is complete, and how many of the other leaves really belong to it, is absolutely impossible to say. Copied in the month Jumādā II, A.H. 637 (A.D. 1240, Jan.), by Faḍl-allāh bin Muḥammad bin 'Umar bin 'Uthmān alshūfi.

No. 1444, ff. 33-76^b, 77^b-93^b, and 108^a-137^b, 4 coll., each ll. 25; good old Naskhī; size, 9½ in. by 6 in.

917

A defective copy of *two* mathnawis by Sanā'ī.

Contents:

1. Sair-al'ubbād ilā-alma'ād (here styled رسالة سیر), beginning, on fol. 2^b: مرحبا ای برید الخ. (العباد).

2. Ḥadīkah, incomplete and much curtailed; Book I, on fol. 30^a, beginning: ای درون پرور الخ; Book II, on fol. 93^b; III, on fol. 107^a, last line (the chapter not being numbered); IV, on fol. 157^b; V, on fol. 166^b; VI, on fol. 198^b. The sixth bāb agrees with No. 2481 (918 in this Cat.) as far as fol. 202^b, l. 6 (= fol. 175^a, last line but two in that copy); but from thence there

is no further agreement. Bāb VII, on fol. 241^a, is entirely different from the corresponding 7th in No. 2481; after fol. 249 a very large lacuna; fol. 250^a opens in Bāb X with the bait:

با دو عاقل هوا نیامیزد - يك هوا از دو عقل بگریزد

but the exact words are not found in No. 2481; the agreement begins again on fol. 255^b, first line (= fol. 383^a, first line, in No. 2481). The usual date of A.H. 525 appears here in the last bait:

پانصد و بیست و چار رفته زعام
پانصد و بیست و پنج گشت تمام

Copied by Kīwām bin Muḥammad of Shirāz; no date appears. On fol. 1^a appears the same wrong spelling of Sanā'ī's name (ثنائی) as in No. 915 above.

No. 825, ff. 262, 2 coll., each ll. 14; Nasta'lik; two luxuriously illuminated title-pages on ff. 1^b and 2^a; illuminated frontispieces on ff. 2^b and 30^a; ff. 2^b, 3^a, 29^b, and 30^a splendidly adorned; size, 8 in. by 5 in.

918

Ḥadīkah (حدیقه).

Another excellent and complete copy of Sanā'ī's Ḥadīkah, written at Iṣfahān, A.H. 1027 (A.D. 1618). Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 73^b; III, on fol. 139^b; IV, on fol. 152^a; V, on fol. 158^a; VI, on fol. 171^a; VII, on fol. 208^b; VIII, on fol. 220^a; IX, on fol. 225^b; X, on fol. 260^b.

Occasionally short glosses on the margin.

No. 2481, ff. 395, 2 coll., each ll. 15; Nasta'lik; the last four pages written by another hand; size, 9½ in. by 5½ in.

919

Another complete copy of the Ḥadīkah.

This copy was finished the 26th of Shawwāl, A.H. 1077 (not 1088, as is written at the end, since the transcriber distinctly says in words: سنه سبع و سبعین = A.D. 1667, April 21. Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 56^a; III, on fol. 100^a; IV, on fol. 120^a; V, on fol. 145^b; VI, on fol. 154^b; VII, on fol. 166^a; VIII, on fol. 183^b (here called by mistake باب سادس instead of ثامن); IX, on fol. 190^b; X, on fol. 203^a. Date of composition, A.H. 525.

Damaged by worms in many pages. College of Fort William, 1825.

No. 2235, ff. 270, 2 coll., each ll. 19; Nasta'lik, by two different hands, the first on ff. 1-152, the second on ff. 153-270; illuminated frontispiece; size, 12½ in. by 7 in.

920

The same.

No date. Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 62^a; III, on fol. 73^a; IV, on fol. 128^b; V, on fol. 138^b; VI, on fol. 167^b; VII, on fol. 196^a; VIII, on fol. 223^b; IX, not marked; X, on fol. 301^b (this last bāb is extremely short in this copy).

No. 1224, ff. 315, 2 coll., each ll. 17; Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in.

921

A defective copy of the same.

This copy is defective both at the beginning and end, and is besides in quite a hopeless state of confusion as to the proper order of the leaves. They are misplaced or misbound, and as most of the catchwords are missing, it is not possible to set them right. The copy begins in the middle of a prose preface, which winds up with a fibrst of the ten bâbs, and appears to be that of Muḥammad bin 'Alī al-Raffā (alias Muḥammad bin 'Alī Raḡḡām, see Rieu ii. p. 550^b), on fol. 1^a. On fol. 3^a begins Sanā'i's own preface: *سپاس و ستایش الخ*, but in an abridged form. The mathnawī itself begins on fol. 6^b; on fol. 37^b appears the beginning of Bâb VIII, on fol. 50^a that of Bâb IX, on fol. 86^b that of Bâb X, on fol. 193^a that of Bâb V, on fol. 246^b that of Bâb VI, on fol. 250^a that of Bâb VII, and on fol. 270^b that of Bâb II. No other headings are to be found. Slight injuries here and there.

No. 3418, olim 13. J. 22, ff. 300, 2 coll., each ll. 17; Nasta'liq; small illuminated frontispiece on fol. 6^b; size, 6½ in. by 4½ in.

922

Another defective copy of the same.

This copy is in the same hopeless confusion as the preceding one, is defective at the end, and injured in many places. On fol. 11^a margin begins Bâb IX, on fol. 24^a Bâb X, on fol. 51^b Bâb II, on fol. 58^a margin Bâb III, and on fol. 86^b margin Bâb VIII; all the other headings are missing.

No. 3342, olim 13. J. 23, ff. 136, 2 coll., each ll. 15, and a third on the margin, ll. 28; small Nasta'liq; size, 7¼ in. by 3¼ in.

923

Sharḥ-i-Ḥadīkah (شرح حدیقه).

The revised and collated edition of Sanā'i's Ḥadīkah with a commentary and marginal glosses by 'Abd-allāṭif bin 'Abdallāh al-'Abbāsi, who is best known by his revised and annotated edition of Jalāl-al-dīn Rūmī's mathnawī (see Nos. 1088–1090 in this Cat.), his commentaries on the same poem, entitled *لطائف المعنوی* (see Nos. 1101 and 1102 in this Cat.), and a special glossary (see Nos. 1091–1097 in this Cat.); he died A. H. 1048 or 1049 (A. D. 1638, 1639) in Shābjahān's reign. The present copy, which is the author's autograph (comp. fol. 1^a: *حرره و سوده عبد اللطیف بن عبد الله الخ*), was finished by him the 20th of Jumādā-alawwal, A. H. 1044 (A. D. 1634, Nov. 11), and represents an abridgement from a larger commentary of his, the *لطائف الحدائق*, from which also the glosses are taken (marked by *لط*). According to the *dibāca* he began the larger work A. H. 1040 and completed it A. H. 1042 (A. D. 1630–1633), supported by his friend Mir 'Imād-al-dīn Maḥmūd al-Hamadānī, with the takhalluṣ Ilāhī, the author of the well-known *tadhkirah* of Persian poets, the *خزینة گنج* (see A. Sprenger, Catal., p. 66 sq.). Sprenger's remarks in the note on p. 558 of his Catal., that 'Abd-allāṭif borrowed the copy, described there,

in A. H. 1035=A. D. 1625, 1626, transcribed, collated, and annotated it, can only refer therefore to the very beginning of the author's critical labours on Sanā'i's text, from which afterwards the two exegetical works in question sprung.

Contents:

Sanā'i's preface, on fol. 1^b, beginning: *سپاس و ستایش الخ*, introduced by a few lines from 'Abd-allāṭif's pen, on fol. 1^a: *این دیباچه است که صاحب طبع الخ*.
 Editor's preface, styled *مختصر بر شرح ابیات* (the meaning of which is explained on fol. 11^a: *دیباچه مختصر که از جمله چهار چمن شرح لطائف الحدائق*), on fol. 11^b, beginning: *بر ناقدان بصیر و صیرفیان خبیر رسته بازار*: *بر ناقدان بصیر و صیرفیان خبیر رسته بازار*.
 Short account of Ilāhī's share in this work and two ta'rikhs on the date of its completion by the same Ilāhī, on fol. 13^b, beginning: *چون پاکیزه میوه باغ اصطفا و کرامی گوهرکان اجتنبا سامی نتیجه دودمان الخ*.

Beginning of Bâb I of the Ḥadīkah, on fol. 17^b: *ای درون الخ*, again introduced by a few lines from the editor's pen, on fol. 17^a, in which he enumerates his authorities, viz. the *Kāmūs*, the *Ṣurāḥ*, and other famous Arabic and Persian dictionaries, grammars, etc. *لغات عربی و فرهنگهای معتمد فارسی و قواعد نحوی*. The first words of the commentary itself run thus: *قول امام جعفرست رضی الله عنه هذه قبة الناس والله قبة كثرية يعني اين قبة که کنایه از آسمانست الخ*.

Bâb II, on fol. 112^b; III, on fol. 213^a; IV, on fol. 234^b; V, on fol. 241^a; VI, on fol. 256^a; VII, on fol. 298^a; VIII, on fol. 310^a; IX, on fol. 316^a; X, on fol. 348^a. The date of composition is given here as A. H. 535:

پانصد و سی و چار رفته زعام
 پانصد و سی و پنج گشت تمام

but the margin gives the various readings *بیست و چار* and *بیست و پنج*.

The *fatwā*, on fol. 472^b, beginning as usual, introduced by the editor in this manner (comp. Bodleian Cat., No. 528): *این فصلی است که بر سلطان اعظم مالک البر و البحر ابو الحارث بهرامشاه بن مسعود بن ابراهیم انار الله برهانه نوشته است الخ*.

No. 344, ff. 474, ll. 19; clear and distinct Nasta'liq; illuminated frontispieces on ff. 1^b, 11^b, and 17^b; size, 10¼ in. by 6 in.

924

Another copy of the same.

The prefaces, both of the poet and his editor, the account of Ilāhī's share, the short introductions, and the

fatwâ are wanting in this copy, which begins at once with the initial bait of Bâb I of the *Ḥadiqah*; beginning of the commentary as in the preceding copy. It is rich in original glosses and notes, which make this copy especially valuable. The first gloss is: *درون سالکان* بنور عرفان و برون بنور شریعت.

Bâb II, on fol. 60^b; III, on fol. 126^a; IV, on fol. 140^a; V, on fol. 143^b; VI, on fol. 153^a; VII, on fol. 177^b; VIII, on fol. 185^a; IX, on fol. 188^b; X, on fol. 207^a. The date of composition is again A. H. 535, but (as a various reading) there is written *بیست* above the word *سی*. On fol. 1^a the poet is again called by mistake *ثنائی*.

This copy was made in Muḥammadshâh's reign, at the request of Mîr Mu'min Ghulâm-i-Ḥasan wa Ḥusain (میر مؤمن غلام حسن و حسین), by Shaikh Jamâl Muḥammad Kuraishi alḥāshimî. The year is omitted, only the 22nd of Rabi'-alawwal is given as date.

No. 898, ff. 276, ll. 19 (the verses in 4 coll.); Nasta'lik; size, 10½ in. by 6 in.

925

Intikhâb-i-Ḥadiqah-i-Ḥakim Sanâ'i (انتخاب حدیقه) (حکیم سنائی).

Extracts from Sanâ'i's *Ḥadiqah*, made by Farid-aldin 'Aṭṭâr (who died A. H. 627 = A. D. 1230), and arranged under certain headings, as: *فی نعت الرسول*, on fol. 174^a; *فی التجلی*, on fol. 174^b; *فی المعرفة*, on fol. 175^b; *فی الوحدة*, on fol. 176^a; *فی الاستناد*, on fol. 176^b; *فی العناية*, on fol. 178^a; *فی القدرة والحكمة*, on fol. 179^a; *فی الرزق*, on fol. 179^b; *فی الهداية*, on fol. 180^a; *فی الجسم والروح*, on fol. 180^b; *فی العلم والجهل*, on fol. 184^a; *فی نفس المطمئنة*, on fol. 184^b; *فی نفس الامارة*, on fol. 185^b; *فی الايمان*, on fol. 187^b; *فی العشق*, on fol. 186^a; *فی المجاهدة*, on fol. 190^a; *فی علامات الطريق*, on fol. 190^b; *فی الرياضة*, on fol. 191^a, etc. etc. Other copies of the same extracts in Bodleian Cat., No. 536; A. Sprenger, Catal., p. 353; G. Flügel i. p. 501; W. Pertsch, Berlin Cat., p. 750; and Cat. des MSS. et Xylographes, p. 328.

No date. Beginning: *حمد و شکر خدا علی الاطلاق* ذات حق را سزد باستحقاق الخ.

No. 2832, ff. 173-203; written in diagonal lines, Nasta'lik; size, 7 in. by 4½ in.

926

Ṭarîḥ-altahkik (طریق التحقیق).

Another complete copy of Sanâ'i's mathnawî *Ṭarîḥ-altahkik*, beginning as in No. 3346 (914 above), fol. 278^b. On the last page appears the date of composition, A. H. 528:

پانصد و بیست و هشت ز آخر سال
بود کین نظم نغز یافت کمال

IND. OFF.

Dated the 15th of Jumâdâ-alḥanî, A. H. 1061 (A. D. 1651, June 5).

No. 1430, ff. 153^b-188^b, 2 coll., each ll. 12-13; large Nasta'lik; size, 10½ in. by 5½ in.

927

Ash'âr-i-Sanâ'i (اشعار سنائی).

A large collection of Sanâ'i's poetical works, but arranged in a somewhat confusing manner.

Contents:

A prose preface (دیباجة), which is apparently that of Muḥammad bin 'Alî al-Raffâ (or bin 'Alî Raḳḳâm, see above in No. 921), as the beginning is the usual one of that preface, viz.: *الحمد لله الخبير بخفيات الصنائع*: *العليم بحقیات (تجلیات) السرائر المنزهة عن الامثال*; *و النظائر المتعالي عن العشيرة والعشائر الخ*; but at the end of this preface, on fol. 7^a, the following statement appears, that this collection of Sanâ'i's poetical works is entitled: *كتاب الخدائق في الخقائق*, and consists of ten kisms, viz.:

قسم اول در نامها و جوابها که وی نوشته است.

قسم دوم در توحید رب العالمین جل جلاله.

قسم سوم در نعت پیغمبر محمد مصطفی صلوات الله و سلامه.

قسم چهارم اندر موعظه وزهد و حکمت.

قسم پنجم در مدحیات و مرانی.

قسم ششم در غزلیات.

قسم هفتم فی المقطعات و المرائی و الهزلیات.

قسم هشتم در رباعیات.

قسم نهم در مراتب حال انسانی که آنرا کندوز الرموز خوانند و سیر العباد الی المعاد نیز خوانند.

قسم دهم در کارنامه که ببلخ نوشته بود و سنائی آباد فی الزهد و الموعظة و السلوک و العشق.

In the collection itself these separate kisms are not forthcoming, except the *first*, *ninth*, and *tenth*. The *first* (in prose) begins, on fol. 7^b, l. 1: *پیش از آنکه لطف* (in prose) begins, on fol. 7^b, l. 1: *پیش از آنکه لطف*.

Then follows a large series of *ḳaṣidas*, *ḳiṭ'as*, *ghazals*, and *rubâ'is*, mixed together without any order, on fol. 23^b, beginning:

قد شهد الله جل ذکراه - بأثد لا اله الا هو

At the end of this series is written: (sic!) *تمت الكتاب*; and it is dated the 17th of Ṣafar, A. H. 1000 and (the second number is missing). On fol. 244^a there is found a *ḳaṣida* in honour of Shaikh Abû-almafâkhir Muḥammad bin Manṣûr; on fol. 245^a a new series of *ḳaṣidas* begins, the first bait of which runs thus: *ای نهاده پای همت بر سراج سما الخ*

followed by *ḳiṭ'as*, on fol. 283^b, and a string of *ghazals*

in alphabetical order, except the first six, on fol. 295^a. Beginning of the first alphabetical ghazal, on fol. 296^a:

ای همه خوشی در آغوش شما
قبله جانها بنگوش شما

The *ninth* kism begins on fol. 365^a and contains, quite in agreement with the above index, the mystical mathnawī کنوز الرموز, otherwise styled سیر العباد الى المعاد (see No. 914 above).

The *tenth* kism begins on fol. 380^a and contains the second mathnawī mentioned in the index, the کارنامه (see Nos. 914 and 916 above), the heading of which runs here thus: آغاز کارنامه که خواجه سنائی از بلخ بفرنین (بغزنین) فرستاد بجماعت دوستان و یاران مذکور الخ.

At the end of the copy, on ff. 393^b-411, a third mathnawī is found, viz. the عقلمانه (see Nos. 914 and 915 above), introduced by a short preface in prose, beginning: الحمد لله حمداً بکافی نعمة الخ; this mathnawī is, according to the index and the colophon on fol. 411^a, also styled سنائی آباد.

No. 2722, ff. 411, 2 coll., each ll. 15-24; written by different hands in various forms of Nasta'liq; some of the last pages injured; size, 9 $\frac{3}{8}$ in. by 6-6 $\frac{3}{8}$ in.

928

Diwân-i-Sanâ'i (دیوان سنائی).

A small collection of the lyrical poems of Sanâ'i (for copies of the complete diwân see Bodleian Cat., No. 537, and Rien ii. p. 551^a), containing chiefly qasidas, interspersed with a few ghazals and kit'as. Beginning:

ای در دل مشتاقات از عشق تو بوستانها
از حجت بیچونی از صنع تو برهانها

Ff. 9-13 are misplaced; the right order is 9, 12, 10, 11, 13; there seems besides to be a lacuna after fol. 23^b. No date.

No. 609, ff. 1-48^a, 2 coll., each ll. 15, and a third on the margin, ll. 28; Nasta'liq; illuminated frontispiece; the first two pages splendidly adorned; a drawing on fol. 1^a and a picture on fol. 48^a; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

929

Two mathnawis by Mu'ayyid alnasafi.

Two old mystical mathnawis in the very form and style of the minor didactic poems of Sanâ'i, by a poet called Mu'ayyid alnasafi (who is no doubt identical with Mu'ayyid-al-din Samarqandi, see Haft Iklim, No. 1428, col. 486 in this Cat., and W. Pertsch, Berlin Cat., p. 659, No. 305), apparently a contemporary or disciple of the author of the Hadiqah, whom he closely imitated.

1. نسیم الصبا الى الصبا, on ff. 24^b-32^b, beginning:

ای مصابیح آسمان هدی - - وی مفاتیح جنة الماوی

2. پهلوان نامه, on ff. 94^a-107^b, beginning:

مرحبا ای رفیق همدم من
بشنو این سرگذشت برغم من

The title of this second mathnawī appears at the bottom of fol. 32^b, and again at the end of the poem, on fol. 107^b, l. 13; the name of the poet, on fol. 32^b, l. 4, and in the title itself. The Pahlawān-nāma is divided into fourteen short makālas, dealing with various ethical and mystical topics, and a khātimah.

Copied in Jumādā I, A.H. 637 (A.D. 1239, Dec.), by the same scribe who wrote No. 916 above, Faḍl-allāh bin Muḥammad bin 'Umar bin 'Uthmān alṣūfi.

No. 1444, ff. 24-32 and 94-107, 4 coll., each ll. 25; good old Naskhi; many pages greatly injured; size, 9 $\frac{1}{4}$ in. by 6 in.

930

Diwân-i-Haḍrat Ghauth-althaḥalain (دیوان حضرت غوث الثقلین).

Lyrical poems of the great founder of the Kādirī order, Shāh Muḥyi-al-din Sayyid 'Abd-alkādir aljili, with the honorary epithet of Ghauth-althaḥalain or Ghauth ala'zam, who was born in Ramaḍān, A.H. 470 or 471 (A.D. 1078 or 1079), and died in Rabi' II, A.H. 561 (A.D. 1166, Febr.), see Safinat-alauliyā, No. 36. They are in alphabetical order and begin:

گر بیائی بسر تربت ویرانه ما
بینی از خون جگر آب زده خانه ما

Copied from a MS. of Nawwāb Bih-rūzkhān. No date. Presented by Sir Barry Close, 14th May, 1813.

No. 1430, ff. 1-35, 2 coll., each ll. 12; Nasta'liq; collated; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

931

Diwân-i-Hasan Ghaznawī (دیوان حسن غزنوی).

The lyrical poems of the great panegyrist of Bahrām-shāh of Ghazna (who reigned A.H. 512-547 = A.D. 1118-1152), Sayyid Ashraf-al-din Ḥasan bin Nāṣir 'alawī (so his name is given in 'Aufi and Taḳī Kāshī, see A. Sprenger, Catal., p. 5, No. 72, and p. 16, No. 18, comp. also Rien iii. p. 999^b; in the preface of this copy, on fol. 2^a, l. 4, he is called Abū al'ālī Ḥasan bin Muḥammad alḥusainī; in the Haft Iklim, No. 335, col. 401 in this Cat., and the Khulāṣat-alafkār, Bodleian Cat., col. 305, No. 76, Sharaf-al-din Ḥasan bin Nāṣir 'alawī). He died in Juwain, A.H. 565 (A.D. 1169, 1170), see A. Sprenger, Catal., p. 16; Butkhāna, in Bodleian Cat., col. 198, No. 13; and Ātashkada, ib., col. 270, No. 231; comp. also No. 933 below.

A prose preface, beginning, on fol. 1^b: الحمد لله رب العالمین و الصلوة علی رسوله محمد وآله الطاهرين و سلم تسليماً كثيراً، واجبست بر ارباب عقل و فطنت الخ.

Tarjī's, tarkibbands, qasidas, ghazals, and kit'as, all mixed together without any order, on fol. 4^a, beginning:

یا رب این مائیم و این صدر رفیع مصطفاست
یا رب این مائیم و این فرق عزیز مجتباست

It agrees with the first quotation in the Makhzan-algharā'ib, No. 562 (Elliott Coll. 395, fol. 92^b), see Bodleian Cat., col. 327.

Rubā'is, on fol. 163^b, beginning :

مقصود زآفرینش ما جانست
وین گوهر پاک را حقیقت کانست

This copy, although not dated, has been put before the following two as being comparatively the fullest.

No. 236, ff. 187, 2 coll., each ll. 14; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

932

Another copy of the same diwān.

No prose preface. The copy contains, like the preceding one, tarjī's, tarkibbands, ḡasidas, ghazals, and ḡiṭ'as without any order, and a series of rubā'is at the end, on ff. 274^b-294. Beginning the same as in the preceding copy.

Dated the 24th of Shawwāl, A. H. 1069 (A. D. 1659, July 15), by 'Abd-alraḡib.

No. 328, ff. 150-294, 2 coll., each ll. 18; clear Nasta'lik; size, 10½ in. by 5½ in.

933

The same.

This copy of Hasan Ghaznavi's diwān begins with a prose preface, which is entirely different from that in No. 931. It begins, on fol. 245^b: اوصاف بزرگواری و فضیلت سخنگذاری او اظهار من الشمس است الخ

On fol. 248^a margin, the date of Hasan's death is correctly fixed in A. H. 565. Beginning of the diwān itself, on fol. 249^b, the same as in the preceding copies.

No date.

No. 609, ff. 245^b-304, 2 coll., each ll. 13-15, and a third on the margin, ll. 24-28; Nasta'lik; two illuminated frontispieces on ff. 245^b and 249^b; the first two pages both of preface and diwān splendidly adorned; size, 9½ in. by 5½ in.

934

Diwān-i-Zāhir-al-din Shufurwah (دیوان ظهیرالدین شفروہ).

According to the short prose preface, on fol. 1^b: امام عالم بارع افضل اکمل ظهیرالدین شفروہ اصفهانی روح الله روحه مردی بی نظیر و حکیم بوده است و مستجمع جمیع علوم و واعظ نیز در عهد سلطان ارسلان بوده و مدح او, this copy contains the extremely rare diwān—not met with in any other collection—of Zāhir-al-din 'Abdallāh Shufurwah of Iṣfahān, who was a cousin of the better-known Sharaf-al-din Muḡammad Fadl-allāh or 'Abd-almu'min Shufurwah (see Haft Iklim, Nos. 867 and 868, col. 441 in this Cat.; Ātashkada, Nos. 391 and 406, Bodleian Cat., cols. 276 and 277; and A. Sprenger, Catal. p. 17, No. 35), and, like him, a panegyrist of Sulṭān Arslān bin Tuḡhrul Saljūḡi (A. H. 556-571 = A. D. 1161-1176) and of his son and successor, Sulṭān Tuḡhrul III (A. H. 571-590 = A. D. 1176-1194); comp. also the Makhzan-algharā'ib, No. 1492 in Bodleian Cat., col. 349, where he is praised as an expert in law, tradition, and Kurān-interpretation, and where some poetical extracts are given, which,

however, cannot be traced in this copy. The diwān consists of ḡasidas, intermixed with a few ghazals, ḡiṭ'as, and four rubā'is.

Beginning of the diwān, on fol. 1^b:

ای هستی بی نشان نشانت - بیخود خرد از علو شانت

No date.

No. 240, ff. 1-88, 2 coll., each ll. 15; Nasta'lik; worm-eaten; size, 8½ in. by 4½ in.

Anwari (Nos. 935-949).

935

Diwān-i-Anwari (دیوان انوری).

The complete lyrical poems of Anḡad-al-din 'Alī Anwari, commonly called the greatest ḡasidah-writer of Persia, who was the panegyrist of Sulṭān Sanjar, and died probably A. H. 585 or 587 (A. D. 1189 or 1191); the Haft Iklim (see above, col. 416, No. 528) fix his death in A. H. 580 (A. D. 1184); all the earlier dates given in tadhkiras, as for instance 540 or 547, are absolutely impossible; comp. on this question and on Anwari's life and poetical achievements in general, Rieu ii. p. 554 sq.; Bodleian Cat., Nos. 543-558, and 1980; W. Pertsch, p. 83, and Berlin Cat., p. 743 sq.; A. Sprenger, Catal., p. 331 sq.; G. Flügel i. p. 502; Cat. des MSS. et Xylographes, p. 319; J. Anmer, p. 10; Krafft, p. 62; Rosen, Persian MSS., p. 170; and the Russian monograph of V. Joukowski or Shukovski, St. Petersburg, 1883 (see also W. Pertsch in the 'Literaturblatt für orientalische Philologie,' ii. pp. 10-18). The poet was born in Mahnah, in the Dasht-i-Khāwarān, near Abiward, and therefore used as first takhalluṣ Khāwari. His diwān has been printed, resp. lithographed in Tabriz, A. H. 1260 and 1266; in Lucknow, 1880.

Contents :

A short preface, in prose, on fol. 1^b, beginning: مهتر شغلی که اصحاب نطق و دراست بدان نازند و ارباب فهم و فراست آنرا دستور سازند الخ

ḡasidas and tarjī'bands in alphabetical order, except the first, on fol. 2^b.

Beginning of the initial poem :

مقدری نه بآلت بقدرت مطلق
کند بشکل بخاری چو گنبد ازرق

Beginning of the first alphabetical poem, on fol. 3^b:

باز این چه جوانی و جمال است جهانرا
وین حال که نوگشت زمین را و زمانرا

ḡiṭ'as, arranged alphabetically, on fol. 188^b, beginning :

ایا صدی که از روی بزرگی - فلک را نیست با قدر تو بالا
Ghazals, also in alphabetical order, on fol. 271^a, beginning :

از دور بدیدم آن پری را - آن رشک بتان آزی را

Short satirical mathnawis (sometimes called *هزلیات* or, as in the following copy, *مثنویات در هجو*), on fol. 323^a, beginning:

حبذا گیر قاضی گیرنگ - آنکه دارد زسنگ خارا ننگ

Rubā'is, in alphabetical order, on fol. 327^a, beginning:

ای هجر مگر نهایی نیست ترا
وی وعده وصل غایتی نیست ترا

Anwarī's diwān ends on fol. 352^b, and is dated by Mu'izz-al-din Ḥasani, the 7th of Muḥarram, A.H. 1061 (A.D. 1650, Dec. 31). On ff. 353-359 there is written by another hand a series of anonymous mathnawī-baits, beginning abruptly:

بشنو نکته گراهل هوشی
خودش را به که سگ بفروشی

Some of the last pages are damaged; large water-spots throughout the whole copy.

No. 2677, ff. 359, 2 coll., each ll. 19; Nasta'liq; ff. 216 and 353-359 supplied by other hands; size, 11½ in. by 7 in.

936

Another copy of the same diwān.

Contents:

Ḳaṣidas etc. in alphabetical order, except the first; beginning of the initial poem, on fol. 1^b: *مقدّری نه الخ*.

Beginning of the first alphabetical ḳaṣidah, on fol. 2^b: *باز این الخ*.

Ḳiṭ'as, on fol. 215^b, arranged alphabetically, beginning, on fol. 215^b: *ایا صدی الخ*.

Short satirical mathnawis, beginning, on fol. 296^a: *حبذا گیر الخ*.

Ghazals, in alphabetical order, beginning, on fol. 300^b: *از دور بدیدم الخ*.

The same satirical mathnawis, repeated on ff. 351^b-355^b.

Rubā'is, in alphabetical order, beginning, on fol. 355^b: *ای هجر الخ*.

No date. Numerous glosses and various readings on the margin and between the lines.

No. 1530, ff. 381, 2 coll., each ll. 19; Nasta'liq; size, 10¼ in. by 6¾ in.

937

The same.

Contents:

Ḳaṣidas and tarjī'bands, without any order, on fol. 1^a, beginning as in the two preceding copies.

Ḳiṭ'as, with the short satirical mathnawis at the end, beginning, on fol. 156^a:

دوش خوابی دیده ام کو نیک دیدی نیک باد
خواب نی بل حالتی کان از کرامت برتر است

corresponding to fol. 228^a in the preceding copy.

Ghazals, in alphabetical order, beginning, on fol. 238^a: *از دور بدیدم الخ*.

Rubā'is, on fol. 277^b, without any order, beginning:

آنی که گفت ضامن ارزاق آمد
وانی که درت قبله آفاق آمد

corresponding to fol. 361^a, last line but two, in the preceding copy.

No date. This copy was presented by J. Wombwell, Esq., 10th April, 1804.

No. 440, ff. 302, 2 coll., each ll. 21; Nasta'liq; illuminated frontispiece; size, 8¾ in. by 4¾ in.

938

The same.

Another complete copy of the same diwān (styled on fol. 1^a: *کلیّات انوری*), without a date. It contains ḳaṣidas, ḳiṭ'as, ghazals, and rubā'is, all mixed together without any order. Beginning as usual: *مقدّری نه الخ*.

No. 391, ff. 331, 2 coll., each ll. 17; Nasta'liq; the first two pages splendidly illuminated; size, 10½ in. by 6 in.

939

A slightly defective copy of the same.

This copy is the oldest in the India Office Collection, dated Rabī'-alawwal, A.H. 987 (A.D. 1579, May), by Nizām Fādī-allāh, but unfortunately somewhat defective in the middle.

It contains:

A short laudatory introduction in prose, on fol. 1^b, beginning: *این جریده نامی و نسخه کرامی که از مشاهدۀ صفحاتش ارباب بینش را منظور دیده در نظرست الخ*.

A first collection of ḳaṣidas, ghazals, ḳiṭ'as, tarjī'bands, etc., all mixed without any alphabetical order, beginning, on fol. 2^a: *مقدّری نه الخ*.

A second collection, equally mixed and unalphabetical, beginning abruptly with the last four baits of a poem with the radif انداخته, which cannot be traced in the other copies, on fol. 69^a (the lacuna after fol. 68 comprises, according to the Arabic paging, one leaf only).

Rubā'is, beginning, on fol. 211^a: *ای تیغ ترا نهاده سرها گردن الخ*.

Worm-eaten; occasional notes on the margin.

No. 3515, ff. 233, 2 coll., each ll. 15; large, excellent Nasta'liq; splendid binding in red and gold; size, 9¾ in. by 6¾ in.

940

Another more defective copy of the same.

Contents:

Ḳaṣidas and tarjī'bands, first collection, in alphabetical order, except the first, on fol. 1^b: *مقدّری نه الخ*.

Beginning of the first alphabetical ḳaṣidah, on fol. 3^a:

سپهر رفعت و کوه وقار و بحر سخا
بهار دولت و دین آن جهان قدر و بها

corresponding to fol. 8^a in No. 1530 (936 above).

Ḳaṣidas etc., second collection, interspersed with

ghazals, likewise in alphabetical order, but only beginning in the letter ر, on fol. 180^a:

ای بهمت برتر از چرخ ائیر - وز بزگی دین یزدان را ظهیر
corresponding to fol. 78^a, first line, in No. 1530. This is owing to a lacuna after fol. 179. The last *kaşidas*, which begins, on fol. 179^b, ای برده زشاهان, corresponds to fol. 195^b in No. 1530, and breaks off with the 13th bait (=No. 1530, fol. 196^a, l. 10).

Kiṭ'as, with a few ghazals, concluded by the short satirical *mathnawis*, on fol. 237^a, beginning:

ای فلک پیش طالع نیکت - کرده پرواز اختر بردار
corresponding to the fourth *kiṭ'ah* in No. 1530, fol. 216^a.
Fol. 179 injured. No date. College of Fort William, 1825.

No. 2258, ff. 358, 2 coll., each ll. 15-16; Nasta'lik, by at least four different hands; size, 8½ in. by 4½ in.

941

A third defective copy of the same.

Contents:

Kaşidas etc., without any order, on fol. 1^b, beginning as usual.

Ghazals, arranged alphabetically, beginning, on fol. 134^b:

ای عقل تو پیر و بخت برنا - خارست زمانه وتو خرما.

Kiṭ'as, in alphabetical order, beginning, on fol. 184^a:
زهی صدی الی.

This part is incomplete at the end; the last *kiṭ'ah* on fol. 192^b, which breaks off with the second bait, is found in No. 1530, fol. 247^b, ll. 3 and 2 ab infra. There are besides lacunas after ff. 189 and 191. The *kiṭ'ah* ربع مسکون الی, beginning on fol. 189^b, corresponds to No. 1530, fol. 230^a, the *kiṭ'as* on fol. 190^a to ff. 243^b and 237^b respectively in the same copy (so that the end of letter ت, the whole letters ج, ح, and خ, and the beginning of the letter د are missing). The last *kiṭ'ah*, on fol. 191^b, ای خداوندی الی, is found on fol. 243^a in No. 1530, the first *kiṭ'ah*, on fol. 192^a, on fol. 245^b, l. 5, in the same copy.

Small blanks on ff. 69^b and 73^b. The proper order of ff. 38-43 is: 38, 40, 39, 42, 41, and 43.

Various readings and many additions on the margin.

A great number of pages worm-eaten.

No. 1006, ff. 192, 2 coll., each ll. 21; Nasta'lik; size, 10 in. by 5½ in.

942

A fourth defective copy of the same.

This copy is in a very unsatisfactory state, worm-eaten throughout, more especially in the first half, and damaged besides in many places, whole parts of the first leaves being torn away or effaced. It is defective at the end.

Contents:

The same short prose preface as in No. 2677 (935 above); beginning: مهترشغلی که الی. The poet's name

is given here, on fol. 2^a, l. 6, as 'Alī bin Maḥmūd bin Ishāq al-Anwarī.

Kaşidas, without any order, on fol. 2^b, beginning as usual.

Kiṭ'as, in alphabetical order, beginning, on fol. 185^b:
ایا صدی الی.

Ghazals, on fol. 258^b, beginning:

عهد تو بوی وفا می نیاید الی

corresponding to fol. 319^b in No. 1530 (936 above).

A few more *kiṭ'as* and *kaşidas*, on ff. 287^a-289^a.

Satirical *mathnawis*, beginning, on fol. 289^a:
حبّذا گیر الی.

One ghazal and a few *kiṭ'as* on fol. 293^a, followed by *rubā'is* which break off on fol. 298^b. The last *rubā'i*, از خاک درت, corresponds to No. 1530, fol. 369^a, l. 3 ab infra.

Many various readings and interesting glosses on the margin.

No. 3520, olim 3113*, ff. 298, 2 coll., each ll. 19; Nasta'lik; size, 10 in. by 5½ in.

943

A part of Anwarī's diwān.

This copy contains only:

Kaşidas etc., without alphabetical order, beginning on fol. 1^b as usual.

Kiṭ'as, interspersed with a few *kaşidas*, ghazals, and *rubā'is* (nineteen *rubā'is* and one *fard* at the end), on fol. 182^b, beginning:

نگر تا حلقه اقبال ناممکن نجیبانی
سلیما ابلها لا بل که محروما و مسکینا

No date. Many various readings and glosses on the margin.

No. 2690, ff. 282, 2 coll., each ll. 17; large Nasta'lik, by different hands as it seems; the first eight and the last three leaves supplied by a modern hand; size, 10½ in. by 5¼ in.

944

Kaṣā'id-i-Anwarī (قصائد انوری).

Anwarī's *kaşidas* in alphabetical order, except the first and the third; beginning of the *initial kaşidah* as usual. The *second* corresponds to No. 1530, fol. 6^a, the *third* to fol. 194^b, first line, and the *fourth* (or second alphabetical poem), beginning ای قاعده تازه زدست الی, to fol. 4^b, first line, in the same copy. Rich marginal glosses and notes.

Dated the first of Dhū-alka'dah, A.H. 1094 (A.D. 1683, Oct. 22), in the castle of Sūlāpūr, by Nādirbeg, son of 'Abdallāhbeg ibn 'Ibād-allāhbeg, a descendant of Alhrār (i.e. Shaikh 'Ubaid-allāh, see No. 633 in this Cat.) and inhabitant of Andijān.

No. 1926, ff. 226, 2 coll., each ll. 17; Nasta'lik, size, 10 in. by 6 in.

945

Another copy of the same.

The same *kaşidas*, arranged alphabetically, beginning

as usual. The second (or first alphabetical) *kašidah*, on fol. 2^a, beginning: صبا بسبزه بیاراست باغ دنیی را الخ, is the second in the preceding copy too. Rich marginal notes.

Copied A.H. 1120 (A.D. 1708, 1709), in Bahâdur-shâh's reign, by 'Abd-alkhâlîq Gharib.

No. 514, ff. 239, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

946

(انتخاب دیوان انوری)

Extracts from Anwarî's diwân, consisting of *kašidas*, ghazals, and *kit'as*, without any order. The initial poem is the same as the second in the preceding two copies: صبا بسبزه الخ.

No date.

No. 609, ff. 48^b-81^a, 2 coll., each ll. 15, and a third on the margin, ll. 24-28; Nasta'lik; illuminated frontispiece, the first two pages richly adorned; two pictures on ff. 80^b and 81^a; size, 9½ in. by 5½ in.

947

(شرح دیوان انوری)

Explanation of the difficult verses in Anwarî's diwân, especially his *kašidas*, by Muḥammad bin Dâ'ud bin Muḥammad bin Maḥmūd 'Alawî Shâdiyâbâdî, who flourished in the reign of Nâsir-aldin Khiljî, the ruler of Mâlwah (A.H. 906-916=A.D. 1500-1510), see Rieu ii. p. 556^a. He also wrote a commentary on Khâkânî's poems, see Nos. 968-970 below. Beginning: سپاس بی قیاس مر صانع قدیم را که بامرکن جمله مکونات را از نهان خانه کتم عدم در صحرا وجود آورد الخ.

The first verse, explained, on fol. 2^a, is the initial bait usually found in copies of Anwarî's *kašidas*: مقدری نه الخ.

Dated the 24th of Muḥarram, A.H. 1056 (A.D. 1646, March 12), by Amînkhan ibn Shaikh 'Abdallâh of Shâhpûr.

No. 1126, ff. 1-88, ll. 16-19; Nasta'lik, mixed with Shikasta; size, 9½ in. by 5½ in.

948

(شرح دیوان انوری)

Another commentary on Anwarî's *kašidas* and *kit'as*, by Abû-alḥasan Farâhânî (or as his contemporary Naṣrâbâdî in his *tadhkirah*, composed between A.H. 1083 and 1092=A.D. 1672-1681, see No. 669 in this Cat., calls him, Mir Abû-alḥasan, a Ḥusainî Sayyid of Farâhân), see Bodleian Cat., No. 557; Rieu ii. p. 556^b; A. Sprenger, Catal., pp. 332 and 333; *Mélanges Asiatiques*, iv. p. 54.

The commentary on the *kašidas* begins, on fol. 1^b: سپاسی که از روی گواهی الخ.

The first *kašidah* commented upon is the second (or first alphabetical one) of the usual copies: باز این چه جوانی الخ.

The *kašidas* conclude, on fol. 66^a, with the colophon: تمام شد شرح دیوان انوری, and are followed by the commentary on the *kit'as* (شرح مقطعات انوری از ابو الحسن فراهانی), beginning with this verse:

ای نام تو قالب عبارت را روح
در راه تو پای عقل و دانش مجروح

Dated the 19th of Ramadân, in the 19th year of 'Ālamgir's reign (=A.H. 1087, A.D. 1676, Nov. 25). On fol. 1^a this copy is designated as الجزء الأول من شرح دیوان انوری.

No. 1910, ff. 91, ll. 18-19; Shikasta; size, 9 in. by 5½ in.

949

The first part of the same commentary.

Abû-alḥasan Farâhânî's commentary on Anwarî's *kašidas*, beginning as in the preceding copy. No date.

No. 212, ff. 1-83, ll. 20; careless Nasta'lik; size, 9½ in. by 5½ in.

Khâkânî (Nos. 950-970).

950

(کلیات خاقانی)

The complete poetical works of Afdal-aldin Badil Ibrâhîm bin 'Alî Najjâr Khâkânî of Shîrwân, who had originally the takhalluṣ of Ḥakâ'îkî, which he exchanged at the suggestion of his spiritual guide Abû al'alâ Ganjawî for Khâkânî in honour of the Khâkân-i-Kabîr Minûcîhr and his son Akhsatân or Akhtasân, comp. on some points of difficulty connected with these Haft Iklim, Nos. 1385 and 1397, cols. 480 and 482 in this Cat. Khâkânî died probably A.H. 595 (A.D. 1199); another possible date is A.H. 590 (A.D. 1194), but quite impossible is A.H. 582 (A.D. 1186); see on Khâkânî's life and poetry especially Khanykov, *Mémoire sur Khacani*, in *Journal Asiatique*, 6^{me} série, vol. iv. p. 137 sq. (1864), and vol. v. p. 296 sq. (1865), and Salemann's introduction to his Russian edition of Khâkânî's rubâ'is, St. Petersburg, 1875; comp. besides Bodleian Cat., Nos. 560-581; Rieu ii. p. 558 sq.; W. Pertsch, Berlin Cat., p. 768 sq.; A. Sprenger, Catal., p. 461; G. Flügel i. p. 508; Cat. des MSS. et Xylographes, p. 329; Ouseley, *Biograph. Notices*, p. 157; *Mélanges Asiatiques*, iii. p. 114 sq., etc. Khâkânî's poetical works have been lithographed in Lucknow, 1879.

This copy of the *Kulliyât* contains:

1. *Tuhfat-al-'irâkain* (تحفة العراقيين), the famous mathnawî in which the poet describes his pilgrimage from Shîrwân to Makkah and Madinah and his way back, with special reference to the two 'Irâqs, i.e. 'Irâk-i-'ajam and 'Irâk-i-'arab, beginning with a prose preface, on fol. 1^b: خیر ما اعتصم المرء بحباله کلمة: العجز الخ.

Beginning of the mathnawî itself, on fol. 4^a:

مائیم نظارگان غمناک - زین حقه سبز و مهره خاک

The contents of this mathnawî have been given in

detail by Khanykov in his *Mémoire* (quoted above), pp. 173-179; see also Wiener, *Jahrbücher*, vol. 64, *Anzeigblatt*, pp. 16-18. It has been lithographed in Agra, 1855, and in Lucknow, 1876; extracts from it have also been printed in Lahore, 1867.

2. *Diwân* (ديوان), containing *ḡasidas*, *tarjī'bands*, *ḡit'as*, and *ghazals*, all mixed together without any order, on fol. 91^b, beginning: *دل من پیر تعلیمست و من طفل زبان دانش الخ*.

A second, anonymous, *mathnawī*, noticed in the *Kulliyât-i-Khâkânî*, *Bodleian Cat.*, No. 560, is not found in this copy.

Dated the 13th of *Ṣafar*, A.H. 1007 (A.D. 1598, Sept. 15):

No. 1767, ff. 407, 2 coll., each ll. 19; *Nasta'lik*; illuminated frontispieces on ff. 1^b and 91^b; size, 11½ in. by 6¾ in.

951

Intikhâb-i-Kulliyât-i-Khâkânî (انتخاب کلیات خاقانی).

Extracts from *Khâkânî's diwân* (انتخاب دیوان خاقانی), consisting of *ḡasidas*, *ghazals*, and *rubâ'is* (the latter on ff. 112^b-117^a), followed by the *Tuḥfat-al-irâkain* (on ff. 117^a margin-176). Beginning of the *ḡasidas*: *مر زماںف همت رسد بگوش خطاب الخ*, corresponding to fol. 138^a in No. 2552 (967 below). Beginning of the *mathnawī* as usual.

Dated the 12th of *Jumâdâ II*, A.H. 1038 (A.D. 1629, Febr. 6), by *Muḥammad Shafī' of Isfahân*.

No. 609, ff. 81^b-177^a, 2 coll., each ll. 15, and a third on the margin, ll. 24-28; *Nasta'lik*; illuminated frontispiece, the first two pages richly embellished; a picture on fol. 177^a; size, 9¾ in. by 5½ in.

952

Tuḥfat-al-irâkain (تحفة العراقيين).

Another copy of the *mathnawī* '*Tuḥfat-al-irâkain*,' with the preface in prose on fol. 1^b; beginning of the poem itself on fol. 6^b.

Many short marginal glosses. No date.

No. 262, ff. 93, 2 coll., each ll. 19; small *Nasta'lik*; illuminated frontispieces on ff. 1^b and 6^b; size, 8¼ in. by 3¼ in.

953

Another copy of the same.

Prose preface, on fol. 1^b; beginning of the *mathnawī*, on fol. 9^b.

The whole copy is filled with valuable glosses, both interlinear and marginal, but unfortunately a number of the latter are half cut or torn away. As date appears only the 15th of *Shawwâl*, but no year. *Bibliotheca Leydeniana*.

No. 2615, ff. 191, 2 coll., each ll. 9; *Nasta'lik*; worm-eaten; a part of the margin cut or torn away almost throughout; size, 9 in. by 5 in.

954

A slightly defective copy of the same.

This copy begins abruptly in the prose preface, on fol. 1^a, with the words: *در آسمان بر مساکین*

گشاده دارد الخ, corresponding to No. 262 (952 above), fol. 2^a, l. 3 ab infra (one leaf missing). Beginning of the *mathnawī*, on fol. 3^a.

At the end on fol. 77^a a short epilogue in prose, giving an account of the six *makâlas* into which the poem is divided,—viz.: 1. *عرائس الفكر ومجالس الذكر* (here beginning on fol. 3^a). 2. *معراج العقول* (here on fol. 6^b). 3. *في وصف بلاد عراق و همدان و مدينة* *السلام بغداد و مدائح اصحاب هؤلاء البلاد تسمى سبعة* *في اوصاف الكوفة و* 4. *الاوراد* (here on fol. 23^a). *المدينة و هؤلاء البلاد و يسمى موارد الاوراد و خزانة الاوراد* (here on fol. 33^a). 5. *في وصف مدينة الرسول الخ* (in the epilogue *وهي تسمى بهداية الهدى الخ الى المهدي* (here on fol. 42^b). 6. *في وصف الشام و الموصل و اصحاب هؤلاء البلاد الخ*—and the number of baits in each.

Dated, as it seems, A.H. 1078 (A.D. 1667, 1668).

The copy is greatly injured in many places, but as carefully mended as possible. *Bibliotheca Leydeniana*.

No. 2791, ff. 77, 2 coll., each ll. 21; *Nasta'lik*; size, 8¾ in. by 5¼ in.

955

The same, without the preface.

No preface. Beginning of the *mathnawī* as usual.

Various readings and short glosses on the margin. An entry of a former owner on fol. 1^a. Dated the 14th of *Muḥarram*, A.H. 1058 (A.D. 1648, Febr. 9).

No. 1058, ff. 97, 2 coll., each ll. 17; careless *Nasta'lik*; size, 8½ in. by 4¾ in.

956

The same.

No preface. Dated the 24th of *Rabi'-al-awwal*, A.H. 1099 (A.D. 1688, Jan. 28).

No. 278, ff. 127, 2 coll., each ll. 13; *Nasta'lik*; size, 7¾ in. by 3¾ in.

957

The same.

No preface. Dated, on fol. 191^b, A.H. 1134 (A.D. 1721, 1722).

Fol. 192 is left blank. Fol. 193 is filled with an anonymous *ḡasidah*, beginning:

بعد توحيد خداوند و درود مصطفى
نعت آل پاك پيغمبر رسول مجتبی
هست مدح خسرو غازي معز الدين حسين
حامی دين آفتاب معدلت ظل خدا

Khâkânî's mathnawī is accompanied with a great number of interesting and valuable notes and glosses, both marginal and interlinear.

No. 1195, ff. 81^b-193, 2 coll., each ll. 15; clear and distinct *Nasta'lik*; size, 8¾ in. by 4¼ in.

958

The same.

No preface; no date. Many various readings, glosses, and additions, both marginal and interlinear. College of Fort William, 1825.

No. 2186, ff. 112, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 6 in.

959

The same.

No preface; no date. Numerous marginal glosses.

No. 280, ff. 105, 2 coll., each ll. 15; the last three pages supplied by another hand, ll. 17; worm-eaten; Nasta'liq; size, 7½ in. by 4½ in.

960

Sharḥ-i-Tuḥfat-al'irākain (شرح تحفة العراقيين).

A commentary on the Tuḥfat-al'irākain, composed by Shaikh 'Abd-alsalām, A. H. 1057, in the 20th year of Shāhjahān's reign=A. D. 1647 (see ff. 3^b, l. 7, and 4^b, ll. 10-13), comp. A. Sprenger, Catal., p. 463, and Bodleian Cat., No. 581.

Beginning of the preface (different from that in Sprenger): حمدی که کتاب ستایش و شرح نمایش را : عنوان زبید و اجزای تحسین و اوراق آفرین را شیرازه بندد مر متکلمی را الخ.

The first verse of the mathnawī, commented upon, is the usual initial bait: مائیم نظارگان الخ, on fol. 6^a.

Another commentary on the same mathnawī, by Ghulām Muḥammad, is noticed in Bodleian Cat., No. 580.

This copy was finished the 17th of Dhū-alka'dah, A. H. 1059 (A. D. 1649, Nov. 22), only two years after the completion of the commentary.

No. 642, ff. 159, ll. 17; irregular Nasta'liq, by two different hands, as it seems; size, 9 in. by 4½ in.

961

Diwān-i-Khākāni (دیوان خاقانی).

Another copy of Khākāni's lyrical poems, dated the 7th of Rabī'-alākhar, A. H. 1004 (A. D. 1595, Dec. 10). It contains ḳaṣidas, tarjī'bands, ḳiṭ'as, and ghazals, all mixed together without any alphabetical order; from fol. 321^b down to the end there are only ghazals.

Beginning: دل من پیر تعلیمست و من طفل زبان دانش الخ.

No. 1264, ff. 372, 2 coll., each ll. 19; Nasta'liq; the first two pages richly illuminated; size, 11¼ in. by 6¾ in.

962

Another copy of the same diwān.

This copy is dated A. H. 1006, the 10th of Šafar (A. D. 1597, Sept. 22), and contains:

Ḳaṣidas, interspersed with some ghazals and ḳiṭ'as, on fol. 1^b. Beginning as usual.

Tarjī'bands, on fol. 219^b, beginning:

دلا از جان و جان تا کی یکی جویای جانان شو
چو سلطان اوست بر جانها غلام خاص سلطان شو

The right order of ff. 263-270 is: 263, 265, 266, 264, 269, 267, 268, and 270. Occasional notes on the margin.

The title کَلِّیَّاتِ خاقانی, on fol. 1^a, is incorrect, as the copy only contains the diwān.

No. 589, ff. 270, 2 coll., each ll. 19; Nasta'liq; size, 10½ in. by 5¾ in.

963

The same.

Contents:

Ḳaṣidas, on fol. 1^b, beginning as usual.

Tarjī'bands and marāthi (elegies), on fol. 220^a.

Beginning: ای دل ز دام گلشن تن درگذشتنیست الخ.

The first elegy, on fol. 225^a, begins thus:

ای روز فتگان جگر شب فرو درید
آن آفتاب از آن جگر شب بر آورد

Ḳiṭ'as, on fol. 273^a, beginning: چون زمان عهد سنائی
در نوشت الخ.

No date. Many glosses on the margin of the first 40-50 leaves.

This copy was presented to Mr. Richard Johnson, 1778; a Persian note by a former owner, on fol. 1^a, contains the date A. H. 1183 (A. D. 1769, 1770).

No. 1263, ff. 284, 2 coll., each ll. 18-19; Nasta'liq; size, 11½ in. by 6¾ in.

964

The same.

A very large and rich copy, not dated.

Contents:

Ḳaṣidas, tarjī'bands, elegies, ḳiṭ'as, mystical ghazals, etc., all mixed together without any order, on fol. 1^b.

Beginning as usual. At the end of this part, on fol. 367^a, there is the following colophon: تَمَّتِ الْقَصَائِدُ وَالْمَقْطَعَاتُ وَالْغَزَلِيَّاتُ الْكِبَارُ وَالصَّغَارُ وَالْتَرَجِيعُ الْمَرَاثِي وَالْمُقْطَعَاتُ وَالْغَزَلِيَّاتُ فِي التَّجْرِيدِ وَالْعَزَلَةِ وَالْمَوْعِظَةِ وَالنَّصِيحَةِ وَمَذْمَةُ الدُّنْيَا وَشُكَايَةُ الزَّمَانِ وَمُعَابَاةُ الْإِخْوَانِ وَالْمَرَاثِي وَالْمُدَائِحُ وَالْهَجَا وَالْهَزْلُ وَسَائِرُ الْمَعَانِي، وَشَرَعْتُ فِي الْغَزَلِيَّاتِ (1) الْعَشَقِ وَالرَّبَاعِي.

Love-ghazals, in alphabetical order, on fol. 367^a, beginning:

گر نه عشق او قضاء آسمانستی مرا
از بلای عشق او روی امانستی مرا

Rubā'is, on fol. 442^a, beginning: این چرخ بد آئین
نه نکو میگردد الخ.

Occasionally short glosses on the margin.

No. 2460, ff. 460, 2 coll., each ll. 19; very clear and distinct Nasta'liq; illuminated frontispiece; size, 10¼ in. by 5¾ in.

965

The same.

This copy contains chiefly ḳaṣidas, without alphabetical order, interspersed with occasional ghazals, ḳiṭ'as, and rubā'is. No date. Eleventh or twelfth century of the Hijrah.

No. 3284, olim 19, J. 3, ff. 248, 2 coll., each ll. 19; clear and distinct Nasta'liq; size, 11½ in. by 6¾ in.

966

The same.

This copy, dated the 16th of Rabīʿ-alawwal, A. H. 1101 (the 33rd year of ʿĀlamgir's reign=A. D. 1689, Dec. 28), contains only *ḡasidas* and *tarjībānds*. Numerous marginal glosses. Fol. 148 supplied by another hand.

No. 2650, ff. 1-249, 2 coll., each ll. 18; large Nastaʿlīk; size, 12½ in. by 7 in.

967

A very large, but defective copy of the same.

This copy (which is incorrectly styled, on fol. 1^a, *Kullīyyāt-i-Khāḡānī*) contains *ḡasidas*, *tarjībānds*, *ghazals*, and *ḡitās*, all mixed together, without any order. Beginning as usual. On fol. 406^a a series of *rubāʿis* begins with the same bait as in No. 2460 (964 above): این چرخ بد آگین آید.

This part is incomplete at the end; it breaks off on fol. 415^b; the last *rubāʿi* corresponds to the fourth in No. 2460, fol. 450^a.

On the fly-leaves, at the end, there are written some lines in Arabic, beginning: قال النبي صلى الله عليه وآله.

No. 2552, ff. 415, 2 coll., each ll. 19; Nastaʿlīk; illuminated frontispiece; some embellishments on the first two pages; size, 10½ in. by 6¼ in.

968

Sharḡ-i-Diwān-i-Khāḡānī (شرح دیوان خاقانی).

A commentary on the difficult verses in the *ḡasidas* and other minor poems of Khāḡānī (شرح بعضی ابیات مشكله قصائد و اشعار مفصلة دیوان افضل الغضلا و سلطان الشعرا سحبان العصر حسان الدمرفصح العرب و العجم افضل الدين عثمان بن على المعروف با نام خاقانی, as the inscription in the following copy has it), by the same Muhammad bin Dāʿūd bin Muhammad bin Maḡmūd ʿAlawī Shāḡiyābādī, who wrote a commentary on Anwarī's diwān, see No. 947 above; other copies of the same in Bodleian Cat., Nos. 572 and 573; Rieu ii. p. 561, and A. Sprenger, Catal., p. 462.

Beginning of the preface: جواهر زواهر سپاس بی قیاس. نثار حضرت صمدیت جل قدرته الخ.

The first verse, explained, is the usual initial one: The first verse, explained, is the usual initial one: دل من پیر تعلیمست الخ. A small blank on fol. 258^b.

Dated (by the second hand) in Dhū-alḡaʿdah, A. H. 995 (A. D. 1587, October). Other commentaries on Khāḡānī's diwān are described in Rieu ii. 562 (by ʿAlawī Lāhijī in Jahāngir's time); W. Pertsch, Berlin Cat., p. 770, and G. Flügel i. p. 509 (by ʿAbd-alwahhāb bin Maḡmūd al-ḡasanī al-ḡusainī al-Maʿmūrī, with the takhalluḡ ḡhanāʿī, who flourished about A. H. 1090=A. D. 1679, and whose commentary seems to have the

IND. OFF.

special title of محبت نامه); and A. Sprenger, Catal., p. 463 (فرح افزا, by Kabūl Mḡhammad, the author of the Haft ḡulzum).

No. 1126, ff. 90-263, written by two hands, the first in Naskḡi, on ff. 90^b-170^a middle, 25-30 diagonal lines in a page; the second in Nastaʿlīk, on ff. 170^a middle-263, larger in the beginning and getting smaller and smaller towards the end, 24-32 diagonal lines in a page; size, 9½ in. by 5½ in.

969

A defective copy of the same.

Beginning, on fol. 5^b, the same as in the preceding copy. It breaks off on fol. 419^b; the last words agree with fol. 251^b, l. 7 ab infra, in the preceding copy. Instead of the correct Shāḡiyābādī the present copy has شادبادی. On ff. 1-4 some fragments of a Persian dictionary are found, explaining principally Arabic words generally used by the Persians. The margin of the first eighty-three leaves is covered with notes and glosses. Some of the first and a great number of the last pages are a little worn-eaten.

No. 1010, ff. 419, ll. 15; large, but careless Nastaʿlīk; size, 9½ in. by 5½ in.

970

A fragment of the same.

Beginning as usual. The author's name appears here in the short form of محمد داؤد علوی. It breaks off, on fol. 73^b, with the bait: گفتی که نعل بود در آتش. نهاده ماء الخ, corresponding to fol. 92^a, ll. 4 and 5 in the preceding copy.

No. 450, ff. 1-73, ll. 17; clear Nastaʿlīk; size, 8½ in. by 4½ in.

971

Diwān-i-ḡāḡir Fāryābī (دیوان ظهیر فاریابی).

Lyrical poems, by ḡāḡir-aldīn Abū-alfadl ṡāḡir bin Muḡammad of Fāryāb, in the province of Balkḡ, who died A. H. 598 (A. D. 1201, 1202), see Haft Iḡlīm, No. 566 (col. 419 in this Cat.), and comp. on his life and poems, Rieu ii. p. 563; Bodleian Cat., Nos. 582-584; W. Pertsch, Berlin Cat., pp. 720 and 773 sq.; A. Sprenger, Catal., p. 579; Ouseley, Biograph. Notices, p. 154 etc.; Krafft, p. 62; C. J. Tornberg, p. 102; Rosen, Persian MSS., p. 205.

Contents:

ḡasidas and *tarkībānds*, on fol. 1^b, beginning:

سپیده دم که شدم محرم سرای سرور
شنیدم آیت ثوبوا الى الله از لب حور

corresponding to the initial *ḡasidah* in the first Berlin and the third Bodleian copy.

At the end some *ḡitās* and *rubāʿis*, the latter incomplete, breaking off, on fol. 110^b, in the middle of a quatrain.

Printed at Calcutta, A. H. 1245.

No. 2031, ff. 110, 2 coll., each ll. 15; Nastaʿlīk; size, 8½ in. by 4½ in.

Nizâmi (Nos. 972-1027).

972

Khamsa-i-Nizâmi (خمسة نظامی).

The Khamsah, or complete five epic poems, the so-called 'five treasures' (پنج گنج) of Jamâl-al-din Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyad Nizâm-al-din, with the takhalluṣ Nizâmî, of Ganja, who was born A.H. 535 (A.D. 1140, 1141), and died probably A.H. 598 or 599 (A.D. 1202, 1203); later dates of his death are A.H. 602 (A.D. 1205, 1206), 606 (A.D. 1209, 1210), and after 607 (A.D. 1210, 1211); see Bodleian Cat., Nos. 585-619 and 1981; Rieu ii. p. 564 sq. and (as to A.H. 607) p. 569^a; W. Pertsch, p. 67, and Berlin Cat., p. 751 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519 sq.; G. Flügel i. p. 503; Rosen, Persian MSS., pp. 171-173 and 203; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10 etc. On Nizâmî's life and works comp. W. Bacher, Nizâmî's Leben und Werke, Leipzig, 1871; English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103-244), and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, pp. 39-42. The Khamsah has been lithographed in Bombay, 1834 and 1838; Ṭahrân, A.H. 1261; edited at Tabriz, 1845; comp. on these and other editions Zenker ii. 508-510; Trübner's Record, Nos. 66, 67, p. 99; Zeitschrift der D.M.G. vi. p. 405, etc.

Contents:

1. Makhzan-alasrâr (مخزن الاسرار), composed probably A.H. 572 or 573 (A.D. 1176-1178), see Rieu, loc. cit. Wrong dates, ascribed to this poem in various copies, are A.H. 552 (A.D. 1157), see No. 990 below in this Cat., and Bodleian Cat., No. 585; A.H. 559 (A.D. 1164), see below, Nos. 977, 983, and 994, and Rieu ii. p. 565^b; and A.H. 582 (A.D. 1186), see Rieu ii. p. 573^a. It was dedicated to Sultân Bahrâmshâh, contains 20 maḳâlas, and begins, on fol. 1^b:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

Edited by N. Bland, London, 1844 (with Daulatshâh's and Luṭf 'Alibeg's biographies of the poet prefixed); lithographed Lucknow, 1869, 1872, and with a commentary 1881; Cawnpore, 1869; a Turkish commentary on the same by Shami' (who died about A.H. 1009 or 1010, A.D. 1600-1602).

2. Khusrau u Shirin (خسرو و شیرین), composed A.H. 576 (A.D. 1180, 1181), and containing eulogies on Sultân Sa'id Ṭughrul bin Arslân (who ascended the throne A.H. 573=A.D. 1177, 1178), the Atâbeg Abû Ja'far Muḥammad, and his brother and successor, Kizil Arslân (A.H. 582-587=A.D. 1186-1191). It begins, on fol. 36^b:

خداوندا در توفیق بگشای
نظامی را زه تحقیق بنمای

Lithographed at Lahore, A.H. 1288 (A.D. 1871); see besides Hammer's Schirin, Leipzig, 1809.

3. Lailâ u Majnûn (لایلی و مجنون), composed A.H. 584 (A.D. 1188), and dedicated to Sultân Abû-almuẓaffar Shirwânshâh. It begins, on fol. 126^b:

ای نام تو بهترین سر آغاز
بی نام تو نامه کی کنم باز

Edited Lucknow, 1870 (see Trübner's Record, No. 65, p. 81) and 1888. Translated into English by J. Atkinson, 1836.

4. Haft Paikar (هفت پیکر), composed A.H. 593 (A.D. 1197), and dedicated, as it seems, to the Atâbeg Nûr-al-din Arslân (who ascended the throne of Mausi A.H. 589=A.D. 1193). It begins, on fol. 193^b:

ای جهان دیده بود خویش از تو
هیچ بودی نبود پیش از تو

This poem is sometimes styled قصه بهرام گور, see Bodleian Cat., No. 585. Lithographed Bombay, 1849; Lucknow, 1873; comp. also F. v. Erdmann, 'Behram-gur und die russische Fürstentochter,' Kasan, 1844.

5^a. The first part of the Iskandarnâma, here styled Iḳbâl-nâma-i-Sikandari (اقبالنامه سکندری); the usual titles are سکندر نامه بری or شرفنامه سکندری (but see on the conflicting statements respecting the proper titles of the first and the second part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D.M.G. vii. p. 412, Anmerkung; Bodleian Cat., col. 489, and A. F. Mehren, p. 35 note. It was probably composed A.H. 597 (A.D. 1200, 1201), and dedicated to Nuṣrat-al-din, the successor of the Atâbeg Kizil Arslân (who died A.H. 587=A.D. 1191). It begins, on fol. 267^b:

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست

Part of the text was printed 1810, Calcutta, in 'Selections for the Use of the Students of the Persian Class,' vol. iv, 2nd ed. 1828; also A.H. 1269; an edition with a selection from the best commentaries by Badr 'Ali and Mir Husain 'Ali appeared in Calcutta, 1812, reprinted 1825; lithographed editions besides in Bombay, A.H. 1277 and 1292, and Lucknow, A.H. 1266, 1282, with glosses, 1879 and 1888; another edition (with the commentary of Muḥammad Ghufrân), Lahore, 1889. Extracts in German translation by Fr. Rückert in 'Frauentaschenbuch,' Nürnberg, 1824; English translation by H. W. Clarke, London, 1881; comp. also F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kasan, 1826-1832; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage etc., Leipzig, 1851, pp. 33-50; and Ethé, Alexanders Zug zum Lebensquell in 'Sitzungsberichte der bayrischen Academie, histor.-philol. Classe,' 1871, pp. 343-405.

5^b. The second part of the Iskandarnâma, here styled Sharaḥ-nâma (شرفنامه); the usual titles are خردنامه اسکندرنامه بحری, or اقبالنامه سکندری, سکندری (see above in 5^a). It was dedicated to Malik 'Izz-al-din Mas'ûd, and begins, on fol. 369^b:

خرد هر کجا گنجی آرد پدید
ز نام خدا سازد آنرا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869; lithographed, Bombay, A.H. 1277 (A.D. 1860), and Lucknow, 1879; comp. also W. Bacher, *Nizâmi's Leben und Werke*, pp. 101-171.

Good old copy, collated and dated the 21st of Muḥarram, A.H. 894 (A.D. 1488, Dec. 25), by Maulânâ Ḥajî Muḥammad aldurustâkî albadakhshî. Fol. 261^b is left blank.

No. 402, ff. 422, 4 coll., each ll. 17; small Nasta'lik; illuminated frontispiece at the beginning of each mathnawî; some small miniature paintings, for the greater part effaced, on ff. 49^a, 50^a, 164^b, 183^b, and 203^b; size, 9 in. by 5½ in.

973

Another copy of the same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Khusrau u Shirin, on fol. 33^b (date of composition, A.H. 576, on fol. 119^a, lin. penult.). 3. Lailâ u Majnûn, on fol. 122^b. 4. Haft Paikar, on fol. 180^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامہ سکندری, on fol. 241^b. 5^b. The *second* part of the Iskandarnâma, styled شرفنامہ سکندری, on fol. 324^b.

Dated in the month Rabi'-althânî, A.H. 975=A.D. 1567, October (on fol. 241^a there is written by mistake خمس و سبعين الف instead of سبع سنه خمسین الف). Some small lacunas at the beginning of several pages. Ff. 39-42 are misplaced, the right order of the leaves is: 39, 41, 40, 42. On fol. 369^a, l. 2, the same rhymed epilogue on Nizâmi's death appears, which has been noticed in Rieu ii. pp. 564^b and 565^a; it is styled انجاش روزگار نظامی, and states that the poet's life extended to 63 years and six months.

No. 141, ff. 370, 4 coll., each ll. 20; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî; illuminated headings throughout the copy; the first two pages luxuriously embellished; miniature paintings on ff. 4^b, 15^a, 32^a, 42^a, 49^a, 57^a, 62^b, 76^b, 105^a, 162^b, 171^a, 211^a, 214^a, 217^b, 221^b, 227^a, and 271^b; size, 12½ in. by 7½ in.

974

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Shirin u Khusrau (so here شیرین و خسرو), on fol. 37^b. 3. Lailâ u Majnûn, on fol. 133^b. 4. Haft Paikar, on fol. 201^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامہ سکندری, on fol. 276^b. 5^b. The *second* part of the Iskandarnâma, styled خردنامہ سکندری and also شرفنامہ نظامی.

Dated the 22nd of Rabi'-althânî, A.H. 1014 (A.D. 1605, Sept. 6). On fol. 1^a the following note appears: 'Khumsah Nezami given to R. J. by Mir aboo ali Khan, brother to Capun ali Kh.'

No. 777, ff. 428, 4 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî; miniature paintings on ff. 18^a, 55^a, 89^a, 229^a, 236^b, 240^a, 244^a, 248^b, 255^a, and 260^b; size, 9 in. by 6½ in.

975

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Haft Paikar, on fol. 24^b. 3. Khusrau u Shirin, on fol. 73^b. 4. Lailâ u Majnûn, on fol. 142^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامہ اسکندری, on fol. 184^b. 5^b. The *second* part of the Iskandarnâma, styled here اقبالنامہ شیخ نظامی, on fol. 250^b. A few lines on fol. 269^a are left blank. This copy, worm-eaten in many places, was finished in Rajab, A.H. 1054 (A.D. 1644, September), by Muḥammad Ridâ.

No. 1667, ff. 285, 4 coll., each ll. 25; small Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî, the first two pages of each are besides splendidly adorned; size, 10½ in. by 5 in.

976

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. 2. Khusrau u Shirin, on fol. 37^b. 3. Lailâ u Majnûn, on fol. 141^b. 4. Haft Paikar, on fol. 212^b. 5^a. The *first* part of the Iskandarnâma (اقبالنامہ اسکندری), on fol. 293^b. 5^b. The *second* part of the Iskandarnâma (خردنامہ اسکندری), on fol. 400^b. The copy concludes on fol. 454^b, and on ff. 455-468 some parts of the last mathnawî are repeated, but not in any coherent form; for instance, fol. 456^b, l. 11, corresponds to fol. 433^a, l. 3, but the preceding portions in both parts are quite different. On fol. 453^a, l. 5, there appears the وفات حکیم, i.e. the انجاش روزگار نظامی, see above in No. 973. No date. But on fol. 1^a there is the seal of a former owner, rather effaced, dated A.H. 1070 (A.D. 1659, 1660), and another of Shâh Mirkhân (dated A.H. 1147, A.D. 1734, 1735). In August, 1782, this MS. came into the possession of Mr. Richard Johnson.

No. 387, ff. 468, 4 centre-coll., each ll. 17; beautiful Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî, the first two pages luxuriously adorned; a vignette on fol. 1^a; miniature paintings on ff. 4^a, 17^a, 47^b, 55^a, 61^b, 64^a, 65^b, 70^a, 71^b, 83^a, 93^b, 95^b, 102^b, 104^a, 124^a, 132^a, 167^b, 182^a, 201^b, 225^b, 227^a, 232^a, 235^b, 237^b, 244^a, 252^a, 259^b, 264^b, 267^a, 279^a, 284^b, 306^b, 311^a, 318^a, 334^a, 337^b, 346^b, 364^b, 372^b, 374^a, 386^a, 396^a, 422^b, 438^a, 442^b, 456^a, 466^a, and 468^a; size, 10½ in. by 6½ in.

977

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1^b. The wrong date of A.H. 559 appears here on fol. 29^b, l. 4: یانصد و پنجاه و نه. 2. Khusrau u Shirin, on fol. 30^b. 3. Lailâ u Majnûn, on fol. 125^b. The date, A.H. 584, appears on fol. 130^b, l. 11. 4. Haft Paikar, on fol. 185^b. The date, A.H. 593, appears on fol. 257^b, l. 5. 5^a. The *first* part of the Iskandarnâma, styled here شرفنامہ or اسکندرنامہ بڑی (see fol. 344^b and fol. 345^a in the colophon), on fol. 258^b. The date, A.H. 597, appears on fol. 345^b, l. 10. 5^b. The *second* part of the Iskandarnâma, styled here اسکندرنامہ بحری or اقبالنامہ

This excellent copy, dated A.H. 1072 = A.D. 1661, 1662 (see fol. 257^b), was received into the Library March 29, 1878.

No. 3191, ff. 390, 4 coll., each ll. 21; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawī; pictures on ff. 46^a, 53^a, 56^a, 57^b, 63^b, 74^b, 83^a, 84^a, 89^b, 109^b, 114^b, 118^a, 119^b, 147^a, 153^b, 158^b, 195^a, 197^a, 198^b, 203^a, 205^a, 207^b, 213^a, 216^a, 217^b, 219^a, 220^a, 221^b (damaged), 222^b, 225^b, 226^a, 229^a, 229^b, 233^a, 234^a, 238^b, 240^a, 240^b, 244^a, 245^a, 245^b, 249^b, 276^a, 289^b, 292^a, 297^a, 301^a, 303^b, 321^b, 323^a, and 341^b; size, 10½ in. by 6¾ in.

978

The same.

This copy, which is not dated, contains the mathnawīs in the following order:

1. Makhzan-alasrār, on fol. 1^b. 2. Lailā u Majnūn, on fol. 39^b. 3. Khusrau u Shirin, on fol. 108^b. 4^a. The first part of the Iskandarnāma, on fol. 207^b. 4^b. The second part of the Iskandarnāma, on fol. 322^b. 5. Haft Paikar, on fol. 383^b. Good copy, with two small lacunas after ff. 438 and 462.

No. 2445, ff. 465, 2 centre-coll., each ll. 14, and a third on the margin, ll. 32; Nasta'lik; small illuminated frontispiece on fol. 1^b; no headings at the beginning of the other mathnawīs; size, 10 in. by 6½ in.

979

Nizāmi's Khamsah without the second part of the Iskandarnāma.

Contents:

1. Makhzan-alasrār, on fol. 1^b. 2. Lailā u Majnūn, on fol. 28^b. 3. Khusrau u Shirin, on fol. 81^b. 4. Haft Paikar, on fol. 156^b. 5. The first part of the Iskandarnāma, on fol. 212^b. Good copy, dated A.H. 1049 (A.D. 1639, 1640), by Abū-alḥasan ibn Zain-al-dīn Muḥammad of Zindānau (a village near Bukhārā), and presented to the Library by Lieut.-Col. W. Kirkpatrick, 30 May, 1864.

No. 1651, ff. 291, 4 coll., each ll. 21; excellent Nasta'lik; an illuminated frontispiece at the beginning of each mathnawī; size, 11½ in. by 7¼ in.

980

Another copy of the same.

Contents:

1. Makhzan-alasrār, on fol. 1^b. 2. Khusrau u Shirin, on fol. 45^b. 3. Lailā u Majnūn, on fol. 164^b. 4. Haft Paikar, on fol. 247^b. 5. The first part of the Iskandarnāma, on fol. 342^b. This copy was presented by prince Dārā Shukūh to Muḥammad Muḥim of Tabriz, with the takhalluṣ Jauhari, the 12th of Ramaḍān, A.H. 1061 (A.D. 1651, August 29).

No. 1491, ff. 467, 2 centre-coll., each ll. 14, and a third on the margin, ll. 28; small Nasta'lik; the first two pages of each mathnawī splendidly illuminated; size, 7½ in. by 4¼ in.

981

The same.

Contents:

1. Makhzan-alasrār, on fol. 1^b. 2. Khusrau u Shirin, on fol. 36^b. 3. Lailā u Majnūn, on fol. 135^b. 4. Haft Paikar, on fol. 205^a. 5. The first part of the Iskandarnāma, on fol. 266^b. Ff. 114 and 115 are left blank,

and there seems to be a lacuna after fol. 113; small blanks also on ff. 204^a and 366^b. No date.

No. 142, ff. 367, 4 coll., each ll. 17; Nasta'lik; the original leaves are put into a modern margin; an illuminated frontispiece at the beginning of each mathnawī; ff. 1^b and 2^a splendidly adorned; vignettes on ff. 1^a, 36^a, 135^a, 265^b, and 266^a; size, 12½ in. by 9½ in.

982

Khulāṣa-i-Khamsa-i-Nizāmi (خلاصه خمسۀ نظامی).

Extracts from Nizāmi's five mathnawīs, by an anonymous compiler, divided into the following thirty-five chapters, viz.: 1. در توحید; 2. در نعت نبی; 3. در صدق; 4. در فال نیک; 5. در رزق; 6. در قناعت; 7. در مهابت; 8. در نصیحت عام; 9. در نصیحت خاص; 10. در التجا باصحاب دولت; 11. در صفت دولت; 12. در عقل و هنر; 13. در کرم و سخا; 14. در عدل و احسان; 15. در تواضع و خلق; 16. در آداب سخن; 17. در رای و تدبیر; 18. در اظهار اخلاق; 19. در طاعت و ریاضت; 20. در مکارفات; 21. در منع تحقیر دشمن; 22. در نگاهداشتن راز; 23. در پیری و ضعف; 24. در شناختن حدود; 25. در تفریح; 26. در تسکین غم و امید راحت; 27. در منع خنده; 28. در مذمت بسیار خوردن; 29. در شکایت روزگار; 30. در ترک دنیا; 31. در مژگن و طعن; 32. در امثال و داستان; 33. در مرثی (مراثی); 34. (probably مرثی); 35. الحمد لله رب العالمین.

Beginning of the preface in prose: الحمد لله رب العالمین والصلوة علی محمد وآله اجمعین اما بعد بر اصحاب دولت واریاب مکنتم واجب و لازمست الخ.

This redaction of the extracts evidently agrees with the second Berlin redaction, see W. Pertsch, Berlin Cat., p. 767; No. 599 in the Bodleian Cat.; and Rieu ii. p. 575^b. The division, given above, is that quoted in the preface; in the text itself there is inserted after chapter 11, as 12th, a new one, viz. در خدمت (see the same modification in the third Berlin redaction), and, on the other hand, chapter 31 is left out entirely. Copies of the larger redaction in thirty-seven chapters are described in W. Pertsch, Berlin Cat., p. 766; Bodleian Cat., Nos. 597 and 598; and Rieu ii. p. 575^a. Copied A.H. 982 (A.D. 1574, 1575), by Mu'izz-al-dīn Muḥammad alḥusaini. On the fly-leaf a short account of Nizāmi's Khamsah in French.

No. 1129, ff. 47, 2 coll., each ll. 11; Nasta'lik; illuminated throughout in a splendid manner; well-ornamented frontispiece; a picture on fol. 29^a; size, 9¾ in. by 6 in.

983

Four mathnawīs by Nizāmi.

This copy contains:

1. The first part of the Iskandarnāma, on fol. 1^b; the date of completion, A.H. 597, on fol. 118^a, l. 7. 2. Haft Paikar, on fol. 119^b; the date of completion, A.H. 593, 14th of Ramaḍān, on fol. 208^b, ll. 11 and 12. 3. Makhzan-alasrār, on fol. 209^b; the wrong date, A.H. 559, 24th of Rabi'-alawwal, on fol. 248^b, ll. 10-12 in the margin-column. 4. Khusrau u Shirin, on fol. 249^b;

the date of completion, A.H. 576, on fol. 356^a, l. 7 in the margin-column. Dated A.H. 1024 (A.D. 1615), see ff. 118^a, 208^b, and 248^b. Bibliotheca Leydeniana.

No. 2631, ff. 360, 2 centre-coll., each ll. 15, and a third on the margin, ll. 28; small, but clear Nasta'lik; splendid illuminated frontispieces on ff. 1^b, 119^b, 209^b, and 249^b; the first two pages of each mathnawi neatly embellished with borders in gold and other colours; excellent eastern binding with flowers on gold ground; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

984

Another set of four mathnawis by Nizâmi.

This excellent, but undated copy contains:

1. Makhzan-alasrâr, on fol. 1^b.
2. Khusrau u Shirin, on fol. 41^b.
3. Lailâ u Majnûn, on fol. 145^b, beginning (differently from the usual copies): *ای نام تو مؤنس* *روانم - جز نام تو نیست بر زبانم - ای نام تو بهترین الع*.
4. Haft Paikar, on fol. 222^b.

No. 1168, ff. 307, 4 coll., each ll. 15; beautiful Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; miniature paintings on ff. 20^a, 21^b, 24^a, 32^a, 36^b, 39^b, 52^a, 57^a, 59^b, 64^b, 68^a, 70^a, 71^a, 77^b, 80^b, 88^a, 95^b, 96^b, 101^a, 107^b, 111^a, 113^b, 127^a, 159^b, 170^b, 199^a, 209^a, 237^a, 238^a, 244^b, 273^b, 278^a, 285^b, and 291^b; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

985

Three mathnawis by Nizâmi.

This copy contains:

1. Makhzan-alasrâr, on fol. 1^b.
2. The first part of the Iskandarnâma (here simply styled *سکندرنامه*), on fol. 33^b.
3. The second part of the Iskandarnâma (here styled *شرفنامه*), on fol. 125^b.

Dated the first of Şafar, A.H. 955 (A.D. 1548, March 12), by *الداعی کتاب الله بن کیومشاه*. An entry from A.H. 1020 (A.D. 1611, 1612) on the last page beneath the colophon.

No. 2079, ff. 175, 4 coll., each ll. 18; small but distinct Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; collated throughout; two very poor pictures on ff. 52^a and 66^b; size, 8 $\frac{3}{4}$ in. by 6 $\frac{3}{8}$ in.

986

Another set of three mathnawis by Nizâmi.

This copy contains:

1. Makhzan-alasrâr, on fol. 1^b.
2. Lailâ u Majnûn, on fol. 30^b.
3. Khusrau u Shirin, on fol. 80^b; this last mathnawi is by mistake headed *کتاب خسرو و شیرین*, but that it is Nizâmi's, and not Amir Khusrau's poem of the same name, we learn from the beginning:

*خداوندا دری (در) توفیق بگشای
نظامی را ره توفیق بنمای*

Copied A.H. 976, the first mathnawi in the month Dhû-alhijjah (A.D. 1569, May-June), the second in the month Dhû-alka'dah (A.D. 1569, April-May), the third in the month Rabi'-althâni (A.D. 1568, September-October), by Muḥammad bin 'Alâ-aldin.

No. 174, ff. 149, 4 coll., each ll. 21; small, but distinct Nasta'lik; most headings left blank; an illuminated frontispiece at the beginning of each mathnawi; the first two pages most splendidly adorned; size, 11 $\frac{3}{8}$ in. by 7 in.

987

A third set of three mathnawis by Nizâmi.

This copy contains:

1. Makhzan-alasrâr, on fol. 1^b.
2. Haft Paikar, on fol. 81^b.
3. Khusrau u Shirin, on fol. 255^b. This copy is styled *جلد اول کلیات نظامی*.

Dated A.H. 1200, the first mathnawi the 19th of Rabi'-alawwal (A.D. 1786, January 20), the second in Rabi'-althâni (A.D. 1786, February), the third the 25th of Jumâdâ-alawwal (A.D. 1786, March 26), by Muḥammad Muḥsin-aldin Munshi; it belonged formerly to Mr. Ch. Boddam (Calcutta, April 22, 1785). Ff. 79, 80, and 250-254 are left blank.

No. 2994, ff. 470, 2 coll., each ll. 15; Nasta'lik; size, 10 in. by 6 $\frac{1}{2}$ in.

988

An incomplete copy of two mathnawis by Nizâmi.

1. Lailâ u Majnûn, on fol. 1^b.
2. Khusrau u Shirin, on fol. 55^b. The first mathnawi is dated A.H. 92 (= 1092, A.D. 1681), the second is incomplete at the end; its last bait corresponds to No. 141 (973 in this Cat.), fol. 119^b, l. 12.

No. 768, ff. 125, 4 coll., each ll. 21; small, but clear and distinct Nasta'lik; an illuminated frontispiece at the beginning of either mathnawi; the original leaves are put into a modern margin; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

989

Makhzan-alasrâr.

Another extremely old and valuable copy of Nizâmi's *مخزن الاسرار*, written by Faḍl-allâh bin Muḥammad bin 'Umar bin 'Uthmân bin Muḥammad bin Aḥmad bin-alḥusain bin Hârûn alṣūfî (see Nos. 916 and 929 above), and finished in the month Rabi'-alâkhar, A.H. 637 (A.D. 1239, November); it is unfortunately injured and effaced in many places. Beginning:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

This old copy contains twenty-one maḳâlas (instead of the usual twenty), with the following headings: I, on fol. 8^a, *در صفت آدم و تخلیص در نزل دینی*, (this maḳâlah is in the usual copies simply styled *خلوت سیوم*, see No. 141 (973 in this Cat.), fol. 11^b, l. 3 ab infra, or *خلوت دویم*, see No. 387 (976 in this Cat.), fol. 13^a, and No. 48 (996 below in this Cat.), fol. 23^b); II, on fol. 9^b, *در محافظت عدل* (this is the first maḳâlah in the usual copies, but with the heading of the previous maḳâlah, and so on in all the following maḳâlas); III, on fol. 10^a, *در حوادث عالم و انقلابش*; IV, on fol. 11^a, *در عجز آدمی*; V, on fol. 12^a, *در حسن رعایت پادشاهان*; VI, on fol. 12^b, *در اعتبار موجودات*; VII, on fol. 13^a, *در مرتبت آدمی بر جملة حیوان*; VIII, on fol. 14^a, *در حیث آفرینش و بزرگواری عقل*; IX, on fol. 14^b, *در نموه*; X, on fol. 15^a, *در معونات دنیاوی و نفس*; XI, on fol. 16^a, *در مشقت*; XII, on fol. 16^b, *در وداع این منزل و پرهیزگاری از*; XIII, on fol. 17^a, *در شکایت عالم*; XIV, on fol.

18^a, در شرط بیداری از غفلة; XV, on fol. 18^b, در حذف
در تدبیر چابک روی; XVI, on fol. 19^b, آدمی و تفصیل او;
XVII, on fol. 20^a, در خلوت و تجرید; XVIII, on fol. 20^b,
در استقبال آخرت; XIX, on fol. 21^b, در بیوفائی روزگار;
XX, on fol. 22^a, در شکایت نامنصفان; XXI (not
numbered in the text), on fol. 23^a, در ترتیب نظم کتاب
(this is the 20th maḳālah in the usual copies); Khâtimah,
on fol. 24^a.

On fol. 1^a the concluding verses of another mathnawî,
written by the same copyist in the same year A.H. 637.
Strange to say, this oldest copy of the Makhzan-alasrâr
contains no date of composition.

No. 1444, ff. 1-24, 4 coll., each ll. 25; good old Naskhî; size,
9½ in. by 6½ in.

990

The same.

This copy is dated middle of Dhû-alhijjah, A.H. 976
(A.D. 1569, beginning of June), by Muḥammad Ṭâhir of
Bukhârâ; it contains the usual twenty maḳâlas. In
the last verse but one of this copy there appears as
date of composition A.H. 552.

No. 1368, margin-col., ff. 1-104, ll. 22; Nasta'lik.

991

The same.

Dated A.H. 989 (A.D. 1581), by Maḥmûd bin Ahmad
Zâhidi; twenty maḳâlas; interlinear glosses and various
readings occasionally.

No. 418, ff. 1-97, 2 coll., each ll. 12; Nasta'lik; illuminated
frontispiece; size, 9½ in. by 5½ in.

992

The same.

This copy, which is dated A.H. 1017 (A.D. 1608,
1609), by Ghulâm Muḥammad Fâdil ibn Fâdil Bada-
khshî, abounds in marginal and interlinear glosses and
explanations to such an extent that the text in many
places becomes almost unreadable on account of the
bewildering amount of notes. It contains the usual
twenty maḳâlas, and begins (with a transposition of the
hemistichs in the initial bait):

هست کلید در گنج حکیم - بسم الله الرحمن الرحيم

College of Fort William, 1825.

No. 2265, ff. 77, 2 coll., each ll. 15; Nasta'lik; size, 8½ in.
by 5¼ in.

993

The same.

Beginning as in the preceding copy: هست کلید الرحيم.

Dated the 5th of Rabi'-alawwal, A.H. 1079 (A.D. 1668,
August 13), by Muḥammad Kâsim, son of Hâtimbeg,
at Shâhjahânâbad; twenty maḳâlas.

No. 1976, ff. 1-57^b, 2 coll., each ll. 13; Nasta'lik; size, 8½ in.
by 5 in.

994

The same.

Beginning as in the two preceding copies: هست

کلید الرحيم.

This copy, which is dated the 13th of Sha'bân, A.H.

1134 (A.D. 1722, May 29), and excels in rich marginal
and interlinear glosses and annotations, some of which
are of considerable length and value, contains, like No.
1444 (989 in this Cat.), twenty-one maḳâlas, that is to
say, the usual twenty and an additional one, beginning
in the last maḳâlah, on fol. 77^b (corresponding to No.
1444, fol. 23^b, l. 13), and reckoned as the twenty-first.
The wrong date of A.H. 559, 24th of Rabi'-alawwal,
appears here on fol. 78^b, ll. 6 and 7.

No. 1195, ff. 1-79, 2 coll., each ll. 15; clear and distinct
Nasta'lik; size, 8½ in. by 4½ in.

995

The same.

Beginning as in the three preceding copies: هست

کلید الرحيم.

Many marginal and interlinear glosses.

Dated the 18th of Šafar, A.H. 1150 (19th year of
Muḥammadshâh's reign, = A.D. 1737, June 17), by
Ghâfûrbeg. Bibliotheca Leydeniana.

No. 2420, ff. 368-445, 2 coll., each ll. 15; Nasta'lik; size,
10½ in. by 5½ in.

996

A defective copy of the same.

This copy lacks the introduction, it begins at once
with the مناجات thus:

ای هر (همه) هستی ز تو پیدا شده
خاک ضعیف از تو توانا شده

Of the twenty maḳâlas only eighteen are found in
this copy; in the midst of the eighteenth (according to
No. 1444, 989 in this Cat., the nineteenth) it breaks
off; the last bait corresponds to fol. 21^b, l. 7 ab infra
in No. 1444. There is besides a lacuna between ff. 46 and
47, corresponding to No. 1444, fol. 15^a, l. 15-fol. 15^b, l. 4
(in consequence of which the end of the eighth, respec-
tively ninth, maḳâlah and the beginning of the ninth,
respectively tenth, are missing). Some pages are filled
with marginal and interlinear glosses.

No. 48, ff. 68, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by
5¼ in.

997

Another still more defective copy of the same.

This copy is very defective and besides in extreme
confusion; the proper order of the leaves is: ff. 38-93
(lacuna), 1-30 (lacuna), 37, 31-36. The first bait on
fol. 38^a corresponds to No. 1444 (989 in this Cat.),
fol. 4^a, l. 12, the last bait on fol. 36^b to fol. 23^b, l. 9 in
the same copy. The lacuna after fol. 93 comprises
ff. 13^b, l. 17-14^a, l. 12 in No. 1444, that after fol.
30, ff. 19^b, l. 8-22^a, l. 4 ab infra in the same copy.

Maḳâlah I (according to the usual copies خلوت
دویم or سیم, see No. 989 above), on fol. 63^b; II (I in
the usual copies), on fol. 69^a; III (respectively II),
on fol. 74^a; IV (resp. III), on fol. 79^b; V (resp. IV), on
fol. 83^b; VI (resp. V), on fol. 86^b; VII (resp. VI), on

fol. 90^b; VIII (resp. VII), on fol. 2^b; IX (resp. VIII), on fol. 5^a; X (resp. IX), on fol. 7^b; XI (resp. X), on fol. 11^b; XII (resp. XI), on fol. 15^b; XIII (resp. XII), on fol. 19^a; XIV (resp. XIII), on fol. 23^a; XV (resp. XIV), on fol. 27^a; XXI (resp. XX), on fol. 34^a.

Entirely wanting, besides portions of the introduction, are XVI–XIX (XV–XVIII resp.), and portions of VII (resp. VI), XV and XX (XIV and XIX) together with the conclusion.

Interlinear and marginal glosses throughout the greater part of the copy. Worm-eaten and severely injured in many places.

No. 953, ff. 93, 2 coll., each ll. 9; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{8}$ in.

998

Sharḥ-i-Makhzan-alasrār (شرح مخزن الاسرار).

A detailed commentary on the مخزن الاسرار, compiled by Muḥammad bin Kiwām bin Rustam bin Aḥmad bin Maḥmūd albalkhī, commonly called Bakra'i (بكرتي), so here on fol. 1^a, last line but two, and A. Sprenger, Catal., p. 521, or according to Rieu ii. p. 573^b, Karkhi, A.H. 1091 (A.D. 1680), according to the chronogram quoted in A. Sprenger, loc. cit. But Rieu's copy, which bears a note of purchase from A.H. 1089 (A.D. 1678), proves that somewhat older redactions of this commentary must have been in existence.

Beginning (rather different from that in Sprenger and Rieu): بسم الله الرحمن الرحيم بمتابعت پس روان او: بر بساط فضل انبساط گستاخی الخ.

This copy is defective at the end, and breaks off in the middle of the داستان بقال و روبا, which begins on fol. 204^a.

No. 1962, ff. 210, ll. 15; clear Nasta'lik; a little worm-eaten; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

999

Khusran u Shirin.

Another copy of Nizāmi's خسرو و شیرین, without a date.

Beginning: خداوندا در توفیق بگشای الخ.

No. 789, ff. 73, 4 coll., each ll. 21; small, but distinct Nasta'lik; illuminated frontispiece; pictures on ff. 15^b, 23^b, 27^a, 30^b, 41^a, 44^b, and 67^a; size, 9 $\frac{1}{8}$ in. by 6 in.

1000

Lailā u Majnūn.

Another excellent copy of Nizāmi's لیلی و مجنون, beautifully written and ornamented, dated Rabi'-alawwal, A.H. 965 (A.D. 1557, December, to 1558, January), by Muḥammad Bākīr ibn Mullā Mīr 'Alī.

Beginning: ای نام تو بهترین سر آغاز الخ.

A few lines on ff. 36^b and 37^a a little effaced.

No. 381, ff. 50, 4 coll., each ll. 20; Nasta'lik; illuminated frontispiece; illuminated headings throughout; the first ten pages neatly embellished; five very fine pictures, superior to the usual illustrations, on ff. 7^a, 23^a, 34^b, 42^a, and 48^a; size, 11 in. by 6 $\frac{3}{4}$ in.

1001

The same.

This copy was finished the 19th of Rajab, in the 49th year of — (probably 'Ālamgir's reign, = A.H. 1117, A.D. 1705, November 6), by 'Abd-alraḥīm for Ghulām Husain, known as Wali Muḥammad. On several pages a few hemistichs and single words are omitted.

No. 1057, ff. 159, 2 coll., each ll. 13; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1002

The same.

Another excellent, but undated, copy of Lailā and Majnūn.

No. 45, ff. 56, 4 coll., each ll. 20; clear and distinct Nasta'lik; illuminated frontispiece; splendidly adorned headings throughout; size, 11 $\frac{1}{8}$ in. by 7 $\frac{1}{2}$ in.

1003

The same.

Another, very modern, copy of Lailā and Majnūn, dated the 26th of Dhū-alḥijjah, A.H. 1222 (A.D. 1808, February 24), by Munshī Mihr Khadib. The poem concludes on fol. 162^a, and is followed by some baits from the pen of the transcriber himself, as it seems. On ff. 163–166 baits of another mathnawī, not belonging to Lailā and Majnūn, are written, beginning:

گفتم که چو پیریم کند پست
فرزند جوان بگیردم دست

No. 1504, ff. 166, 2 coll., each ll. 15; Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

1004

Haft Paikar.

Another copy of Nizāmi's هفت پیکر, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.

Beginning: ای جهان دیده بود خویش از تو الخ.

Bibliotheca Leydeniana. This copy belonged formerly to Mr. Robert Wutherton.

No. 2747, ff. 73, 4 coll., each ll. 17; small, but distinct Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

1005

The same.

Dated A.H. 1195 (A.D. 1781).

No. 610, ff. 61, 4 coll., each ll. 20–21; small, but clear Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 in.

1006

The same.

Good modern copy, not dated; it was written by Muḥammad 'Alī of Iṣfahān, with the takhalluṣ Fanā.

No. 130, ff. 166, 2 coll., each ll. 15; large and distinct Nasta'lik; size, 12 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

1007

The first part of the Iskandarnāma.

Another copy of the first part of Nizāmi's اسکندرنامه,

distinctly styled in the concluding chapter, on fol. 222^b, *شرفنامه*. Collated and annotated throughout.

Beginning: *خدایا جهان پادشائی تراست الخ*.

Dated the 6th of Ramadân, A.H. 1017 (A.D. 1608, December 14). A former owner of this copy was Jaswant Râo. Bibliotheca Leydeniana.

No. 2708, ff. 223, 2 coll., each ll. 15; large and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1008

The same.

An older, but slightly defective, copy of the same, in which the first nine baits of the poem are wanting; it opens with the tenth bait: *جواهر تو بخشی دل سنگرا الخ*.

The episode of Alexander's march to the fountain of life (*چشمه حیات*), having been omitted in the text, is added by another hand in bad Shikasta on the margin. The poem is here styled *سکندرنامه بری*. Occasionally various readings on the margin. Dated the 7th of Rabi'-alâkhar, A.H. 994 (A.D. 1586, March 28), by Şâlih Muḥammad bin Shâh Muḥammad.

No. 3430, olim 13. J. 1, ff. 217, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 4 $\frac{3}{4}$ in.

1009

The same.

Dated the 11th of Jumâdâ-althâni, A.H. 1053 (A.D. 1643, August 27). The proper order of ff. 133-223 is: 133-138, 145, 150, 141-143, 139, 144, 146-149, 151, 140, 152-159, 168-175, 160-167, 176-183, 192-199, 184-191, 200-206, 208, 207, 209, 210, 212, 211, 213-223.

No. 13, ff. 223, 2 coll., each ll. 17; large and clear Nasta'lik; a few ornaments on the first two pages; smaller and larger pictures, very roughly drawn, on ff. 27^a, 28^b, 30^b, 31^b, 33^b, 35^b, 36^a, 39^b, 40^b, 46^a, 46^b, 49^b, 53^b, 54^a, 73^b, 74^a, 77^a, 77^b, 78^b, 85^b, 88^a, 94^a, 94^b, 95^a, 95^b, 96^a, 96^b, 97^a, 97^b, 101^a, 101^b, 102^b, 103^a, 111^a, 115^b, 122^a, 124^b, 142^b, 143^a, 151^b, 161^a, 166^a, 168^b, 175^a, 175^b, 182^a, 182^b, 190^b, 191^a, 201^a, 204^a, 213^b, 216^b, and 217^a; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

1010

The same.

This copy was written in the reign of Muḥammadshâh (A.H. 1131-1161=A.D. 1719-1748). On the first twenty-seven leaves numerous interlinear and marginal glosses and notes.

No. 3424, olim 7. J. 22, ff. 215, ll. 17 (on ff. 1-112), ll. 15 (on ff. 113-215); Nasta'lik, by different hands; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

1011

The same.

Dated the 27th of Muḥarram, A.H. 1187 (A.D. 1773, April 20), by Ramadâni Kâtib, who wrote this copy for Mr. Richard Johnson.

No. 40, ff. 84, 4 coll., each ll. 21; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages richly embellished; size, 11 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

1012

The same.

Not dated. As title appears *سکندرنامه بری*. Worm-eaten throughout to such an extent that many leaves are almost crumbling to pieces. Occasionally marginal and interlinear glosses.

No. 2776, ff. 231, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{5}{8}$ in. by 6 $\frac{1}{4}$ in.

1013

The same.

A modern copy of the same, not dated.

No. 3468, olim 7. J. 23, ff. 317, 2 coll., each ll. 11; Nasta'lik, ff. 209-254 supplied by another hand; small illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 6 in.

1014

The same.

Another modern copy without a date. The date of composition, A.H. 597, appears on fol. 320^a, l. 1. Bibliotheca Leydeniana.

No. 2625, ff. 320, 2 coll., each ll. 11; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

1015

The same.

A third modern copy without a date. Marginal glosses on some pages.

No. 325, ff. 234, 2 coll., each ll. 15; large and distinct Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

1016

A defective copy of the same.

This copy, defective at the beginning, opens with the following bait:

مجرد روی را بجائی رساند
که از بود او هیچ با وی نماند

corresponding to fol. 296^b, l. 4 ab infra in No. 387 (976 in this Cat.). As date is only given the 15th (without the name of the month) of the 13th year (of perhaps 'Âlamgîr's reign,=A.H. 1081, A.D. 1670, 1671).

No. 3477, olim 13. J. 2, ff. 223, 2 coll., each ll. 15; very unequal Nasta'lik; size, 10 in. by 5 $\frac{3}{8}$ in.

1017

Another still more defective copy of the same.

The proper order of ff. 151-162 is: 151, 162, 152-157, lacuna, comprising fol. 366^b, last line, to fol. 382^b, l. 11, in No. 387 (976 in this Cat.), 158-161. The last bait on fol. 161^b, with which this copy breaks off, corresponds to fol. 384^b, l. 7, in No. 387. The titles given here to this *first* part of the Iskandarnâma are *سکندرنامه بری* and *اقبالنامه سکندری*.

No. 264, ff. 162, 2 coll., each ll. 15-16, the first four leaves supplied by a more modern hand; Nasta'lik; size, 7 $\frac{3}{4}$ in. by 4 in.

1018

Sharḥ-i-Sikandarnāma (شرح سکندرنامه).

An anonymous Persian commentary on the *first* part of Nizāmi's Iskandarnāma, different not only from that of the Calcutta edition, but also from all those described in Rien ii. pp. 820^b and 859^a; W. Pertsch, Berlin Cat., pp. 762-765, and A. Sprenger, Catal., pp. 522 and 523.

It begins, without preface, at once with the initial bait of the poem :

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست
لما خلقت الجن والانس الا ليعبدون، برپادشاهان مملکت
اشعار و جهانداران ولایت افکار مبرهن الخ.

No date.

No. 1890, ff. 104, ll. 17; distinct Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 in.

1019

An incomplete copy of the same.

After the initial bait the commentary begins at once with these words: برپادشاهان مملکت اشعار و جهانداران الخ.

It breaks off with the words: التفات نکرد که . . . بگوشه, corresponding to fol. 89^a, l. 3 ab infra in the preceding copy.

No. 699, ff. 150, ll. 15; careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1020

Sharḥ-i-abyāt-i-Iskandarnāma (شرح ابیات اسکندرنامه).

Another anonymous commentary on the difficult verses of the *first* part of the Iskandarnāma, likewise without any preface. The first words after the initial bait of the poem are: الف ندای خدایا بدو معنی است
اول آنکه ای خدای جهان الخ.

No date. In the first half of the copy many marginal additions, glosses, etc.

No. 1589, ff. 99, ll. 17; Nasta'liq; size, 9 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

1021

Farhang-i-Sikandarnāma-i-barri (فرهنگ سکندرنامه) (برری).

A special glossary to the *first* part of the Iskandarnāma, with Persian interlinear explanation. It consists of two series of words, both arranged alphabetically according to the first letter; the first series begins on fol. 1^b with (نام بهار و مدت ماندن آفتاب) اردی بهشت, the second, on fol. 23^a, with (خدای) الله; see a similar but shorter glossary in the Bodleian Cat., No. 1982 (کلید سکندرنامه). It ends on fol. 29^b, and is followed on ff. 30^a-32 by a short glossary of the Pahlawi words which occur in Firdausi's Shāhnāma (بدانکه الفاظی که) استاد الانام مولانا ابو القاسم متخلص بفردوسی طوسی رحمة الله عليه در شاهنامه بزبان پهلوی آورده اند جمله (اینست), likewise in alphabetical order. Many of these

IND. OFF.

so-called Pahlawi words are simply Arabic ones, see, for instance, the first three: (نام پیغمبر) ادريس, (معروف) الياس و خضر, (پیغمبران) انبيا. A small portion of the first page is torn away.

No. 1893, ff. 32, ll. 16-18; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 in.

1022

The *second* part of the Iskandarnāma.

Another copy of the *second* part of Nizāmi's اسکندرنامه, dated the 25th of Sha'bān, A.H. 1016 (A.D. 1607, December 15).

Beginning: خرد هرکجا گنجی آرد پدید الخ.

No. 397, ff. 58, 2 centre-coll., each ll. 17, and a third on the margin, ll. 28; Nasta'liq; a little worm-eaten and injured; size, 8 $\frac{7}{8}$ in. by 4 $\frac{1}{2}$ in.

1023

The same.

Dated the 16th of Muharram, A.H. 1117 (A.D. 1705, May 10), by Sayyid Wali-allāh. It is styled in the colophon: شرفنامه اسکندری.

No. 1847, ff. 123, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 5 $\frac{3}{4}$ in.

1024

The same.

Dated the 4th of Šafar, A.H. 1223 (A.D. 1808, April 1), by Muḥammad 'Alī of Iṣfahān.

No. 155, ff. 124, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{4}$ in.

1025

The same.

No date. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 134-240, 2 coll., each ll. 15-21; irregular Naskhi, size, 8 $\frac{5}{8}$ in. by 4 $\frac{7}{8}$ in.

1026

The same.

This copy is likewise not dated. It is spoiled by water in many places; interlinear and marginal notes and various readings. The transcriber's name is Khākini-shīnkān ibn Nīmatkhān.

No. 3469, olim 7. J. 24, ff. 145, 2 coll., each ll. 13; very careless Nasta'liq, sometimes quite like Shikasta; size, 7 $\frac{5}{8}$ in. by 5 $\frac{1}{4}$ in.

1027

A defective copy of the same.

This copy, which is styled in the colophon both شرفنامه and سکندرنامه بحری, was finished the 15th of Šafar, A.H. 1139 (eighth year of Muḥammadshāh's reign, = A.D. 1726, Oct. 12), at Aḥmadābād. Ff. 109^b and 110, as well as a large portion of ff. 109^a and 111^a, are left blank, and there is a lacuna, corresponding to fol. 448^b, l. 1-fol. 449^b, l. 5, in No. 387 (976 in this Cat.).

No. 399, ff. 125, 2 coll., each ll. 15; distinct Nasta'liq; size, 9 $\frac{1}{8}$ in. by 4 $\frac{3}{4}$ in.

Poets who died between A.H. 600 and 700.

1028

Diwân-i-Kamar (دیوان قمر).

Lyrical poems by Nizâm-al-din Maḥmūd Kamar of Isfahân, who was a panegyrist of the Âl-i-Khujandi, the governors and kâdis of Isfahân. Of these famous Âl-i-Khujandi the Haft Iklim, Nos. 865 and 866 (see col. 441 above in this Cat.), mentions the two most prominent men, viz. Šadr-al-din Khujandi, who was contemporary with Zahir-al-din Fâryâbi (see No. 971 above), and his son Jamâl-al-din Khujandi; the poet must therefore have flourished towards the end of the sixth and the beginning of the seventh century of the Hijrah. The collection contains ḡasidas, ḡit'as, and rubâ'is, beginning, on fol. 76^b:

ای تماشاگاه جانت عالم حسن و خیال
کی توانی خواند توحید خدای ذو الجلال

This diwân forms the fourth part of the old collection of six Persian diwâns (see Nos. 903, 911, and 913 above), written A.H. 713 or 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 76-87, 6 coll., each ll. 40; striking old Naskhi; small illuminated frontispiece on fol. 76^b, and a vignette on fol. 76^a; funny miniature paintings throughout; size, 15½ in. by 11 in.

1029

Diwân-i-Athîr Akhsikati (دیوان اثیر اخسیکتی).

Lyrical poems by Athîr-al-din, a native of Akhsikath or, as the name is written here distinctly, Akhsikath (اخسیکت), the largest town of Farghâna after Andijân, see Haft Iklim, No. 1528 (col. 495 above); Butkhâna, No. 14 in Bodleian Cat., col. 198; Âtashkada, No. 712, ib., col. 268; Khulâsat-alafkâr, No. 25, ib., col. 303; Makhzan-algharâ'ib, No. 10, ib., col. 317, etc. He came from Akhsikath or Akhsikath (also spelt Akhsitak or Âkhsitak) to Khurâsân, and later on to the Persian 'Irâk, where he lived as panegyrist of Sultân Arslân bin Tughrul (A.H. 556-571 = A.D. 1161-1176); he afterwards retired to Khalkâl in Âdharbaijân and died A.H. 608 (A.D. 1211, 1212); comp. Bodleian Cat., No. 620; Rieu ii. p. 563; A. Sprenger, Catal., p. 345; W. Pertsch, Berlin Cat., p. 26, No. 1, and p. 29, No. 13.

The collection contains ḡasidas mixed with ḡit'as and some rubâ'is at the end.

Beginning, on fol. 19^b:

جهانرا هم جهانبا نیست پیدایین پنهان دان
که زیرگنبد نیلی پدید آورد چار ارکان

This diwân forms the second part of the old collection of six Persian diwâns (see Nos. 903, 911, 913, and 1028 above), written A.H. 713 and 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 19-47, 6 coll., each ll. 40; striking old Naskhi; small illuminated frontispiece on fol. 19^b, and a vignette on fol. 19^a; miniature paintings throughout; size, 15½ in. by 11 in.

1030

Diwân-i-Shams Tabasî (دیوان شمس طبسی).

Lyrical poems, chiefly ḡasidas, by the Kâdi Shams-al-din Maḥmūd (according to the Haft Iklim, No. 153, col. 389 in this Cat., Muḥammad bin 'Abd-alkarim) of Tabas (i.e. Tabas-i-Kilak in Khurâsân, see Haft Iklim, loc. cit., and W. Pertsch, Berlin Cat., in the geographical index, p. 1247) or Tabs (as the name is spelt in A. Sprenger, Catal., p. 17, No. 43; see also Bodleian Cat., No. 621, and Butkhâna, No. 97, ib., col. 202). According to the Âtashkada, No. 150 (col. 267 in the Bodleian Cat.), he was a pupil of Kâdi Maṣṣûr of Farghâna, and lived and died in Harât. According to the short biographical notice, prefixed to this diwân, he came to Bukhârâ in the time of Râdî-al-din of Nishâpûr (died A.H. 598 = A.D. 1202, see Haft Iklim, No. 746, col. 432 in this Cat., and A. Sprenger, Catal., p. 16, No. 26), and was a younger contemporary of Khâkânî (see Nos. 950-970 in this Cat.). His death is fixed in A.H. 626 (A.D. 1228, 1229).

Beginning, on fol. 88^b:

هر دل که سوی عرصه تحقیق راه یافت
در سایه سرادق عزت پناه یافت

This diwân forms the fifth part of the old collection of six Persian diwâns (see Nos. 903, 911, 913, 1028, and 1029 above), and is dated Dhû-alka'dah, A.H. 713 (A.D. 1314, Feb.-March), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 88-96, 6 coll., each ll. 40; striking old Naskhi; small illuminated frontispiece on fol. 88^b, and a vignette on fol. 88^a; miniature paintings throughout; size, 15½ in. by 11 in.

Farîd-al-din 'Attâr (Nos. 1031-1054).

1031

Kulliyât-i-Farîd-al-din 'Attâr (کلیات فریدالدین عطار).

The fullest collection extant in the India Office Library of poetical works by the great Sûfic poet Abû Hâmîd (according to the Âtashkada, No. 279, Bodleian Cat., col. 272, and the Khulâsat-alkalâm, No. 50, ib., col. 299, Abû Tâlib) Muḥammad bin Abîbakr Ibrâhîm Farîd-al-din 'Attâr, who was born in Shâdiyâkh, near Nishâpûr, A.H. 513 (A.D. 1119), and put to death during the invasion of the Moghuls, A.H. 627 (A.D. 1230), 114 lunar years old. Wrong dates of his death are given in the Butkhâna, No. 21 (Bodleian Cat., col. 199), viz. A.H. 619 or even 607, and in the Khulâsat-alafkâr, No. 174 (Bodleian Cat., col. 308), viz. A.H. 622 (with the additional statement that he was then 109 years old); comp. on the poet's life and his complete works, Bodleian Cat., Nos. 622-636; Rieu i. p. 344, and ii. pp. 576-580; Ouseley, Biogr. Notices, p. 236; A. Sprenger, Catal., pp. 346-358; Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 22-26, etc.; see also Haft Iklim, No. 733 (col. 430 in this Cat.), and Makhzan-algharâ'ib, No. 1521 (Bodleian

¹ The two words سوی که, which were destroyed by worms in the present copy, have been supplied from the Bodleian copy, Elliott 86.

Cat., col. 350). The Kulliyât have been lithographed in Lucknow, 1872.

Contents:

1. Ushturnâma (اشترنامه), or the book of the camel, a mathnawî on mystic lore (see Bodleian Cat., No. 622, 15, etc.; Rieu ii. pp. 578^b and 579^a; Cat. Codd. Or. Lugd. Bat. ii. p. 114; A. Sprenger, Catal., p. 352; and W. Pertsch, Berlin Cat., p. 717), on fol. 1^b, beginning:

ابتدا بر نام حی لا یزال - صانع اشیا و ابداع جلال

2. Khusrau u Gul (خسرو و گل), an abridgment of 'Attâr's خسرو نامه, or love-adventures of Gul and Hurmuz (also styled گل و هرمز, see Bodleian Cat., No. 625, 3, and Haft Iklim, No. 733, col. 431, ll. 14-18 in this Cat., where the title گل و هرمز seems rather applied to the present abridgment; comp., on the گل و خسرو itself, A. Sprenger, loc. cit.; Bodleian Cat., No. 622, 6, etc.; and Rieu ii. p. 576^b), on fol. 27^b, beginning:

بنام آنکه گنج جسم و جان ساخت
طلسم گنج جان هر دو جهان ساخت

3. Bulbulnâma (بلبل نامه), or the book of the nightingale, describing the love of the nightingale to the rose (see Bodleian Cat., No. 622, 8, etc.; and A. Sprenger, Catal., p. 355), on fol. 100^b, beginning:

قلم بر دار راز دل عیان کن
سر آغاش بنام غیبدان کن

4. Pandnâma (پندنامه), or the book of advice (see Bodleian Cat., Nos. 622, 10, etc., and 632; Rieu ii. pp. 579^b sq., 790^a, and 803^b; W. Pertsch, Berlin Cat., pp. 72, 91, 107, 728, and 774 sq.; A. Sprenger, Catal., p. 355; G. Flügel i. p. 511 and iii. p. 415; Rosen, Persian MSS., p. 202, etc.), on fol. 105^b, beginning:

حمد بسجد مر خدای پاکرا
آنکه ایمان داد مشتی خاکرا

Edited by Hindley, London, 1809; by de Sacy, with French translation and choice notes, Paris, 1819; German translation by G. H. F. Nesselmann. On the older Eastern editions of this work in Calcutta, Lahore, Bûlak, etc., see Zenker, No. 574 sq.; ii. 486; it has been besides lithographed in Lucknow, A.H. 1264; in Constantinople (with extracts from the commentary of Isma'il Hakki), A.H. 1267; newest editions, Lahore, 1887 and 1888, Bombay, 1887, and Cawnpore, 1888. Extracts in Gladwin's Persian Moonshee (new edition by W. Carmichael Smyth, London, 1840). Two Turkish translations, the latter with commentary, of the Pandnâma are described in Rieu, Turk. Cat., pp. 154^a and ^b; G. Flügel iii. pp. 415 and 416, etc.; the one composed A.H. 964=A.D. 1557, and ascribed by Flügel to Amri (who died A.H. 988=A.D. 1580), the other by Sham'i (who died about A.H. 1009 or 1010=A.D. 1600-1602), entitled سعادت نامه. A third, in verse like the first, is noticed in Rieu ii. p. 580. A Latin translation by Salomon Negri, ib., loc. cit.

5. Mantik-âtair (منطق الطیر), or the speeches of birds (see Bodleian Cat., Nos. 622, 13, etc., and 628-631; Rieu ii. pp. 576^a, 578^a, 816^b, and 870^b; W.

Pertsch, Berlin Cat., pp. 73 and 777 sq.; A. Sprenger, Catal., p. 354; and G. Flügel i. pp. 509 and 511), on fol. 113^b, beginning:

آفرین جان آفرین پاکرا
آنکه جان بخشید و ایمان خاکرا

Edited by Garcin de Tassy, Paris, 1857; translated into French, 1863; lithographed, Bombay, A.H. 1280, and Lucknow, A.H. 1288. According to No. 904 (1043 below in this Cat.), the poem was composed A.H. 583 (A.D. 1187). Two Hindûstânî translations of the Mantik-âtair are preserved in Nos. 2375 and 2817 (the latter in Dakhni verses) of the India Office Collection. A Turkish commentary on the same was composed by Sham'i (see the preceding Pandnâma).

6. Haft Wâdi (هفت وادی), or the seven valleys, i.e. the seven stages on the mystical road (see Bodleian Cat., No. 622, 9, etc.; and A. Sprenger, Catal., p. 357), on fol. 146^b, beginning:

حمد پاک از جان پاک آن پاکرا
کو خلافت داد مشتی خاکرا

7. Bisarnâma (بیسرنامه), or the headless book, a short theosophical mathnawî (see Bodleian Cat., No. 622, 17, etc.; and A. Sprenger, Catal., p. 349), on fol. 152^b, beginning:

من بغیر تو نیستم در جهان - قادرا پروردگارا جاودان

8. Kanz-alasrâr (کنز الاسرار), or the treasury of mysteries, otherwise styled Kanz-albahr (کنز البحر), see Bodleian Cat., No. 623, 20, and No. 624, 10, and containing a translation and interpretation of famous Kûrân-verses, interspersed with stories, on fol. 155^b, beginning:

سپاس و حمد بر خلاق عالم - که از خاکی پدید آورد آدم
This mathnawî is identical with the 'Kent Kunz Mokhfiâ' mentioned in Stewart's Cat., since the first heading runs thus: قال رسول الله صلى الله عليه وسلم.

كُنْتُ كَنْزًا مَخْفِيًا النَّح. According to the last hemistich, که در ششصد نود نه شد تمام این, which appears with exactly the same wording in the Bodleian copies just mentioned, this poem would have been composed in A.H. 699; but since such a date is impossible, we suggest, either to read ششصد پنجم (which would give A.H. 599=A.D. 1202, 1203), or better still, to substitute نوازده for نود نه (i.e. A.H. 619=A.D. 1222).

9. Diwân (دیوان), or lyrical poems, consisting of kasidas, kit'as, ghazals, and rubâ'is, without alphabetical order (see A. Sprenger, Catal., p. 348; and Bodleian Cat., No. 636), on fol. 172^b, beginning:

سبحان قادری که صفاتش زکبریا
بر خاک عجز میفکند عقل انبیا

A special copy of the kasidah الابرار is described in G. Flügel iii. p. 447.

10. Waslatnâma (وصلت نامه), or the book of union (see Bodleian Cat., No. 622, 7, etc.; Rieu ii. p. 579^a; and A. Sprenger, Catal., p. 355), on fol. 228^b, beginning:

ابتدا اول بنام کردگار - خالق هفت و شش و پنج و چهار

11. Miftâh-alfutûh (مفتاح الفتوح), or the key of victories (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 242^b, beginning:

بنام من بحیّ کو نمیرد
باهی عذر صد عصیان پذیرد

Other copies of this rare mathnawî are only found in the following two collections and in the Bodleian Library (Bodleian Cat., No. 622, 19; No. 623, 10; No. 624, 7; and No. 627, 3).

12. Asrânâme (اسرارنامه), or the book of mysteries (see Bodleian Cat., No. 622, 14, etc.; Rieu ii. pp. 576^a and 578^b; A. Sprenger, Catal., p. 358; G. Flügel i. p. 510; Cat. des MSS. et Xylographes, p. 332; W. Pertsch, p. 86 (No. 52), and Berlin Cat., p. 717), on fol. 257^b, beginning:

بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

It is divided here into nineteen makâlas (not twenty, as in Sprenger's copy, loc. cit., nor twenty-five, as the heading of the last chapter might suggest); the last two makâlas, on ff. 283^a and 284^a, are respectively called the 24th and 25th, but that is a mere clerical error, since the immediately preceding one is correctly styled the 17th; the مقالة بیست چهارم therefore, on fol. 283^a, is the 18th, الثامنة عشر, as No. 1096 (1033 below in this Cat.) correctly has on fol. 221^a; and the مقالة بیست پنجم, on fol. 284^a, is the 19th (نوزدهم). The last fifty-seven baits of this mathnawî are repeated on fol. 242^a above (on the page immediately preceding the beginning of the مفتاح الفتوح), corresponding to fol. 285^a, l. 12—fol. 285^b, l. 13.

13. Kanz-alḥakâ'ik (کنز الحقائق), or the treasury of verities (see Bodleian Cat., No. 622, 18, etc.; and A. Sprenger, Catal., p. 356), on fol. 285^b, beginning with the same initial bait as the preceding اسرارنامه: بنام آنکه. جانرا نور دین داد الخ. The title occurs on fol. 286^b, l. 26:

چو گفتم اندرو چندین حقائق

نهادم نام او کنز الحقائق

14. Ilâhînâme (الهی نامه), or the divine book (see Bodleian Cat., No. 622, 11, etc.; Rieu ii. pp. 576^a, 578^b, and 870^b; A. Sprenger, Catal., p. 357; Stewart's Cat., p. 61; W. Pertsch, Berlin Cat., p. 111), on fol. 298^b, beginning:

الهی نامه را آغاز کردم — بنامت نامه را باز کردم

15. Muṣibatnâme (مصیبت نامه), or the book of affliction (see Bodleian Cat., No. 622, 12, etc.; Rieu ii. pp. 576^b, 578^b, and 816^b; A. Sprenger, Catal., p. 349; W. Pertsch, p. 85 (No. 51), and Berlin Cat., pp. 101 and 781; G. Flügel i. p. 510; in C. J. Tornberg, p. 100, it is called نزهت نامه, and in one Bodleian copy, Bodleian Cat., 623, 17, also المسافات, on fol. 351^b, beginning with the same initial bait as the هفت وادی (No. 6 above):

حمد پاک از جان پاک آن پاکرا
کو خلافت داد مشقت خاکرا

16. Lisân-alghaib (لسان الغیب), or the tongue of mystery (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 419^b, beginning:

اسم توحید ابتدای نام اوست
مرغ روح جملگی در دام اوست

Other copies of this rare mathnawî are only found in No. 1096 (1033 in this Cat.) and in the Bodleian Library (Bodleian Cat., No. 622, 4; No. 623, 6; No. 624, 13; No. 625, 20; and No. 626, 2).

17. Jawâhir-alḥât (جواهر الذات), also styled Jauhar-alḥât (جوهر الذات), and—most correctly—Janhar-i-Dhât (جوهر ذات), comp. W. Pertsch, Berlin Cat., p. 780, note 1), or the essence of existence (see Bodleian Cat., No. 622, 3, etc.; Rieu ii. pp. 576^b and 577^a; W. Pertsch, Berlin Cat., loc. cit.; G. Flügel i. p. 513; A. Sprenger, Catal., p. 351). It is also styled جواهرنامه, see Rieu, loc. cit., and No. 1048 below, but comp. the remark in Haft Iklim, No. 733 (col. 431, ll. 5–8 in this Cat.). The present copy contains only the *first* of the three *daftars*, of which the mathnawî consists, comp. further below, Nos. 1046–1048. Beginning, on fol. 467^b:

بنام آنکه نور جسم و جانست
خدای آشکارا و نهانست

18. Maẓhar-al'ajâ'ib (مظهر العجائب), or the exhibition of curiosities (see Bodleian Cat., No. 622, 5, etc.; Rieu ii. p. 579; A. Sprenger, Catal., p. 353; comp. also W. Pertsch, Berlin Cat., p. 154, No. 7, where fragments of the same mathnawî seem to appear under the title of مظهر الاسرار), on fol. 564^b, beginning:

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

This copy is tolerably old, but not dated.

No. 559, ff. 626, 4 coll., each ll. 29; Nasta'lik; an illuminated frontispiece at the beginning of each part; size, 12½ in. by 8¼ in.

1032

Another but smaller copy of the same Kuliyât.

This collection of Farid-alḍin 'Aṭṭâr's poetical works contains:

1. Pandnâme, on fol. 1^b.
2. Ilâhînâme, on fol. 10^b.
3. Waṣiyyatnâme (وصییت نامه), or the book of precepts, on fol. 69^b, beginning:

ای بنامت کارها را افتتاح
نیست بی نام تو در امری فلاح

This very rare mathnawî, which is probably identical with the Ausatnâme in Stewart's Cat., p. 60, is only found here and in two Bodleian copies (Bodleian Cat., Nos. 622, 16, and 624, 6). 4. Haft Wâdi, on fol. 76^b. 5. Bulbulnâme, on fol. 83^b. 6. Mantik-al'tair, on fol. 88^b. 7. Kanz-alḥakâ'ik, on fol. 141^b; the title appears on fol. 142^b, lin. penult. 8. Khusrâu u Gul, on fol. 155^b. 9. Miftâh-alfutûh, on fol. 239^b. 10. Muṣibatnâme, on fol. 256^b. 11. Diwân, on fol. 332^b, beginning:

سبحان خالق که صفاتش زکبریا الخ 12. Mukhtârânâme

(مختار نامه), or the selected book, a series of rubā'is, divided into fifty bābs, with a preface in prose (see Rieu ii. pp. 576^b and 577^b). It is sometimes simply styled رباعیات, see Bodleian Cat., Nos. 622, 21; 623, 21, etc. Beginning of the preface, on fol. 392^b: حمد و سپاس خداوندی را که اشراق الوهیت او در هر در الخ. Beginning of the first rubā'i in the first chapter (باب اول در توحید) (سمجانه وصفات او), on fol. 393^b:

ای پاکى تو منزّه از هر پاکى
قدوسى او (تو) مقدّس از ادراکى

This copy is dated A.H. 1025 (A.D. 1616), by Ḥasan Muḥammad bin Rājī Muḥammad 'abbāsi.

No. 350, ff. 449, 4 coll., each ll. 25; Nasta'liq; an illuminated frontispiece at the beginning of each part; size, 12 in. by 7½ in.

1033

A defective copy of the same Kulliyāt.

This collection contains:

1. Muṣibatnāma, on fol. 1^b.
2. Jawāhir-al-dhāt, first daftar, on fol. 79^b.
3. Asrār-nāma, on fol. 190^b, incomplete at the end; it breaks off on fol. 221^b, the last bait corresponding to fol. 284^a, first line, in No. 559 (1031 in this Cat.); therefore only eighteen maḳālas are marked here.
4. Miṭṭāḥ-alfutūḥ, on fol. 222^b.
5. Pandnāma, on fol. 240^b.
6. Gul u Khusrāu, on fol. 250^b.
7. Bisarnāma, on fol. 335^b.
8. Bulbulnāma, on fol. 338^b.
9. Kanz-alasrār, on fol. 344^b, slightly defective at the end; it breaks off on fol. 363^b, the last bait corresponding to fol. 172^a, l. 19, in No. 559 (1031 in this Cat.).
10. Khiyātnāma (خیاط نامه), or the book of transition (see A. Sprenger, Catal., p. 356), on fol. 365^b, beginning:

بنام آنکه هستی زو نشان یافت
نفوس ناطقه زو نور جان یافت

This very rare 'mathnawī, which is not even complete here, is only found once more in a European collection (see Bodleian Cat., No. 624, 16). 11. Lisān-alghaib, on fol. 373^b, incomplete at the end too; it breaks off on fol. 408^b, the last bait corresponding to fol. 461^b, l. 23, in No. 559; the proper order of leaves is: ff. 373-404, 409, 405-408. 12. Ushturnāma, on fol. 410^b. 13. Manṣūr-nāma (منصورنامه), or the book of Manṣūr (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 438^b, beginning:

بود منصور ای عجب شوریده حال
در ره تحقیق او را صد کمال

The only other copy of this mathnawī extant is in the Bodleian Library (Bodleian Cat., No. 623, 15). 14. Waṣṭatnāma, on fol. 442^b. 15. Haft Wādi, on fol. 458^b. 16. Kanz-alḥakā'ik, on fol. 465^b.

No date. An index on the fly-leaf. This copy is severely injured and damaged in many places.

No. 1096, ff. 478, 4 coll., each ll. 25; Nasta'liq; an illuminated frontispiece and other embellishments at the beginning of each part; size, 14½ in. by 8 in.

1034

Six mathnawīs by Farid-aldin 'Aṭṭār.

This splendid old copy, written by Muḥammad Ḥājī bin Bābā Ḥājī between A.H. 807 and 812 (A.D. 1405-1410), contains:

1. Ushturnāma or Shturnāma (شترنامه), on fol. 1^b.
2. Asrār-nāma, on fol. 116^b. This part is dated the 20th of Rajab, A.H. 807 (A.D. 1405, January 22).
- 3a. Ilāhīnāma, on fol. 196^b, beginning here:

بنام کردگار هفت افلاک
که پیدا کرد آدم از کفی خاک

Dated the 20th of Ramaḍān, A.H. 807 (A.D. 1405, March 22).

4. Bulbulnāma, on fol. 279^b, beginning (without the usual ḥamd):

همه مرگان بدرگاه سلیمان
شدند و داشتند از بلبل افغان

3b. Khuṭba-i-Ilāhīnāma (خطبه الهی نامه), the usual introduction to the Ilāhīnāma, left out in 3a, on fol. 283^b, beginning (with a slight modification in the second hemistich, see Rieu ii. p. 576^a):

الهی نامه را آغاز کردم - در گنج سعادت باز کردم

5. Muṣibatnāma, on fol. 289^b.
6. Waṣṭatnāma, on fol. 386^b. This part is dated the first of Dhū-alka'dah, A.H. 812 (A.D. 1410, March 7).

This MS. appears to be the first part or first volume only of a complete collection or کتبات of Farid-aldin 'Aṭṭār's works, as the index on ff. 1^a and 1^b (margin-column) indicates. A more detailed, although not complete, index of the contents of this MS. is found on one of the fly-leaves. Bibliotheca Leydeniana.

No. 2684, ff. 406, 2 centre-coll., each ll. 29, and a margin-column, ll. 24-26; splendid Naskhī; size, 10½ in. by 6½ in.

1035

Three mathnawīs by Farid-aldin 'Aṭṭār.

This copy contains:

1. Mantik-altair, on fol. 1^b.
2. Jawāhir-al-dhāt or Jauhar-i-dhāt, first daftar on fol. 64^b, in a very defective and abridged form, the first page is left blank, and the mathnawī begins on fol. 65^a with this bait:

کمانرا دور گردان از بر خویش
یقین را دان حقیقت ره بر خویش

corresponding to fol. 9^a, l. 3, in No. 2039 (1046 in this Cat., the fullest copy of the poem); the second chapter on the same page, beginning: الا ای جان و دل را الخ,

corresponds to fol. 16^b, l. 3 ab intra in the same copy; the last but two baits to fol. 160^b, l. 10; the last two baits of the present copy are not found in No. 2039. On fol. 64^a, and in the colophon at the end, the poem is wrongly styled اشترنامه.

3. Gul u Khusrāu, on fol. 173^b.

No date. Very good and correct copy.

No. 736, ff. 1-269, 4 coll., each ll. 21; clear and distinct Nasta'liq; an illuminated frontispiece at the beginning of each mathnawī; size, 15½ in. by 9½ in.

1036

Two mathnawis by Farid-al-din 'Attâr.

This copy contains:

1. Mantîk-altair, on ff. 3^b-226^b.
2. Bisarnâma, on ff. 227^a-239^a, beginning:

من خدایم من خدایم من خدا
فارغم از کبر و از کین و هوا

The initial bait of this poem in No. 559 (1031 in this Cat.), fol. 152^b, and in A. Sprenger's first copy, Catal., p. 349, is here the third; whereas the beginning of Sprenger's second copy appears here as second bait.

On ff. 1^a-3^a there is a short account of some Pirs of the Kâdiri seet in Multân, headed *نقل عنایت نامه*, and written by Muḥammad Ghauth ibn Sayyid Isma'il ibn Shaikh 'Abd-alkâdir ibn Shaikh Mûsâ Ḥasanî alḥusainî algilânî, who states that his grandfather 'Abd-alkâdir, who died the 17th of Dhû-alḥijjah, A.H. 1087 (A.D. 1677, February 20), invested him (after the premature death of his father), A.H. 1082 (A.D. 1671, 1672), with the *خزقه*.

This copy is dated by Nûr-allâh in the Šûbah of Khândis, the 17th of Sha'bân, A.H. 1105=A.D. 1694, April 13 (here called the 38th year of 'Ālamgir's reign, whereas it is more correctly the 37th, 'Ālamgir having declared himself emperor of Dihlî in Dhû-alka'dah of A.H. 1068=A.D. 1658, August). Presented by J. H. Peile, Esq., and received the 19th September, 1818; transferred to Civil College, 9 August, 1819 (Haileybury).

No. 3384, olim 19. J. 12, ff. 239, 2 coll., each ll. 10; large and excellent Nasta'lik, written on brown paper, sprinkled with gold; marbled margin throughout, except on the last six leaves; illuminated frontispiece on fol. 3^b; size, 9 in. by 5 in.

1037

Pandnâma.

Another copy of Farid-al-din 'Attâr's Pandnâma, with the usual beginning. It is not dated, but on fol. 1^a a seal of Mirkhân Ridâ 'Alî is found, with the date A.H. 1172 (A.D. 1758, 1759). College of Fort William.

No. 2319, ff. 30, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

1038

The same.

Dated the 18th of Shawwâl, A.H. 1191 (A.D. 1777, November 19), by Ghulâm 'Alî bin Shaikh 'Abd-alkâdir bin Shaikh Aḥmad bin Abû Muḥammad bin Muḥammad Husain. On the margin of ff. 1^b-2^b, a short extract from Bahâ-al-din 'Āmilî's (died A.H. 1030=A.D. 1620, 1621) *نان و حلوا* (see Bodleian Cat., Nos. 1085-1088; Rieu ii. p. 679; A. Sprenger, Catal., p. 368, etc.). Bibliotheca Leydeniana.

No. 2760, ff. 1-38, 2 coll., each ll. 11; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 5½ in.

1039

The same.

Dated the 4th of Dhû-alka'dah, A.H. 1209 (A.D. 1795, May 23).

No. 1345, ff. 11^b-43^b, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

1040

The same.

No date; only the 20th of Šafar in the sixth year (of whose reign, is not stated) appears in the colophon.

No. 242, ff. 14^b-49^b, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5 in.

1041

The same.

No date. Beginning: *حمد بیکد آن خدای پاکرا الع*.

At the top of the first and at the end of the last page this poem is wrongly ascribed to Jalâl-al-din Râmî.

No. 3508, olim 7. J. 6, ff. 153^b-189, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

1042

The same.

Beginning as in the preceding copy; no date. On the margin a Turkish paraphrase of the initial bait:

حمد بیکد اول خدای عالمه
نور ایمان و بردی خاک آدمه

No. 3510, ff. 1-40, 2 coll., each ll. 11; clear and distinct Nasta'lik; size, 5½ in. by 3½ in.

1043

Mantîk-altair.

Another copy of Farid-al-din 'Attâr's Mantîk-altair, in which the composition of this mathnawî is fixed in A.H. 583 (A.D. 1187), see the last verse but one, and No. 1031, 5 above in this Cat. Beginning as usual. As date appears only the 8th of Rabî'-althânî, without a year. Copied at Haidarâbâd at the request of Mir 'Alâ-al-din.

No. 904, ff. 176, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5½ in.

1044

The same.

No date. Copied by Muḥammad Šâlih ibn Hâjî Sultân Husain Gilânî.

No. 916, ff. 122, 2 coll., each ll. 18-19; Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 9 in. by 4½ in.

1045

The same.

Excellent copy, not dated.

No. 901, ff. 169, 2 coll., each ll. 15; very clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5 in.

1046

Jawâhir-al-dhât.

The only *complete* copy, as yet known, of Farid-al-din 'Attâr's Jawâhir-al-dhât or Janhar-i-Dhât (see above, No. 1031, 17), in *three* daftars.

First daftar, on fol. 1^b, beginning: *بنام آنکه نور چشم و جانست الع*.

Second daftar, on fol. 162^b, beginning:

تعالی اللہ ازین دیدار پر نور
کہ در ذرات عالم گشت مشہور

Third daftar, on fol. 335^b, beginning:

بنام کردگار فرد بیچون - کہ مارا از عدم آورد بیرون

This third and last *daftar* bears also the special title of *Hailājnāma* (هیلاج نامه), which is chiefly devoted to the divine mysteries revealed by the famous martyr of Ṣūfī lore, Maṣṣūr Hallāj (or rather Ḥusain bin Maṣṣūr Hallāj, who was put to death A.H. 309=A.D. 922, see the *Safinat-alauliyā*, No. 211); another complete copy of this extremely rare poem is contained in No. 1048 below; a defective copy of the same is described in Rieu ii. p. 577^a; it is printed in the Lucknow edition of the *Kulliyāt*, pp. 583-770.

Dated A.H. 1139 (A.D. 1726, 1727), by Ḥājī Muḥammad Ḥayāt, of Banāras; it belonged formerly to the College of Fort William (1825).

No. 2039, ff. 455, 4 coll., each ll. 19 (ff. 178-211 contain only 2 coll.); *Nasta'liq*; size, 10½ in. by 6 in.

1047

Another copy of the *second daftar* of the *Jawāhir-alḥāt*.

This copy begins: تعالی اللہ زہی دیدار پر نور الخ.

Dated the 10th of Shawwāl, A.H. 1021 (A.D. 1612, December 4).

No. 111, fol. 113, 4 coll., each ll. 25; small, but clear *Nasta'liq*; illuminated frontispiece; the last pages a little injured; size, 8 in. by 4½ in.

1048

Another copy of the *Hailājnāma*, or *third daftar* of the *Jawāhir-alḥāt*. Beginning: بنام کردگار فرد بیچون الخ.

On fol. 31^b there appears as another title for this *daftar*, or rather for the whole of the *Jawāhir-i-Dhāt*, just as in Rieu's copy of the first *daftar*, جواهر نامه, see above, No. 1031, 17 (جواهر نامه هست اسرار منصور).

Dated the 2nd of Ṣafar, A.H. 902 (A.D. 1496, Oct. 10).

No. 776, ff. 342, 2 coll., each ll. 12; large and distinct *Nasta'liq*; illuminated frontispiece; size, 9½ in. by 6 in.

1049

Bisarnāma.

Another copy of Farid-aldin 'Aṭṭār's *Bisarnāma*, beginning: من بغیر از تو نبینم در جهان الخ, see above, No. 1031, 7. No date.

No. 695, ff. 12-22, 2 coll., each ll. 13; large and distinct *Nasta'liq*; size, 6½ in. by 4½ in.

1050

Haft Wādī.

Another very defective copy of Farid-aldin 'Aṭṭār's *Haft Wādī* (see above, No. 1031, 6), beginning: حمد پاک از جان پاک آن پاکر الخ. It is in a hopeless confusion,

all the verses being mixed together; it is moreover incomplete at the end, and has two lacunas after ff. 2 and 4. The last bait on fol. 2^b corresponds to fol. 147^a, l. 11, in No. 559 (1031 in this Cat.), the first bait on fol. 3^a to fol. 149^b, l. 8, in the same copy. The last bait on fol. 4^b corresponds to fol. 150^a, l. 11, the first on fol. 5^a to fol. 148^b, l. 7, in No. 559. Fol. 5^b, l. 10, is=fol. 148^b, l. 19; fol. 6^b, l. 3 ab infra=fol. 147^a, l. 18, and the last bait on fol. 10^b=fol. 149^a, l. 17, in the same copy. The last leaf (fol. 11) contains three ghazals with the *takhalluṣ* 'Alī.

No. 1921, ff. 11, 2 coll., each ll. 19; clear and distinct *Nasta'liq*; size, 10½ in. by 6 in.

1051

Tadhkirat-alauliyā (تذکرۃ الاولیاء).

The fullest copy extant of Farid-aldin 'Aṭṭār's famous biographies of eminent Ṣūfī Shaikhs, containing both the *first* and the *second* part of the work (جلد دوم and جلد اول): comp. Bodleian Cat., No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Rieu i. p. 344; W. Pertsch, Berlin Cat., pp. 548-551; Cat. Codd. Or. Lugd. Batav. iii. p. 17 (where a list of the seventy-two Shaikhs of the *first* part is given); Rehatsek, Catalogue raisonné, p. 190, No. 28; H. Khalfā ii. p. 258, and *Mélanges Asiatiques* v. p. 251. Abridgments of the same work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-alwāḥid Balgrāmi), and in A. F. Mehren, p. 8; a poetical version by 'Allāf or Ḥāfiẓ-i-'Allāf, composed A.H. 821 (A.D. 1418), has been described in detail in Rosen, Persian MSS., pp. 210-215. The text of the *Tadhkirat-alauliyā* has been lithographed in Lahore, 1889 and 1891. On some extracts in German translation, comp. W. Pertsch, loc. cit.

The *first* part (on ff. 1-279) comprises, after the introduction and the index (on fol. 5), the following seventy-two Shaikhs, to whose biographies there is sometimes added on the margin by another hand the date of death (which, however, is in many cases wrong, or at least doubtful): 1. Ja'far Ṣāliḥ, on fol. 5^b. 2. Uwais Kārni, on fol. 9^a (his death is fixed here in A.H. 30=A.D. 650, 651, see the more correct date or dates in *Safinat-alauliyā*, No. 18). 3. Ḥasan Baṣri, on fol. 14^a (his death fixed here in A.H. 140=A.D. 757, 758, see the correct date A.H. 110=A.D. 728, 729, *Safinat-alauliyā*, No. 19). 4. Mālik-i-Dinār, on fol. 23^b (his death fixed here in A.H. 150=A.D. 767; correct date A.H. 137=A.D. 754, 755, *Safinat-alauliyā*, No. 160). 5. Muḥammad Wāsi', on fol. 27^b (died A.H. 160=A.D. 776, 777). 6. Ḥabīb-i-'Ajami, on fol. 28^a (his death fixed here in A.H. 125=A.D. 743; correct date A.H. 156=A.D. 773, *Safinat-alauliyā*, No. 161). 7. Abū Ḥazim (here جازم as it seems) Makki, on fol. 31^b (his death fixed in A.H. 150=A.D. 767). 8. 'Atabah bin Ghulām, on fol. 32^a (his death fixed in the same year, correct date A.H. 160 or 167=A.D. 776, 777 or 783, 784, *Safinat-alauliyā*, No. 164). 9. Rābi'a-i-'adawiyyah, on fol. 33^a. 10. Shaikh Fudāil bin 'Iyād, on fol. 42^a (died A.H. 187=A.D. 803). 11. Ibrāhīm Adham, on fol. 48^b (his death fixed here in A.H. 200=A.D. 815, 816; more correct dates are A.H. 162, 161, or 160=A.D. 778, 779, or 776,

777, Safinat-alauliyâ, No. 97). 12. Bashâr Hâfi, on fol. 58^b (died A.H. 227=A.D. 841). 13. Dhû-almûn Mişri, on fol. 63^a (died A.H. 245=A.D. 859, 860). 14. Bâyezîd Bistâmî, on fol. 74^a (died A.H. 261=A.D. 875). 15. 'Abdallâh Mubârak, on fol. 99^a (in Safinat-alauliyâ, No. 165, *bin* Mubârak; instead of the more correct date of his death, viz. A.H. 181=A.D. 797, 798, there appears here A.H. 200=A.D. 815, 816). 16. Sufyân Thaurî, on fol. 104^b (his death is fixed here in A.H. 205=A.D. 820, 821; the usual dates are A.H. 161 or 162=A.D. 778, 779, see Safinat-alauliyâ, No. 162). 17. Shaḳîḳ Balkhî, on fol. 109^a (his death is fixed here in A.H. 225=A.D. 840; the Safinat-alauliyâ, No. 167, gives A.H. 194=A.D. 809, 810). 18. Imâm Abû Ḥanîfah Kûfi, on fol. 112^b (for whose death the preposterous date A.H. 205 is given, see the correct statement in the Safinat-alauliyâ, No. 21). 19. Imâm Shâfi'î, on fol. 116^b (his death is fixed here in A.H. 209=A.D. 824, 825, instead of the usual date 204, Rajab=A.D. 820, January, see Safinat-alauliyâ, No. 23). 20. Imâm Aḥmad Ḥanbal, on fol. 119^b (died according to the statement here A.H. 250=A.D. 864, according to the Safinat-alauliyâ, No. 24, A.H. 241=A.D. 855). 21. Dâ'ud Ta'î, on fol. 123^a (the date of his death, as given here, viz. A.H. 200, is wrong; it was A.H. 162 or 165=A.D. 778, 779, or 781, 782, see Safinat-alauliyâ, No. 163). 22. Hârith Muḥāsabi, on fol. 126^a (died A.H. 243=A.D. 857, 858). 23. Abû Sulaimân Dârânî, on fol. 128^b. 24. Muḥammad Simâk, on fol. 133^a. 25. Muḥammad bin Aslam al-Tûsi, on fol. 133^b. 26. Aḥmad bin Harb, on fol. 135^a. 27. Hâtîm-i-aşamm, on fol. 137^a. 28. Subail bin 'Abdallâh, on fol. 142^a (his death is fixed here in A.H. 273=A.D. 886, 887, whereas the Safinat-alauliyâ, No. 193, where Sahl is read instead of Subail, just as in Rosen's poetical version, quoted above, gives A.H. 283=A.D. 896). 29. Ma'rûf Karkhî, on fol. 152^a (died A.H. 200=A.D. 815). 30. Shaikh Sarî Sakatî, on fol. 155^a (his death is fixed here in A.H. 257=A.D. 871; the Safinat-alauliyâ, No. 28, gives A.H. 253, and in one copy 250=A.D. 867 or 864). 31. Fath Mauşili, on fol. 161^a. 32. Aḥmad alḥawârî (الحواری) so to be read instead of جوارى in the text; the date of death, A.H. 203, is evidently a mere mistake for 230=A.D. 844, 845, see Safinat-alauliyâ, No. 172, where, however, the Shaikh is distinctly called Aḥmad bin Abî-alḥawârî, on fol. 162^a. 33. Aḥmad Khidrawaih, or rather *bin* Khidrawaih Balkhî, on fol. 163^a (died A.H. 240=A.D. 854, 855). 34. Abû Turâb Nakhshabi, on fol. 167^a (died A.H. 245=A.D. 859). 35. Yahyâ bin Ma'âdh Râzî, on fol. 169^b (died A.H. 258=A.D. 872). 36. Shâh Shujâ' Kirmânî, on fol. 177^b (his death is fixed here in A.H. 295=A.D. 907, 908, comp. the Safinat-alauliyâ, No. 187). 37. Yûsuf bin al-Ḥusain, on fol. 179^b (died A.H. 304=A.D. 916, 917). 38. Abû Ḥafş Ḥaddâd, on fol. 183^b. 39. Ḥamdûn Kaşşâr, on fol. 189^a. 40. Mansûr 'Ammâr, on fol. 190^b. 41. Aḥmad bin 'Âşim al-antâkî, on fol. 192^b (his death is fixed here in A.H. 240=A.D. 854, 855). 42. 'Abdallâh bin Ḥaḳîḳ, on fol. 194^a. 43. Shaikh Junaid Baghdâdî, on fol. 195^a (died A.H. 297=A.D. 910). 44. 'Amr bin 'Uthmân Makkî, on fol. 214^a (his death is fixed here in A.H. 271=A.D. 884, 885; the usual date is A.H. 296 or 297=A.D. 908-910, see the Safinat-alauliyâ, No. 202).

45. Abû Sa'id Kharrâz (Rosen: Khazzâz), on fol. 215^b (died according to this copy A.H. 277=A.D. 890, 891; the Safinat-alauliyâ, No. 194, fixes his death in A.H. 286, 285 or 287=A.D. 898-900). 46. Abû-alḥusain Nûri, on fol. 219^a (died A.H. 297=A.D. 909, 910, as is stated here, or A.H. 295=A.D. 907, 908, according to the Safinat-alauliyâ, No. 201). 47. Abû 'Uthmân Ḥirî, on fol. 225^a (died A.H. 298=A.D. 910). 48. Abû Muḥammad Ruwaim, on fol. 230^a (died A.H. 303=A.D. 915, 916). 49. Ibn 'Atâ, on fol. 231^b (i.e. Abû-al-'abbâs bin 'Atâ, who died, according to the Safinat-alauliyâ, No. 212, A.H. 309=A.D. 922; here his death is fixed in A.H. 307=A.D. 919, 920). 50. Abû 'Abdallâh bin al-Jallâ, on fol. 236^b (with the silly date of A.H. 205 or 250 for his death; he died A.H. 306=A.D. 918, 919, see the Safinat-alauliyâ, No. 210). 51. Ibrâhîm bin Dâ'ud Raḳḳî, on fol. 237^a (died A.H. 327=A.D. 938, 939; the Safinat-alauliyâ, No. 224, gives A.H. 326). 52. Yûsuf-i-Asbât, on fol. 237^b. 53. Abû Ishâḳ (correctly, according to the following copy and the Safinat-alauliyâ, No. 228, Abû Ya'qûb Ishâḳ) Nah-rajûrî, on fol. 239^a (died A.H. 330=A.D. 941, 942). 54. Samnûn Muḥibb (or *bin* Muḥibb), on fol. 241^a (the correct date of his death is A.H. 298=A.D. 910, 911; see the Safinat-alauliyâ, No. 204; here he is wrongly stated to have died A.H. 270). 55. Abû Muḥammad Murta'ish, on fol. 242^b (died A.H. 328=A.D. 939, 940). 56. Abû 'Abdallâh Muḥammad bin Faḍl, on fol. 244^a (his death is fixed here in A.H. 309=A.D. 921, 922; more correctly in the Safinat-alauliyâ, No. 217, in A.H. 319=A.D. 931). 57. Abû-alḥusain Fûshanjî, on fol. 245^a. 58. Muḥammad bin 'Alî alḥakîm altirmidhi, on fol. 246^a (he died, according to the statement here, A.H. 260=A.D. 873, 874; according to the Safinat-alauliyâ, No. 182, A.H. 255=A.D. 869). 59. Abûbakr Warrâḳ, on fol. 251^a. 60. 'Abdallâh Manâzil, on fol. 253^b (see the Safinat-alauliyâ, No. 231, where his death is fixed in A.H. 331=A.D. 942, 943; here he is stated to have died A.H. 330). 61. 'Alî bin Sahl Isfahânî, on fol. 255^a (his death is fixed here in A.H. 270=A.D. 883, 884). 62. Khair-i-nassâj, on fol. 256^a (his death is fixed here in A.H. 305=A.D. 917, 918; the correct date is that given in the Safinat-alauliyâ, No. 221, viz. A.H. 322=A.D. 934). 63. Abû-alkhair Akṭa, on fol. 257^a (died, according to the statement here, A.H. 340=A.D. 951, 952; according to the Safinat-alauliyâ, No. 241, A.H. 343=A.D. 954, 955). 64. Abû Ḥanzalâ Khurâsânî, on fol. 258^a (died A.H. 290=A.D. 903). 65. Shaikh-alshuyûkh Aḥmad Masrûḳ (*bin* Muḥammad *bin* Masrûḳ in the Safinat-alauliyâ, No. 206), on fol. 259^a (died A.H. 300=A.D. 912, 913, or A.H. 299, as the Safinah states). 66. 'Abdallâh Raughadi (روغدی), as in Rosen, Persian MSS., p. 215; in W. Pertsch, Berlin Cat., pp. 548-550, he is always called Rau'adi, (روعدی), on fol. 260^a (his death is fixed in A.H. 290=A.D. 903). 67. 'Abdallâh Maghribî (in the Safinat-alauliyâ, No. 191, *Abû* 'Abdallâh Maghribî), on fol. 261^a (his death is fixed here in A.H. 299=A.D. 911, 912; the Safinah gives A.H. 279=A.D. 892, 893). 68. Abû 'Alî Jurjânî, on fol. 262^a. 69. Abûbakr Kattânî (so here كٹانی, comp. the Safinat-alauliyâ, No. 223), on fol. 263^a (died A.H. 322=A.D. 934). 70. Shaikh-i-Kabîr Abû 'Abdallâh (Muḥammad) Khatîf

(or *bin* Khafif, as the Safinat-alauliyâ, No. 144, reads), on fol. 266^b (died A.H. 371=A.D. 981, 982). 71. Abû Muḥammad Jurairî, on fol. 271^a (died A.H. 311=A.D. 923, 924, or, as the Safinat-alauliyâ, No. 215, states, A.H. 312). 72. Ḥusain bin Maṣṣûr Ḥallâj, on fol. 272^b (the wrong date of A.H. 280 is given here for his death; the correct one is A.H. 309=A.D. 922, see the Safinat-alauliyâ, No. 211).

This *first* part concludes on fol. 279^b, and is followed, after a short remark: چون کاتب در نوشتن احوال عزیزان خود را معاف داشته و گاهلی و زبیده ذکر چند اسامی را نکرده و از قلم انداخته بنابر آن در آخر کتاب احوال و خوارق چند از عزیزان نوشته شد اگرچه احوال اینها در اوسط کتاب بود, by a *second* part or sort of appendix, containing twenty-five additional biographies, viz.: 73. Abû-alḥasan Kharakânî, on fol. 280^a. 74. Mamshâd or Mîmshâd Dînawarî, on fol. 283^b. 75. Ibrâhîm Khawwâs, on fol. 284^b. 76. Abûbâkr Shiblî, on fol. 287^a. 77. Abû Sa'îd bin Abû-alkhair, on fol. 290^b. 78. Abû-al'abbâs Kaṣṣâb, on fol. 295^a. 79. Abû 'Alî Daqqâk, on fol. 296^a. 80. Abû Naṣr Sarraj, on fol. 299^b. 81. Abû-alfadl Ḥasan, on fol. 300^a. 82. Abû-alkâsim Naṣrâbâdî, on fol. 300^b. 83. Abû Ḥamzah Baghdâdî, on fol. 302^a. 84. Abûbâkr Tamistânî, on fol. 303^a. 85. Ibrâhîm Shaibânî, on fol. 303^b. 86. Abû 'Amr (so here, عمرو; in W. Pertsch, Berlin Cat., p. 550, l. 14, Abû 'Umar) Najîd, on fol. 304^b. 87. Abû-alḥusain (in the Safinat-alauliyâ, No. 229, and in W. Pertsch, Berlin Cat., p. 549, l. 4 ab infra, Abû-alḥasan) 'Alî al'sâ'igh, on fol. 305^a. 88. Abûbâkr Wâsiṭî, on fol. 305^b. 89. Abû Jafar Khuldi, on fol. 308^b. 90. Abû 'Alî Rûdbârî, on fol. 309^a. 91. Abû-alḥusain Ḥaṣirî (حمیری, in the Safinat-alauliyâ, No. 266, Ḥaṣrî حصری; in W. Pertsch, Berlin Cat., p. 549, l. 3 ab infra, and p. 550, l. 16, Khaḍîrî خضری), on fol. 310^a. 92. Abû Ishâk Shahriyârî Kâzarûnî, on fol. 311^a. 93. Abû-al'abbâs Sayyârî, on fol. 311^b. 94. Abû-al'abbâs Nahâwandî, on fol. 312^a. 95. Abû 'Alî Thakafî, on fol. 312^b. 96. Abûbâkr Ṣaidalânî, on fol. 313^b. 97. Imâm Muḥammad Bâkir, on fol. 313^b.

Beginning of the whole work: الحمد لله الجواد بافضل انواع النعماء المتان باشرف اصناف العطاء الخ.

Dated the 25th of Jumâdâ-althânî, A.H. 1091 (A.D. 1680, July 23). Fol. 313 badly injured. Many annotations and additions on the margin, by the same hand, as it seems, which copied the appendix.

No. 1299, ff. 314, ll. 17-27; Nasta'lik; ff. 37-46 and 280-314 (the whole of the appendix or *second* part) supplied by other hands, the latter part in a sort of Shikasta; size, 10½ in. by 5½ in.

1052

Another copy of the same.

Another very old, but undated copy of the *first* part of the Tadhkirat-alauliyâ, worm-eaten and injured in many places. It contains the biographies of seventy Shaikhs only (agreeing with the preceding copy, except where a discrepancy is clearly indicated in the following list). Nos. 63 and 66 of the preceding copy are missing here. 1. On fol. 8^b; 2. on fol. 13^a; 3. on fol. 20^a;

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4. on fol. 32^a; 5. on fol. 37^b; 6. on fol. 38^b; 7. on fol. 42^b; 8. on fol. 43^b; 9. on fol. 45^a; 10. on fol. 52^a; 11. on fol. 56^a; 12. on fol. 68^b; 13. on fol. 75^a; 14. on fol. 90^a; 15. on fol. 123^b; 16. on fol. 130^b; 17. on fol. 136^a, Khwâjah 'Alî Shaḥîk (in the index, on fol. 7^a, Abû 'Alî Shaḥîk); 18. on fol. 140^b; 19. on fol. 145^b; 20. on fol. 150^b; 21. on fol. 154^a; 22. on fol. 158^a; 23. on fol. 161^a; 24. on fol. 164^a; 25. on fol. 164^b; 26. on fol. 166^b; 27. on fol. 169^a; 28. Khwâjah Suhail bin 'Abdallâh Tustarî (in the index, Khwâjah Sahl bin 'Abdallâb), on fol. 172^b; 29. on fol. 179^b; 30. on fol. 182^b; 31. on fol. 187^a; 32. on fol. 188^a; 33. on fol. 189^b; 34. on fol. 192^b; 35. on fol. 195^a; 36. on fol. 200^a; 37. on fol. 202^a; 38. Khwâjah Ḥafṣ Ḥaddâd, on fol. 207^a; 39. Khwâjah Ḥamid Kaṣṣâr (correctly in the index, Ḥamdûn Kaṣṣâr), on fol. 209^b; 40. on fol. 210^b; 41. on fol. 212^a; 42. on fol. 213^a; 43. on fol. 213^b; 44. Khwâjah 'Umar bin 'Uthmân (both in text and index), on fol. 221^a; 45. on fol. 223^b; 46. on fol. 225^b; 47. Khwâjah 'Uthmân Ḥirî (both in text and index), on fol. 230^b; 48.=50 in the preceding copy, Khwâjah 'Abdallâh bin Jallâ, on fol. 235^a; 49.=48 in the preceding copy, on fol. 236^a; 50.=49 in the preceding copy, Ibn 'Aṭṭâr (in the index), on fol. 237^b; 51. on fol. 241^a; 52. on fol. 242^a; 53. Ya'kûb Ishâk alnah-râjûrî (correctly in the index, Abû Ya'kûb Ishâk), on fol. 244^a; 54. on fol. 245^b; 55. on fol. 248^a; 56. in the index Fadl appears instead of Fadl, on fol. 249^b; 57. on fol. 250^b; 58. on fol. 251^b; 59. on fol. 255^a; 60. Khwâjah 'Abdallâh Mubârak (both in text and index), on fol. 256^b; 61. 'Alî Iṣfahânî (in the index, Abû 'Alî Sahl Iṣfahânî), on fol. 258^b; 62. on fol. 259^a; 63.=64 in the preceding copy, on fol. 260^b. 64.=65 in the preceding copy, Khwâjah Aḥmad Ma'rûf (in the index correctly, Masrûk), on fol. 262^a; 65.=67 in the preceding copy, 'Abdallâh Aḥmad al-Maghribî, on fol. 262^b; 66.=68 in the preceding copy, on fol. 263^b; 67.=69 in the preceding copy, on fol. 264^a; 68.=70 in the preceding copy, 'Abdallâh Khafif (in the index correctly, Abû 'Abdallâh), on fol. 266^b; 69.=71 in the preceding copy, Abû Muḥammad Ḥarirî (حریری), in the index, Muḥammad Ḥarirî, on fol. 269^b; 70.=72 in the preceding copy. In the index a 71st bâb (dealing with Abû Muḥammad Jafar bin Muḥammad) is an-

nounced, viz.: باب هفتاد یکم در ذکر ابو محمد جعفر بن محمد, but in the text there is no trace whatever of this biography.

Beginning: الحمد لله رب الجواد بافضل الخ. Copied by Sayyid Nûr Muḥammad bin Sayyid 'Abd-allâf Ḥusainî. College of Fort William, 1825.

No. 2057, ff. 271, ll. 15; Naskhî; partly collated; size, 8½ in. by 5½ in.

1053

The same.

This copy of the *first* part of the Tadhkirat-alauliyâ comprises, according to the index on ff. 5^b-6^b, seventy-three biographies; but in the text itself the number of biographical accounts amounts to seventy only, and even of these four are entirely missing. There are

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consequently wanting here Nos. 18-20, 45, 71, and 72 of No. 1051 above. 1. On fol. 6^b; 2. on fol. 10^b; 3. on fol. 16^b; 4. on fol. 28^a; 5. on fol. 33^a; 6. on fol. 34^a; 7. on fol. 38^b; 8. on fol. 39^b; 9. on fol. 41^a; 10. on fol. 52^b; 11. on fol. 61^a; 12. on fol. 76^a; 13. on fol. 82^a; 14. on fol. 94^a; 15. on fol. 115^b; 16. on fol. 120^a; 17. Abū 'Alī Shakkīk (as in the index of the preceding copy), on fol. 124^a; 18-20. missing, although the catch-words are all right; 21. on fol. 129^a; 22. on fol. 132^a; 23. on fol. 134^a; 24. on fol. 137^b; 25. on fol. 138^a; 26. Muḥammad bin Ḥarb (in the index correctly, Aḥmad bin Ḥarb), on fol. 139^a; 27. on fol. 140^b; 28. Isma'īl bin 'Abdallāh Sirrī, on fol. 144^a; 29. on fol. 154^a; 30. on fol. 156^b; 31. on fol. 161^b; 32. on fol. 162^b; 33. on fol. 163^b; 34. on fol. 167^a; 35. on fol. 169^b; 36. on fol. 176^a; 37. on fol. 178^a; 38. on fol. 181^b; 39. on fol. 185^b; 40. on fol. 187^a; 41. on fol. 188^b; 42. on fol. 190^a; 43. on fol. 190^b; 44. on fol. 207^a; 45. missing; 46. Abū-alḥusain Thaurī (in the index correctly, Nūri), on fol. 210^b; 47. 'Uthmān (instead of Abū 'Uthmān) Hīrī, on fol. 212^a; 48. on fol. 214^a; 49. Ibn 'Aṭṭār, both in text and index, on fol. 215^b; 50. on fol. 219^a; 51. on fol. 220^a; 52. on fol. 220^b; 53. Abū Ya'qūb bin Ishāq, on fol. 222^a; 54. on fol. 223^b; 55. on fol. 225^a; 56. on fol. 226^a; 57. on fol. 226^b, last line; 58. on fol. 227^b; 59. on fol. 232^a; 60. on fol. 234^a; 61. on fol. 235^a; 62. Abū-alkhair Nassāj, on fol. 235^b; 63. on fol. 236^b; 64.=66 in No. 1051 above; 65.=64 in the same copy, on fol. 238^a; 66.=65 in the same copy, on fol. 239^a; 67. 'Abdallāh Aḥmad Maghribī, as in No. 65 of the preceding copy, on fol. 239^b; 68. on fol. 240^b; 69. on fol. 241^a; 70. on fol. 243^b.

Beginning as in the two preceding copies. No date.

No. 1271, ff. 248, ll. 17; irregular Nasta'liq, written by different hands; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

1054

A fragment of the same.

This incomplete copy breaks off in the biography of Shaikh Junaid Baghdādī (No. 43 in the preceding copies), which begins on fol. 152^a and forms here the forty-first biography.

Beginning as usual.

No. 992, ff. 1-168^b, ll. 19; large and distinct Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

1055

Diwān-i-Kamāl Isma'īl (دیوان کمال اسمعیل).

The lyrical poems of Kamāl-al-din Isma'īl bin Jamāl-al-din Muḥammad bin 'Abd-alrazzāk of Isfahān, who was a pupil of Suhrāwardī, panegyrist of the Sa'īd family, and is usually called خَلَقُ المعانی. He was tortured to death by the Moghuls, A.H. 635 (A.D. 1237, 1238); comp. Haft Iklim, No. 870, col. 441 in this Cat.; Bodleian Cat., Nos. 638-643; Rieu ii. p. 581; W. Pertsch, Berlin Cat., p. 783; A. Sprenger, Catal., p. 454; see also Butkhāna, No. 23 in Bodleian Cat., col. 199, and Ātashkada, No. 416, ib., col. 297. This diwān consists of the following parts:

1. Kaşidas and tarkibbands, on fol. 1^b, with a short mathnawī and two kiṭ'as at the end. Beginning of the first kaşidah:

ای جلال تو بیانها را زبان انداخته
عزت ذات یقین را در گمان انداخته

Beginning of the mathnawī, on fol. 209^a:

تا زبانم بکام جنبانست - در ثناء رئیس لبنانست

2. A large series of kiṭ'as, intermixed with a few ghazals, on fol. 213^b. Beginning:

عشاق که قدر دل شناسند - دل از غم یار برنگیرند

3. Ghazals, without any order, on fol. 319^b, beginning:

ای دل و جان بباد تو زنده الع

4. Rubā'is, on fol. 359^b, beginning: ای مدح تو آورده
قلم را بسخن الع

Dated by Sulṭān 'Alī of Mashhad, A.H. 905 (A.D. 1499, 1500).

No. 1023, ff. 412, 2 coll., each ll. 17; beautiful and clear Nasta'liq; an illuminated frontispiece at the beginning of each part, a vignette on fol. 1^a, all the headings throughout in gold; size, 10 in. by 6 $\frac{3}{4}$ in.

1056

Another copy of the same.

Contents:

Kaşidas, tarkibbands, and a few kiṭ'as, beginning, on fol. 1^b:
ای صفات تو بیانها را زبان انداخته الع

A short mathnawī, kiṭ'as, and a few ghazals; the mathnawī, on fol. 228^b, is the same as in the preceding copy; the first kiṭ'ah begins (on fol. 232^b):
ایا شهی که ضمیرت بچشم گوشه فکر الع

Rubā'is, on fol. 325^a, beginning as in the preceding copy.

Dated by Ḥabīb-allāh, the son of the Kādi Barkhwurdār, the 27th of Dhū-alḥaḍah, A.H. 1036 (A.D. 1627, Aug. 9). Some various readings and marginal additions.

No. 2455, ff. 393, 2 coll., each ll. 17; Nasta'liq; ff. 1 and 95-98 later supplied; size, 10 in. by 6 $\frac{3}{4}$ in.

1057

A slightly defective copy of the same.

Contents:

Kaşidas, tarkibbands, marāṭhi, etc., on fol. 1^b, beginning: ای صفات تو بیانها الع

Kiṭ'as, intermixed with a few ghazals and kaşidas, on fol. 211^b, beginning:

آدمی را چهار خصلت است - در دو گیتی زبانی وفانی
At the end of this part (on fol. 314^b), the same mathnawī as in the two preceding copies.

Ghazals, without any order, on fol. 318^b, beginning:

ای دل و جان الع

Rubā'is, on fol. 368^b, beginning: ای حکم ترا نهاده
سرها گردون الع

fol. 407^a in No. 1023 (1055 in this Cat.); this part is incomplete at the end, it breaks off with the first bait of a rubā'i, corresponding to fol. 401^a, last line, in No. 1023. The initial rubā'i of the two preceding copies is found here on fol. 370^b, first line.

No. 510, ff. 405, 2 coll., each ll. 19; an illuminated frontispiece at the beginning of each part; Nasta'lik; the first pages injured; size, 8 in. by 3½ in.

1058

Diwân-i-Athîr Anmânî (دیوان اثیر اومانی).

The lyrical poems of Athîr-aldin 'Abdallâh of Aumân (near Hamadân), who flourished under Hûlâgûkhân, and was a younger contemporary of Kamâl-aldin Isma'il of Isfahân, with whom he contended in poetry and exchanged poetical epistles; comp. Haft Iklim, No. 1035, col. 454 above in this Cat.; Âtashkada, No. 596 (Bodleian Cat., col. 283); Butkhâna, No. 25 (ib., col. 199); Makhzan-algharâ'ib, No. 14 (ib., col. 317); A. Sprenger, Catal., p. 17, No. 51. According to the Âtashkada he died A.H. 656 (A.D. 1258), according to Taqî Kâshî A.H. 665 (A.D. 1266, 1267). This diwân consists chiefly of *qasidas* and *kit'as*, intermixed with some *tarkibbands*, *ghazals*, and *rubâ'is*.

Beginning:

دوش آنزمانکه ماه بر افروخت مشعله
در فوج مرکب افق افتاد مشغله

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alrakîb.

No. 328, ff. 295-377, 2 coll., each ll. 18; clear Nasta'lik; size, 10½ in. by 5½ in.

1059

Diwân-i-Saif-i-Isfarang (دیوان سیف اسفرنگ).

The lyrical poems of Saif-aldin A'raj of Isfara or Isfarang, nine farsangs south of Marghinân in Transoxania, see Haft Iklim, No. 1524, col. 494 above in this Cat. But the dates given there about his lifetime fall about a hundred years short of the correct ones; the same remark applies to the short preface in this copy, where his death is fixed in A.H. 558 or even 552 (!), and the *Khulâsat-alafkâr*, No. 126 (Bodleian Cat., col. 306 and 307), where he is stated to have died A.H. 583 (!); according to the most trustworthy sources he was born A.H. 581 (A.D. 1185, 1186) and died A.H. 666 (A.D. 1267, 1268); see Âtashkada, No. 711 (Bodleian Cat., col. 286), and Taqî Kâshî, No. 37 (A. Sprenger, Catal., p. 17). The Butkhâna, No. 43 (Bodleian Cat., col. 200), also fixes his death at a similar period, viz. in A.H. 652 or 660 (A.D. 1254 or 1262); other copies of this diwân are described in Bodleian Cat., Nos. 644 and 645; Rieu ii. p. 581; A. Sprenger, Catal., p. 561; W. Pertsch, Berlin Cat., p. 782; Cat. des MSS. et Xylographes, p. 330; J. Aumer, p. 9.

This diwân contains:

Qasidas, in alphabetical order, except the first; beginning of the initial poem, on fol. 1^b: شب چو بر
دارد حجاب از هودج اسرار من الخ

Tarji'bands, on fol. 151^b, beginning:

سد فلک چو صبح بیکدم گشاده ایم
وز قوت روح روزۀ مریم گشاده ایم

Muḳaṭṭa'ât, on fol. 174^a, beginning: رضى الملك اى
دیدار شومت الخ

Ghazals, in alphabetical order, on fol. 212^a, beginning:

با تو حکایتی کنم صورت حال خویش را الخ

Rubâ'is, on fol. 240^a, beginning:

ای خط تو دستور قلم گیران را
رایت رهبر صواب تدبیران را

This copy, which is dated in the preface A.H. 1026 (A.D. 1617), is in a very bad state; many pages are severely injured, especially ff. 1-40 and 210-254. A short preface in prose on fol. 1^a.

No. 573, ff. 254, 2 coll., each ll. 19; clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; size, 11¼ in. by 6½ in.

Jalâl-aldin Rûmî (Nos. 1060-1115).

1060

Mathnawî (مثنوی).

An excellent old copy of the renowned mathnawî or Mathnawî-i-ma'nawî (the spiritual mathnawî) by Maulânâ Jalâl-aldin Muḥammad bin Muḥammad Bahâ-aldin bin Ḥusain albalkhi, best known as Jalâl-aldin Rûmî, who was born in Balkh, A.H. 604 (A.D. 1207), and died in Iconium, A.H. 672 (A.D. 1273); comp. on this work and the biography of the poet, Rieu ii. p. 584 sq.; Bodleian Cat., Nos. 646-675; W. Pertsch, No. 42, 1 a, and Berlin Cat., p. 783 sq.; G. Flügel i. p. 514 sq.; A. Sprenger, Catal., p. 489 sq.; Rosen, Persian MSS., pp. 173 and 174; J. Aumer, pp. 14-16; Ouseley, Biogr. Notices, p. 112 sq., etc.; comp. also the Manâḳib-al'ârifin (No. 630 in this Cat.); Safinat-alauliyyâ, No. 137 (ib., col. 289); Haft Iklim, No. 558 (ib., col. 418), and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 26-31. The mathnawî has been printed (respectively lithographed) in Bombay, A.H. 1262, 1266, 1273, 1280, 1294, and A.D. 1890; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Bâlâk, with the Turkish commentary of Isma'il Anḳirawî, A.H. 1251 and 1268; in Constantinople, A.H. 1289; in Tahrân, A.H. 1299 (the best of all, by Muḥammad Tâhîr Mustaufî). Portions of this poem have been translated into German in Tholuck's Blüthensammlung morgenländ. Mystik, p. 53 sq.; and by G. Rosen, 'Mesnewi oder Doppelverse etc.' Leipzig, 1849; into English (the first book only) by J. W. Redhouse, London, 1881 (Trübner's Oriental Series); extracts are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367-382. An abridged English translation of the whole work, an excellent specimen of sound scholarship, has been published by E. H. Whinfield, 'Masnavi i ma'navi,' London, 1887 (Trübner's Oriental Series).

The present copy is dated the 5th of Dhû-alhijjah, A.H. 834 (A.D. 1431, Aug. 14), see the colophon: قد تم المثنوی المعنوی لمولوی الجلالی البلخی تم الرومی

القونوى بحمد الله ومَدَّه فى تأريخ خامس ذى الحجة سنة اربع
and contains : وثلاثين وثمانمائة الهجرة.

Preface of Daftar I, on fol. 1^b, beginning: بِسْمِ
الله الرَّحْمَنِ الرَّحِيمِ هذا كتاب المثنوى وهو أصول أصول
الدين لكشف اسرار الوصول واليقين وهو فقه الله الاكبر وشرح
الله الأزهروبرهان الله الأظهر الخ.

Daftar I, on fol. 2^b, beginning:

بشنوازنى چون حكایت میکند

وز جدائیها شکایت میکند

Preface of Daftar II, on fol. 42^a, beginning: بیان
بعضی از حکمت تأخیر این مجلد دوم که اگر جملة حکمت
الهی بنده را معلوم شود در فوائد آن کار بنده از آن کار
فرو ماند و حکمت بی پایان حق ادراک آنرا ویران کند الخ.

Daftar II, on fol. 42^b, beginning:

مَدَّتْی این مثنوی تأخیر شد

مهلتی بایست تا خون شیر شد

Preface of Daftar III, on fol. 77^a, beginning: الْحَکَمُ
جنود الله فى الارض یقوى بها ارواح المریدین ینزه
علمهم الخ.

Daftar III, on fol. 77^b, beginning:

ای ضیاء الحق حسام الدین بیار

این سیوم (سیم) دفتر که سَتَّت شد سه بار

Preface of Daftar IV, on fol. 124^a, beginning: الظعن
الرابع الى احسن المربع واجل المنافع تُسیر قلوب
العارفین الخ.

Daftar IV, on fol. 124^b, beginning:

ای ضیاء الحق حسام الدین توئی

که گذشت از مه بنورت مثنوی

Preface of Daftar V, on fol. 163^a, beginning: وعنده
مفاتیح الغیب وصلى الله على محمد وآله اما بعد این مجلد
بنجم است از دفترهای مثنوی الخ.

Daftar V, on fol. 163^b, beginning:

شه حسام الدین که نور انجمست

طالب آغاز سفر بنجمست

Preface of Daftar VI, on fol. 206^a, beginning: این
مجلد ششم است از دفترهای مثنوی وتبیان معنوی که
مصباح ظلام و شبهت و خیالات شک الخ.

Daftar VI, on fol. 206^b, beginning:

ای حیات دل حسام الدین بسی

میل می جوشد بقسم سادسی

Bibliotheca Leydeniana.

No. 2709, ff. 252, 4 coll., each ll. 29; clear and distinct Nasta'lik;
a large vignette on fol. 2^a, the whole of fol. 2^b luxuriously illumi-
nated; fine illuminated frontispieces besides on ff. 42^b, 77^b, 124^b,
163^b, and 206^b; size, 10½ in. by 7 in.

1061

Another copy of the same.

Another beautiful old copy of the mathnawi with the
same prose-prefaces, except at the beginning of the
fourth Daftar, which opens at once with the initial
bait: ای ضیاء الحق الخ. Daftar I, on fol. 1^b; II, on
fol. 75^b; III, on fol. 142^b; IV, on fol. 231^b; V, on
fol. 302^b; VI, on fol. 382^b. The right order of ff. 1-
20 is: 1, 3-8, 19, 9-18, 20. Copied A.H. 871 (A.D.
1466, 1467).

No. 1695, ff. 470, 2 centre-coll, each ll. 17, and a third
on the margin, ll. 28; excellent Nasta'lik; an illuminated frontis-
piece at the beginning of each daftar; the first two pages
splendidly adorned; ornaments throughout; size, 10½ in. by
6½ in.

1062

The same.

A third excellent old copy, dated A.H. 910 (A.D.
1504, 1505).

Contents:

Fihrist of Daftar I (فهرست دفتر اول مثنوی), on
fol. 1^b, beginning: حکایت پادشاه وعاشق شدن بر آن
کنیزک، ظاهر شدن عجز حکیمان از خداوند ولی التوفیق،
درخواست توفیق ملاقات پادشاه با دلی، بردن پادشاه طیب
را الخ.

Preface of Daftar I, on fol. 3^b, beginning: هذا الكتاب
المثنوى وهو اصول اصول الدين الخ.

Daftar I, on fol. 7^b: بشنوازنى الخ.

Fihrist of Daftar II, on fol. 79^b, beginning: هلال
پنداشتن آنشخص خیال راه، دزدیدن ماراز مارگیری، التماس
کردن استخوانرا الخ.

Preface of Daftar II, on fol. 81^b, beginning: بیان
بعضی از حکمت تأخیر این مجلد دوم الخ.

Daftar II, on fol. 83^b: مَدَّتْی این مثنوی الخ.

Fihrist of Daftar III, on fol. 147^b, beginning: قصّة
خورندگان پیل بچگان و ترك نصیحت ناصحان الخ.

Preface of Daftar III, on fol. 150^b, beginning: للحکم
جنود الله تعالى فى الارض الخ.

Daftar III, on fol. 151^b: ای ضیاء الحق حسام الدین الخ.

Fihrist of Daftar IV, on fol. 237^b, beginning: تمامئ
حکایت آن عاشق که از عسس در باغ گریخت الخ.

Preface of Daftar IV, on fol. 239^b, beginning: الحمد
لله حق حمده الخ.

Daftar IV, on fol. 241^b: ای ضیاء الحق الخ.

Fihrist of Daftar V, on fol. 309^b, beginning: تفسیر
آية فُحْذِ اربعة من الطیر (Sûrah 2, 262) الخ.

Preface of Daftar V, on fol. 311^b, beginning: وعنده
مفاتیح القلوب الخ.

Daftar V, on fol. 313^b: **شه حسام الدين الخ**.

Fihrist of Daftar VI, on fol. 393^b, beginning: **سؤال**
سائل واعظ را، نكوهيدن ناموسهائ پوشيده را الخ.

Preface of Daftar VI, on fol. 395^a, beginning: **اين**
مجلد ششم از دفترهای الخ.

Daftar VI, on fol. 397^b: **ای حیات دل حسام الخ**.

No. 1808, ff. 482, 4 coll., each ll. 17; distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; the first two pages of each richly adorned; size, 10 $\frac{3}{4}$ in. by 7 in.

1063

The same.

This copy contains:

A general prose-introduction, intermixed with mathnawî-baits, on the purport of the mathnawî, beginning, on fol. 1^b:

عشق جز نائی وما جز فی نئیم
وی دمی بی ما و ما بی وی نئیم

Daftar I, on fol. 9^b (without the prose-preface):
بشنوا فی الخ.

Preface of Daftar II, on fol. 84^a: **در بیان بعضی از**
حکمت تأخیر این مجلد دوم الخ.

Daftar II, on fol. 84^b: **مدتی این مثنوی الخ**.

Preface of Daftar III, on fol. 151^a: **الحکم جنود الله**
فی الارض الخ.

Daftar III, on fol. 151^b: **ای ضیاء الحق الخ**.

Preface of Daftar IV, on fol. 238^a: **الظعن الرابع الخ**.

Daftar IV, on fol. 238^b: **ای ضیاء الحق حسام الدين الخ**.

Preface of Daftar VI (which, as a note on the top remarks, is by mistake inserted here), on fol. 309^a: **مجلد**
پنجم (ششم) از دفترهای مثنوی مولوی الخ.

Daftar V, on fol. 309^b: **شه حسام الدين که نور الخ**.

Preface of Daftar V (here wrongly inserted instead of the sixth), on fol. 389^a: **بدانید و آگاه باشید که**
شریعت الخ.

Daftar VI, on fol. 389^b: **ای حیوت دل حسام الخ**.

The copy ends on fol. 474^b, and is dated 16th of Sha'bân, A.H. 1005 (A.D. 1597, April 4). A later note states, that it was bought at Burhānpûr, in Rajab, A.H. 1018 (A.D. 1609, October), and the purchaser appears to have added the prose-prefaces, since at the end of the preface of Daftar VI (before the beginning of Daftar V) the date A.H. 1019, 24th of Dhû-al-ka'dah (A.D. 1611, February 7), is given, and at the end of the preface of Daftar V (before Daftar VI), A.H. 1021 (A.D. 1612, 1613). On fol. 475 about two pages of the end of Daftar VI, which are greatly injured, are repeated,

probably by the same purchaser, with the same two dates 1005 and 1018. Collated and annotated throughout.

Bibliotheca Leydeniana.

No. 2875, ff. 475, 2 centre-coll., each ll. 15, and a third on the margin, ll. 30; small Nasta'lik; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1064

The same.

The preface of Daftar V is wanting in this copy; all the other prefaces agree with those in the preceding copies.

Daftar I, on fol. 1^b; II, on fol. 42^a; III, on fol. 82^a; IV, on fol. 133^a; V, on fol. 174^b; VI, on fol. 220^a.

Daftar III is dated the 19th of Dhû-al-hijjah, A.H. 1029 (A.D. 1620, Nov. 15); Daftar VI, the 27th of Muharram, A.H. 1030 (A.D. 1620, Dec. 22), by 'Abd-alwâhid ibn Kâdi 'Abd-alwâhhâb al-sâri, in the city of Burhānpûr. According to the colophon at the end of Daftar III, the first daftar of the mathnawî contains 3995 baits, the second 3895, the third 4755, the fourth 3800, the fifth 4318, the sixth 5193; that makes together 25,956, but the total sum indicated in this colophon is 26,016, or 26,060, and that given in the colophon of Daftar VI, 26,242. The right number we should suppose to be 26,016, produced by reading 3860 instead of 3800 (**سه هزار سه هزار هشتصد و شصت**) for the fourth daftar.

Many pages are severely damaged; a great number of them is quite brown with damp. Numerous glosses and additions on the margin.

No. 1386, ff. 1-269, 4 coll., each ll. 25-32; careless Nasta'lik; written by different hands on different paper; size, 13 in. by 7 $\frac{1}{2}$ in.

1065

The same.

All the daftars have the usual prose-prefaces, the preface of the first, on fol. 1^b, breaks off at the end of the first page.

Daftar I, on fol. 2^b; II, on fol. 48^b; III, on fol. 90^b; IV, on fol. 145^b; V, on fol. 195^b; VI, on fol. 245^b (the preface of the last begins here: **رب زدنی علماً** (**مجلد ششم الخ**)).

This copy was transcribed by Muhammad Tâhir ibn Kâdi Muhammad 'Ali in the citadel of کونداده (belonging to Sultân Muhammad 'Âdilshâh); the first daftar was finished the 12th of Dhû-al-ka'dah, A.H. 1066 (A.D. 1656, Sept. 1); the second, the 13th of Dhû-al-hijjah in the same year (A.D. 1656, Oct. 2); the third, the 12th of Muharram, A.H. 1067 (A.D. 1656, Oct. 31); the fourth, the 7th of Safar in the same year (A.D. 1656, Nov. 25); the fifth, the 8th of Rabi'-alawwal (A.D. 1656, Dec. 25); and the sixth, the 6th of Jumâdâ-alawwal (A.D. 1657, Feb. 20). Occasionally various readings and short glosses on the margin.

No. 3270, olim 11. J. 8, ff. 298, 4 coll., each ll. 15; Nasta'lik; a large illuminated frontispiece at the beginning of each daftar; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

1066

The same.

All the usual prefaces are found here, as well as numerous marginal glosses and a few various readings.

Preface of Daftar I, on fol. 1^b.

Daftar I, on fol. 2^b.

Preface of Daftar II, on fol. 46^a.

Daftar II, on fol. 46^b.

Preface of Daftar III, on fol. 86^a.

Daftar III, on fol. 86^b.

Preface of Daftar IV, on fol. 138^a.

Daftar IV, on fol. 138^b.

Preface of Daftar V, on fol. 180^a, beginning as in No.

1063: بدانید واگاه باشید که شریعت همچو شمع نیست الخ.

Daftar V, on fol. 180^b.

Preface of Daftar VI, on fol. 228^a.

Daftar VI, on fol. 228^b.

A short epilogue in prose, on fol. 282^a, beginning:

شکرو سپاس آفریدگار را که توانای الخ.

Dated Shawwāl, A. H. 1069 (A. D. 1659, June–July).

No. 3321, olim 17. J. 3, ff. 282, 4 coll., each ll. 25; Nasta'liq; size, 9½ in. by 5½ in.

1067

The same.

This copy consists of two different parts; the *first three* daftars are written by Nuṣratkhān at Shāhjahānābād (the first two in the ninth, the third in the twelfth year of *جلوس والا*, which, if 'Ālamgīr's reign is meant, would be A. H. 1076, 1077 and 1079, 1080 respectively = A. D. 1666 and 1669); the *last three* daftars by Diyā-allāh ibn Sayyid Khān Muḥammad Ḥusaini Balgrāmi, A. H. 1079 (A. D. 1668, 1669); numerous marginal glosses and various readings. The copy concludes, on fol. 432^a, with the introduction of 'Abd-allatīf bin 'Abdallāh al-'Abbāsī (see below, Nos. 1088–1090), to *این دفتر دفترست از نسخه ناسخه مشهورات الخ*, and we may conclude from this, that the second half of the copy was transcribed from one of the well-known editions of the mathnawī, compiled by 'Abd-allatīf.

The prefaces of the first and the third daftar are wanting; the other four are complete.

Daftar I, on fol. 1^b; II, on fol. 76^b; III, on fol. 147^b; IV, on fol. 222^b; V, on fol. 283^b; VI, on fol. 355^b.

No. 3327, olim 11. J. 14, ff. 432, 2 centre-coll. and 1 margin-coll. (ff. 1–221, ll. 17 in the centre, and ll. 30–32 in the margin, written in very careless and irregular Nasta'liq; size, 9 in. by 4½ in.; ff. 222–432, ll. 19 in the centre, ll. 38 in the margin, written in very small, but distinct Nasta'liq; size, 9½ in. by 5½ in.).

1068

The same.

Good copy, with all the prose-prefaces, finished on a Sunday (*فی يوم الاحد*) in Ṣafar, A. H. 1085 (A. D. 1674, May–June).

Daftar I, on fol. 1^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 227^b; V, on fol. 295^b; VI, on fol. 373^b.

No. 2451, ff. 459, 2 centre-coll., each ll. 17, and a third on the margin, ll. 32; small, but clear Nasta'liq; an illuminated frontispiece at the beginning of each daftar; size, 9½ in. by 5 in.

1069

The same.

All the prefaces are wanting in this copy.

Daftar I, on fol. 1^b; II, on fol. 49^b; III, on fol. 92^b; IV, on fol. 148^a; V, on fol. 191^a; VI, on fol. 241^b.

Dated the 25th of Rajab, A. H. 1098 (A. D. 1687, June 6), by Muẓaffar-al-din Ḥusain. Purchased at Ḥaidarābād, 1774.

No. 160, ff. 299, 4 coll., each ll. 25; small Nasta'liq; an illuminated heading at the beginning of each daftar; size, 10½ in. by 6½ in.

1070

The same.

In this copy, which is dated the 23rd of Dhū-al-ḥijjah, in the 38th year of 'Ālamgīr's reign (= A. H. 1105, A. D. 1694, Aug. 15), by Muḥammad Kāsim, the *first* and *second* daftars have no special heading at all; from the *third* onwards every daftar is preceded by a *fiḥrist* (see No. 1062 above). Daftar III, on fol. 122^a; IV, on fol. 191^b; V, on fol. 254^a; VI, on fol. 326^b. There are no prefaces in this copy.

No. 2052, ff. 407, 4 coll., with very irregular lines (16–18); Nasta'liq; many small damages throughout; size, 9¾ in. by 5½ in.

1071

The same.

All the usual prefaces are found here; on ff. 1–7^a a detailed essay on Jalāl-al-din Rūmī's life and works is given, beginning: *منقولست که پادشاه ملک خراسان علاء الدین محمد خوارزمشاه که عم جلال الدین محمد خوارزمشاه بود دختری داشت الخ*.

Preface of Daftar I, on fol. 7^a.

Daftar I, on fol. 8^b.

Preface of Daftar II, on fol. 52^b.

Daftar II, on fol. 53^a.

Preface of Daftar III, on fol. 93^a.

Daftar III, on fol. 93^b.

Preface of Daftar IV, on fol. 145^b.

Daftar IV, on fol. 146^a.

Preface of Daftar V, on fol. 189^a.

Daftar V, on fol. 189^b.

Preface of Daftar VI, on fol. 239^b.

Daftar VI, on fol. 240^a.

Some leaves are injured and supplied by the first owner of this copy (dated the 39th year, probably of 'Ālamgīr's reign = A. H. 1107, A. D. 1695, 1696), who added at the end some verses for his son.

No. 2550, ff. 295, 4 coll. (on fol. 8^b only 2), each ll. 25; Nasta'liq; size, 10½ in. by 6½ in.

1072

The same.

An excellent copy, dated the 16th of Ṣafar, A. H. 1122 (A. D. 1710, April 16), by Muḥammad Sharīf, at Anrangābād.

Daftar I (without preface), on fol. 1^b.

Daftar II, on fol. 51^b. Preface, on fol. 51^a: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وما توفيقى إلا بالله العلى العظيم؛ بيان بعضى از حکمت الخ.

Daftar III, on fol. 97^a. Preface, on fol. 96^b: للحكم جنود الله تعالى الخ.

Daftar IV, on fol. 155^b. Preface, on fol. 155^a: الظعن الرابع الى احسن المرافق الخ.

Daftar V, on fol. 203^a. Preface, on fol. 202^b: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وبه نستعين وعليه نتوكل وعنده مفاتيح القلوب الخ.

Daftar VI, on fol. 256^a. Preface, on the same page: مجلد ششم از دفترهای مثنوى الخ.

Bibliotheca Leydeniana.

No. 2524, ff. 312, 4 coll., each ll. 23; large and distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, 16½ in. by 10½ in.

1073

The same.

This copy, which is collated and dated the 23rd of Jumādā-alawwal, A. H. 1130 (A. D. 1718, April 24), by 'Abdallāh, contains:

A Persian paraphrase and explanation of the (Arabic) preface of the first daftar, on fol. 1^b, beginning:

هذا كتاب ابن كتاب المثنوى المعنوى مثنوى معنويست ونسبت او بسوى معانى آنست كه مقصد اصلى الخ.

Daftar I, on fol. 3^b; II, on fol. 68^b; III, on fol. 119^b; IV, on fol. 190^b; V, on fol. 248^b; VI, on fol. 311^b. The prefaces are complete and agree in wording with those in the preceding copy, except that of Daftar V, which begins (as in Nos. 1063 and 1066 above): بدانيد

وآگاه باشید که شریعت همچو شمع است الخ.

No. 3312, olim 17. J. 2, ff. 381, 4 coll., each ll. 19; Nasta'lik; an illuminated frontispiece on fol. 1^b and at the beginning of each daftar; size, 10½ in. by 6½ in.

1074

The same.

The order of the six daftars, which, with the exception of the first, are preceded by the usual prefaces, is here as follows:

Daftar I (without preface), on fol. 1^b; II, on fol. 41^a; V, on fol. 72^b; VI, on fol. 114^b; III, on fol. 152^a; IV, on fol. 194^a.

No date, but an entry from A. H. 1185 (A. D. 1771, 1772), appears on fol. 1^a. College of Fort William, 1825.

No. 2035, ff. 227, 4 coll., each ll. 25; small, but clear Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, 12¼ in. by 8¼ in.

1075

The same.

All the prefaces are complete in this copy.

Daftar I, on fol. 1^b; II, on fol. 51^b; III, on fol. 96^b; IV, on fol. 152^b (beginning of the preface: الحمد لله حق)

حمده و الصلوة و السلام على خلقه الخ above); V, on fol. 198^b; VI, on fol. 250^b.

No date. Occasionally various readings and additions on the margin.

No. 9, ff. 308, 4 coll., each ll. 25; Nasta'lik; each daftar and each preface headed by an illuminated frontispiece; the first two pages of each daftar richly ornamented; size, 14½ in. by 8¼ in.

1076

The same.

Excellent copy, not dated, partly supplied with vowels; various readings on the margin. All the prefaces complete. Daftar I, on fol. 1^b; II, on fol. 56^b; III, on fol. 106^b; IV, on fol. 173^b; V, on fol. 225^b; VI, on fol. 280^b.

No. 1253, ff. 346, 4 coll., each ll. 21; large and distinct Nasta'lik; size, 19 in. by 13 in.

1077

The same.

All the prefaces complete; no date, since the greater part of the colophon is torn away. Various readings and glosses on the margin. Daftar I, on fol. 1^b; II, on fol. 89^b; III, on fol. 169^b; IV, on fol. 273^b; V, on fol. 357^b; VI, on fol. 452^b.

No. 1427, ff. 537, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; Nasta'lik; size, 10¼ in. by 6 in.

1078

The same.

The preface of the first daftar is wanting; all the others are complete.

Daftar I, on fol. 1^b; II, on fol. 70^a; III, on fol. 132^a; IV, on fol. 213^a; V, on fol. 276^a; VI, on fol. 349^a.

On the first 134 leaves a great number of marginal and interlinear glosses as well as of various readings are found. As date is given the 16th of Šafar only, but no year.

No. 3311, olim 17. J. 1, ff. 429, 4 coll., each ll. 17; Nasta'lik; size, 10½ in. by 5¾ in.

1079

The same.

The prefaces of the first and the fifth daftar are missing in this copy.

Daftar I, on fol. 1^b; II, on fol. 83^b; III, on fol. 156^b; IV, on fol. 251^b; V, on fol. 325^b; VI, on fol. 406^b.

No date. The transcriber of the last part of this MS. was Muḥammad Ḥusain bin Farid-al-din at Islām-ābād. No date.

No. 1831, ff. 495, 2 centre-coll., each ll. 15, and a third on the margin, ll. 26-30; written on different paper by different hands, at least four or five, partly in Nasta'lik, partly in Naskhi; size, 9¼ in. by 6¾ in.

1080

The last three daftars of the mathnawī.

This copy contains:

Daftar IV, on fol. 1^b; V, on fol. 136^b; VI, on fol. 264^b.

The preface of the fifth daftar is wanting; the other two are complete.

At the end of the fourth daftar the transcriber's name is given as Muhammad Sa'idkhān Naqshbandi; at the end of the fifth a date appears, viz. the 10th of Muharram, A. H. 1143 (A. D. 1730, July 26).

Numerous annotations on the margin, especially in the last two daftars; between the fourth and fifth as well as between the fifth and sixth two leaves are left blank.

No. 3260, olim 11. J. 10, ff. 403, 2 coll. each ll. 16-19; irregular Nasta'liq, partly Shikasta; size, 12 in. by 8 in.

1081

A defective copy of the *last two daftars* of the mathnawī.

Daftar V, on fol. 1^a; VI, on fol. 101^a; the sixth daftar is incomplete at the end; the last bait appearing here corresponds to fol. 439^b, centre-coll., l. 12 in No. 1695 (1061 in this Cat.). The two prefaces are complete. On the first 104 leaves there are occasionally various readings and other additions.

No date.

No. 1993, ff. 158, 2 coll., each ll. 23; an additional third column, containing six baits, is found on the margin of ff. 105-158; Naskhī; the paper dirty and worm-eaten; size, 8½ in. by 5½ in.

1082

Another copy of the *first daftar* of the mathnawī.

Beautiful copy, finished the 24th of Sha'bān, A. H. 1147 (A. D. 1735, January 19), by Khākpāi khalk-illāh Mihr 'Alī (خاکپای خلق الله مهر علی). Beginning of the preface, on fol. 1^b: *هذا الكتاب المثنوى المعنوى ابن كتاب النج*.

Beginning of the poetry, on fol. 6^b: *بشنو ازنى النج*.

Annotations, written in red ink, on the margin.

No. 3306, olim 11. J. 12, ff. 167, 2 coll., each ll. 15; large and very distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 6^b; the first pages of the preface as well as of the poetry beautifully adorned; each column in the whole MS. framed by gold-stripes; size, 10¼ in. by 5¾ in.

1083

Another copy of the *second daftar* of the mathnawī.

Written by the same Mihr 'Alī (finished 1st of Rabī'alawwal, A. H. 1148=A. D. 1735, July 22), and adorned in the same manner as the preceding copy.

Beginning of the preface, on fol. 1^b: *بسم الله الرحمن الرحيم و ما توفيقى الا بالله العلى العظيم، بيان بعضى از حکمتها النج*.

Beginning of the poetry, on fol. 2^b: *مدتې اين مثنوى، تأخير شد النج*.

No. 3307, olim 11. J. 13, ff. 143, 2 coll., each ll. 15, large and distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 2^b; the first page of the preface and the first two of the poetry beautifully adorned; size, 10¼ in. by 5¾ in.

1084

Another copy of the *third daftar* of the mathnawī.

Preface, on fol. 1^b, beginning: *الحکم جنود الله النج*.

Beginning of the poetry, on fol. 2^b: *ای ضیاء لایق: حسام الدین بیار النج*.

Copied A. H. 1130 (A. D. 1718). Various readings and glosses on the margin.

No. 1984, ff. 166, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1085

Another copy of the *fourth daftar* of the mathnawī.

Preface, on fol. 1^b, beginning: *الظعن الرابع الى احسن المرافق النج*.

Beginning of the poetry, on fol. 2^b: *ای ضیاء لایق: حسام الدین توئی النج*.

Numerous various readings and glosses on the margin. One half of fol. 131 is cut off.

No date.

No. 2088, ff. 131, 2 coll., each ll. 17; Nasta'liq; size, 7¾ in. by 4¾ in.

1086

Lubb-i-Lubāb (لب لباب).

Extracts from the Selections of Jalāl-al-din Rūmī's mathnawī, arranged by Husain bin 'Alī albaibakī alkāshifi (see this name on fol. 3^a, l. 10), that is Wā'iz Kāshifi (see Nos. 158-161 and 757-767 in this Cat.), who died A. H. 910 (A. D. 1504); comp. Bodleian Cat., Nos. 661 and 662; W. Pertsch, Berlin Cat., pp. 796 and 797, and A. Sprenger, Catal., p. 491. It has a preface in prose.

Beginning of the preface: *عین اول در جوامع اطوار شریعت در هفت، نهر نهر اول سه رشع، رشع اول ایمان رشع دوم شهادت رشع سیوم عبادت النج*.

The beginning, quoted by Pertsch and Sprenger, is found here on fol. 2^b, l. 7: *بعد از تقدیم وظائف ثناء، حضرت واجب الوجود النج*.

Beginning of the selections, on fol. 3^b, last line: *ای کمینه بخششت ملک جهان النج*.

The full title of the work occurs on fol. 3^a, last line:

نام این لب لباب معنوی - انتخاب انتخاب مثنوی that is to say: the title of Husain al-Wā'iz alkāshifi's original selections was *لباب معنوی*, from which these shorter extracts (لب) were made. Two other *انتخاب مثنوی* are noticed in Rien ii. p. 592^b; and W. Pertsch, Berlin Cat., pp. 795 and 796.

Collated throughout. This copy was finished by Gīśū Rāi for his own use, the 2nd of Dhū-al-kā'dah, in the 9th year of Muhammadshāh's reign (= 1140, A. D. 1728, June 10). Two entries of former owners from A. H. 1181 (A. D. 1767, 1768), and 1195 (A. D. 1781), on fol. 1^a and the fly-leaf.

No. 254, ff. 1-274, ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

1087

Jawāhir-i-maulawī u la'āl-i-mathnawī (جواهر مولوی) (و لآلی مشنوی).

A shorter selection of extracts from Jalāl-aldin Rūmī's mathnawī, made at the request of some Sūfī friends, by Maulānā Abūbakr alshāshī (مولانا ابوبکر الشاشی), see fol. 1^b, l. 4, and divided into 63 bābs. The title appears on fol. 2^a, l. 7 (that given on fol. 1^a, viz. مختصر لب لباب مولوی روم, is incorrect). Most of the headings of the 63 bābs are left blank; the few which are marked are:

1. باب اول در بیان نی و سماع, on fol. 2^a, beginning with the initial bait of the mathnawī:

بشنواز نی چون حکایت میکند
وز جدائیها شکایت میکند

2. در بیان زهد, on fol. 3^b; 5. در بیان صوفی و تصوّف و صفا, on fol. 6^b; 10. در بیان تقوی یقین و رضا, on fol. 12^a; 11. در بیان مقام, on fol. 13^a; 12. بیان تواضع و مذمت کردن عجب, on fol. 14^b; and 13. در بیان مقام وفا بعد, (جزم) (جزم), on fol. 15^a.

Beginning of the short prose-preface: الحمد لله حمد الشاکرین والصلوة علی خیر الذاکرین محمد وآله الطاهرین الطیّمین اجمعین, میگوید شیخ الشیوخ قطب العارفین رئیس اهل الیقین زین الملة والدين مولانا ابوبکر الشاشی الخ. Dated the 19th of Dhū-alhijjah, A. H. 1087 (A. D. 1677, Feb. 22).

No. 3348, olim 19. J. 6, ff. 96, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 3½ in.

1088

Nuskha-i-nāsikha-i-mathnawīyyāt-i-sakimah (نسخة ناسخة مشنویات سقیمه).

The revised edition of the mathnawī, with introductions, indices, paraphrases, and annotations, by 'Abd-allatīf bin 'Abdallāh al-'Abbāsī (who died A. H. 1048 or 1049 = A. D. 1638, 1639), the author of the revised and collated edition of Sanā'i's Hadīkah, with commentary and glosses, described in Nos. 923 and 924 of this Cat. He collated the mathnawī with more than eighty copies during the years A. H. 1024-1032 (A. D. 1615-1623), prefixed a special introduction and a detailed index to each of the six daftars, added on the margin a Persian paraphrase of the original Arabic prefaces of the first, the third, and the fourth daftar, and a large number of various readings and glosses, and completed his critical task A. H. 1032 (A. D. 1623); see more detailed remarks both on the editor and his work in Bodleian Cat., Nos. 663-665, and Rieu ii. p. 589.

Contents:

The editor's introduction to Daftar I, on fol. 1^b, beginning: این نسخه ناسخة مشنویات سقیمه و مثبت:

¹ This word is spoiled in the text; there seems to have originally been written لعل, which has later been corrected.

و مروج نسخ صحیحة مستقیمه که بظاهر مصداق حال و مرآة منور مقال الخ.

Index to Daftar I, on fol. 7^b.

An elaborate heading to the whole work, on fol. 9^b, beginning: هذه الاسرار القدسیة والانوار الروحیة الخ.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 10^a.

Daftar I, on fol. 10^b.

Index to Daftar II, on fol. 63^a.

Preface of Daftar II, on fol. 65^a.

Daftar II, on fol. 65^b.

Index to Daftar III, on fol. 112^b.

The original Arabic preface of Daftar III (with the Persian paraphrase on the margin), on fol. 115^b.

Daftar III, on fol. 116^b.

Index to Daftar IV, on fol. 177^a.

The original Arabic preface of Daftar IV (with the Persian paraphrase on the margin), on fol. 179^a.

Daftar IV, on fol. 179^b.

Index to Daftar V, on fol. 228^a.

Preface of Daftar V, on fol. 231^a.

Daftar V, on fol. 231^b.

Index to Daftar VI, on fol. 287^a.

The editor's introduction to Daftar VI, on fol. 288^b, beginning: این دفتر دفتربست از نسخه ناسخة مشنویات

سقیمه و مثبت و مروج نسخ مستقیمه که کمترین معتقدان ابن کتاب و صاحب ابن کتاب عبد اللطیف ابن عبد الله العباسی الخ.

Preface of Daftar VI, on fol. 289^b.

Daftar VI, on fol. 289^b.

Copied in the twenty-first year of—probably 'Ālam-gir's reign (= A. H. 1089, A. D. 1678).

No. 1954, ff. 1-351, 4 coll., each ll. 23; small, but distinct Nasta'liq; an illuminated frontispiece at the beginning of each daftar; a small illuminated heading at the top of each preface; size, 10½ in. by 7 in.

1089

Another copy of the first three daftars of the Nuskha-i-nāsikhah.

Contents:

Index to Daftar I, on fol. 1^b.

The same elaborate heading as on fol. 9^b in the preceding copy, on fol. 4^b.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 5^b.

A short account of the reasons why the mathnawī is divided into six daftars (wanting in the preceding copy), taken from 'Abd-allatīf's commentary لطائف المعنوی (see below, No. 1101), and beginning, on fol. 7^a: شش دفتر این کتاب را علیحدّه و جدا در شش مجلد باین جهت جلد کرده شد الخ.

The editor's introduction to Daftar I, on fol. 8^a, beginning, as in the preceding copy, fol. 1^b: این نسخه ناسخة مشنویات الخ.

Daftar I, on fol. 27^b.

The editor's introduction to Daftar II (wanting in the preceding copy), beginning, on fol. 165^b: این دفترست از نسخه ناسخه مثنویات الخ

Index to Daftar II, on ff. 166^b and 168^a.

Preface of Daftar II, on fol. 167^b; beginning quite different from that in the other copies, viz. اما بعد بدان ای سعید جویای جوهر سعادت الخ

Daftar II, on fol. 168^a.

Index to Daftar III, on fol. 278^a.

The editor's introduction to Daftar III (taken from the لطائف المعنوی, wanting in the preceding copy), on fol. 281^b, beginning: حکمتها یعنی دانشهای استواره کرده شد الخ

Daftar III, on fol. 282^b.

The same large number of glosses, explanations, and additions on the margin, as in the preceding copy.

Copied by Shaikh 'Abd-allatîf of Banâras (not identical with the editor), A. H. 1060 = A. D. 1650 (so correctly in spite of a strange مائتان between the words الف وستین, since there is an entry by Capt. Dow from 1764, Nov. 20, on the fly-leaf).

No. 3326, olim 11. J. 11, ff. 406, 2 coll., each ll. 17; Nasta'lik; size, 9 $\frac{3}{4}$ in. by 6 in.

1090

Another copy of the last three *daftar*s of the Nuskha-i-nâsikbah.

Contents:

The editor's introduction to Daftar IV (taken from the لطائف المعنوی, wanting in No. 1088 above), on fol. 1^b, beginning: این دفتر دفترست از نسخه ناسخه مثنویات الخ

Index to Daftar IV, on fol. 2^b.

Persian paraphrase of the original Arabic preface of Daftar IV, on fol. 5^a, beginning: همه سپاس وستایش مر جناب مقدس الخ

The original Arabic preface of Daftar IV, on fol. 7^b, beginning here: الحمد لله حق حمده والصلوة والسلام الخ

Daftar IV, on fol. 8^a.

The editor's introduction to Daftar V (wanting in No. 1088 above), on fol. 67^b, beginning exactly like the preceding introduction, and in fact like all the other introductions supplied by 'Abd-allatîf.

Index to Daftar V, on fol. 68^b.

Preface of Daftar V, on fol. 73^b.

Daftar V, on fol. 74^a.

The editor's introduction to Daftar VI, on fol. 144^b (identical with that in No. 1088 above).

Index to Daftar VI, on fol. 145^b.

Preface of Daftar VI, on fol. 148^b.

Daftar VI, on fol. 148^b.

The same large number of glosses, various readings, and additions on the margin as in No. 1088 above. A date of transcription appears at the end of the fourth

daftar, viz. the 1st of Şafar in the sixth year of the *daulat* (probably the sixth year of 'Ālamgir's reign = A. H. 1074, A. D. 1663, Sept. 4).

No. 3271, olim 11. J. 9, ff. 225, 4 coll., each ll. 19; Nasta'lik; size, 13 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

1091

(لطائف اللغات).

A special glossary to the mathnawî, compiled by the same 'Abd-allatîf bin 'Abdallāh al-'Abbāsî, who prepared it for his intended revised edition of the text (as exhibited in the three preceding copies), from the Kāmûs (see Bodleian Cat., No. 1674), the Şurāḥ (ib., Nos. 1645-1649), the Kanz-allughât (ib., No. 1670), the Farhang-i-Jahāngirî, by Mir Jamāl-al-din Husain Injû (ib., Nos. 1734-1746), the Kashf-allughât, by 'Abd-alrahîm bin Ahmad Sûr (ib., Nos. 1721-1724), the Madâr-alafâdil, by Shaikh Ilâhdâd Faîdî Sirhindî (ib., Nos. 1727 and 1728), the Mu'ayyid-alfudalâ, by Shaikh Muḥammad bin Lâd (ib., No. 1720), and a great number of other dictionaries, etc. It is arranged alphabetically in this way, that the *first* letter constitutes the *bâb* and the *last* the *faṣl*. In most copies of this work there is stated above every word in red ink, whether it is Arabic, Persian, Turkish, Syriac, etc.; ع signifies Arabic (عربی); ت Persian (فارسی); ت Turkish (ترکی); س Syriac (سریانی); ع common to Arabic and Persian (کلمه که میانه عربی و فارسی مشترک است); ق common to Turkish and Persian (لفظی که میانه ترکی و فارسی); ق common to Persian and Hindûstânî (لفظی که میانه فارسی و هندی مختلط است); and ع آنچه میانه عربی و Hindûstânî (و هندی ملتبس است). Other copies of this glossary are described in Rieu ii. p. 590^b, and W. Pertsch, Berlin Cat., pp. 230 and 231.

Beginning: این فرهنگست مشتمل بر حل لغات غریبه عربیه والفاظ عجیبه عجمیه مثنوی مولوی معنوی الخ

The first word explained in this glossary is استئنا.

Collated and annotated throughout. Dated by دلیت رای ابن جیتو جودهری in Dhû-alhijjah, A. H. 1051 (A. D. 1642, March). The Latâ'if-allughât (which have been lithographed under the title of فرهنگ مثنوی in Lucknow, 1877) end on fol. 182^b. The remaining seventy leaves of this MS. contain different prose-pieces and larger fragments, viz. extracts from Persian dictionaries, on ff. 184^b-227; letters and notes, on ff. 228^a-233; a lexicographical fragment, on fol. 234^a sq.; a collection of Persian poetry with extracts from Hâfiz, Amir Khusrau, Shâpûr (of Rai or Tahrân, died about A. H. 1021 = A. D. 1612, 1613, see Bodleian Cat., Nos. 1072 and 1073), Jâmi, Shifâ'i, Anwari, etc., on ff. 240^a-252.

No. 1033, ff. 252, ll. 21; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

1092

Another copy of the same glossary.

Beginning as in the preceding copy. Dated the 25th of Ramaḍān, in the 21st year of 'Ālamgir's reign, A. H. 1089 (A. D. 1678, Nov. 10), by the same hand which wrote No. 1088 above.

No. 1954, ff. 352-449, ll. 23; small, but distinct Nasta'liq; illuminated frontispiece; size, 10½ in. by 7 in.

1093

The same.

Dated the 2nd of Šafar, A. H. 1109 (A. D. 1697, Aug. 20), by Muḥammad 'Alī.

No. 2062, ff. 222, ll. 16; clear Nasta'liq; illuminated frontispiece; size, 9½ in. by 4½ in.

1094

The same.

Dated the 27th of Ramaḍān, A. H. 1135 (A. D. 1723, July 1). Ff. 186^b and 187^a are left blank by mistake. On the fly-leaves a fragment in Arabic: *الباب الثاني في بيان الموجودات*.

No. 2070, ff. 426, ll. 12; large Nasta'liq, written by different hands; size, 9 in. by 5 in.

1095

The same.

This very good and correct copy is not dated.

No. 1326, ff. 175, ll. 17; written by two different hands in Nasta'liq, the first on ff. 1-77, the second on ff. 78-175; size, 9½ in. by 6½ in.

1096

This copy, likewise not dated, was written by Sayyid Jamāl-al-dīn, in the service of Sayyid Kamāl-al-dīn Bukhārī. Large water-spots on the last leaves.

College of Fort William, 1825.

No. 2032, ff. 102, ll. 25-29; small Naskh and Shikasta mixed; size, 9½ in. by 7½ in.

1097

The same.

No date. Many pages badly injured.

No. 1693, ff. 267, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

1098

Jawāhir-alasrār wa Zawāhir-alanwār (جواهر الاسرار و زواهر الانوار).

The first half of one of the oldest commentaries, perhaps the oldest of all, on the mathnawī in form of a detailed analysis of the poem, by Maulānā Kamāl-al-dīn Ḥusain bin Ḥasan of Khwārizm, who died A. H. 840 (A. D. 1436, 1437) or 845 (A. D. 1441, 1442); the first date is given in H. Khalfā v. p. 375, the second ib., vi. p. 90; comp. on this work, Bodleian Cat., Nos.

666 and 667; Rieu ii. p. 588; W. Pertsch, Berlin Cat., pp. 793 and 794, and A. Sprenger, Catal., p. 493. The author had previously compiled a collection of discourses on the mathnawī, entitled *كنوز الحقائق في رموز الدقائق*. The present copy, which, like all the copies extant, comprises the *first three daftars* only, contains neither author's name nor date; it only gives the title on fol. 6^a, ll. 7 and 8, and the name of the prince, to whom the commentary was dedicated, Nāṣir-al-dīn Abū-almanākib Ibrāhīm Sultān, the ruler of Khwārizm, on fol. 5^b, l. 13. From other copies we learn that the *second daftar* was commenced A. H. 834 (A. D. 1430, 1431); the author's spiritual guide was Khwājah Abū-alwafā, who died A. H. 835 (A. D. 1431, 1432), see Rieu, loc. cit. There is also wanting in this copy the preliminary discourse in ten maḳālas, the headings of which in Persian are given in the Bodleian Cat., loc. cit., and the contents in English by Rieu.

Beginning, on fol. 1^b: *حمد بـيـحـد و غايـت و ثنـاي بـيـعـد و نـهـايـت حـضـرت پادشاهي الخ*.

Introduction (فاتحة الابواب في سبب تأليف الكتاب), on fol. 4^b; containing besides a chapter on the division of men according to their more or less advanced Sūfic stage.

Daftar I, on fol. 8^a; II, on fol. 180^a; III, on fol. 319^b. No date.

No. 2058, ff. 481, ll. 19; irregular Nasta'liq; size, 8½ in. by 4½ in.

1099

Hāshiya-i-Dā'i (حاشية داعي).

Another old commentary on the mathnawī, also styled simply *شرح مثنوي* or *كتاب حاشية مثنوي* (the book of glosses to the mathnawī), at the end of the first three daftars (on ff. 72^a, 92^a and 114^a respectively), compiled by Nizām-al-dīn Maḥmūd bin al-Ḥasan al-Ḥusaini of Shirāz, with the takhalluṣ Dā'i, who, according to the statement in A. Sprenger, Catal., p. 387, was born A. H. 815 (A. D. 1412), but according to the more correct wording of the phrase in question in Bodleian Cat., No. 883, A. H. 810 (A. D. 1407, 1408), and collected his diwān A. H. 865 (A. D. 1460, 1461), when he was 55 years old (بنـجـا و پنج, as is distinctly written there). Other copies of this commentary are noticed in A. Sprenger, Catal., p. 494; Hammer, Handschriften, No. 126 (where the contents are given), and W. Pertsch, Berlin Cat., p. 792 (a number of fragments only); lithographed at Lucknow, A. H. 1282.

Beginning: *اللهم صل على السيد الفتح الخاتم محمد مصطفى وآله المرتضى وبارك وسلم عزيز من اين ناگزير يست معنوي بر موارد مثنوي كه از قلم داعي الخ*.

Daftar I, on fol. 1^b; II, on fol. 72^a; III, on fol. 92^a; IV, on fol. 114^a; V, on fol. 152^a; VI, on fol. 198^a.

Dated the 12th of Sha'bān, A. H. 1128 = A. D. 1716, Aug. 1 (so correctly هجری سنه 1128; in the additional words *يک هزار و بيست و هشت هجری النبوی* there is omitted

by mistake **صد** after **يكهزار**, by Jân Muḥammad, the son of 'Abd-alfattāḥ Gujarāṭi Bijāpūri (the learned expounder of the mathnawī, who died A.H. 1090=A.D. 1679, see Rieu iii. p. 1090^a), who transcribed the first two daftars from a copy made by one of the most intimate pupils of his father, 'Abd-alfattāḥ, Mir Muḥammad Shāh.

No. 734, ff. 281, ll. 25; excellent Nasta'liq; size, 16½ in. by 9¼ in.

1100

Another, but incomplete copy of the same.

This copy contains the *first five daftars* only; Daftar VI is entirely missing. A complete index of the contents of these five daftars, on ff. 1-22.

Beginning, on fol. 23^b: **الحمد لله رب العالمين والصلوة** **والتسليم على خير خلقه محمد وآله وصحبه اجمعين**، اما بعد **بدان عزيز من كه اين ناگزيرست معنوى بر موارد مثنوى كه از قلم الخ**.

Daftar I, on fol. 24^a; II, on fol. 181^b; III, on fol. 229^a; IV, on fol. 281^b; V, on fol. 343^b. This copy is collated, but not dated.

No. 663, ff. 424, ll. 15; irregular Nasta'liq; large water-spots on the first leaves; size, 8½ in. by 5 in.

1101

Latā'if-alma'nawī min ḥaḳā'ik-almathnawī (لطائف المعنوى من حقائق المثنوى).

A commentary on the mathnawī, by 'Abd-allatīf bin 'Abdallāh al-'Abbāsī, the compiler of the critical edition of the poem, styled **نسخة ناسخه** (see Nos. 1088-1090 in this Cat.), and of the special glossary to the same, the **لطائف اللغات** (Nos. 1091-1097 above). It is dedicated to the emperor Shāhjahān, and explains difficult Persian verses, Arabic phrases, quotations from the *Kurān*, etc.; comp. Rieu ii. p. 590; A. Sprenger, Catal., p. 494; and W. Pertsch, Berlin Cat., pp. 794 and 795. Lithographed at Lucknow, 1866; at Cawnpore, 1876.

Beginning: **شرح بعضى ابیات مشکلة فارسى وترجمة اشعار معضله وديباچهای تازى مثنوى مولوى معنوى و برخى از فوائد الخ**.

The original Arabic preface of Daftar I, on fol. 4^a.

Daftar I, on fol. 6^a; II, on fol. 50^b; III, on fol. 88^a; IV, on fol. 135^b; V, on fol. 164^b; VI, on fol. 199^b.

Dated the 4th of Jumādā-althanī, A.H. 1080 (A.D. 1669, Oct. 30). The first owner of the copy was Shaikh Muḥammad Amjad, a descendant of Shaikh Ḥamid Zain-al-din alja'farī alzainabī. Occasionally glosses and additions on the margin.

No. 382, ff. 227, ll. 19; Nasta'liq; size, 10½ in. by 7 in.

1102

Mirāt-almathnawī (مرآة المثنوى).

Fragment of another commentary on the mathnawī, by the same 'Abd-allatīf, comprising the *fourth, fifth*, and part of the *sixth* daftar of the poem. Title and

author's name appear in the preface to Daftar VI, on ff. 55-56. The copy begins with the initial words of the original Arabic preface of Daftar IV, together with a Persian paraphrase: **الحمد لله حق حمده والصلوة والسلام**

على خير خلقه الخ ترجمة ديباچه عربى همه سپاس وستایش مر جناب مقدس الخ.

Daftar V, on fol. 31^a; VI, on fol. 56^b.

The arrangement of this commentary is quite the same as in the preceding work, to which the author often refers and from which he gives many quotations. Here, as there, Arabic sentences, traditions, verses of the *Kurān*, and difficult Persian baits are translated or explained.

No. 1960, ff. 64, ll. 11; Nasta'liq, written by two different hands (the second from fol. 49 to fol. 64); size, 10-10½ in. by 5½-5¾ in.

1103

Miftāḥ-alma'ānī (مفتاح المعانى).

Another complete commentary on the mathnawī, styled **مفتاح المعانى** (see fol. 2^b, l. 6), by Sayyid 'Abd-alfattāḥ alḥusainī al'askarī (see fol. 2^a, l. 10). According to A. Sprenger, Catal., p. 492, this commentary was collected by the author's pupil Hidāyat-allāh, A.H. 1049 (A.D. 1639, 1640); another work of the same 'Abd-alfattāḥ alḥusainī al'askarī is the **در مکنون** or selections from the mathnawī in systematical arrangement with explanations, see ib.

Beginning: **حمد و ستایش ذاتى را كه بمقتضای احببت ان اعرف فخلقت الخلق الخ**.

Daftar I, on fol. 2^b; II, on fol. 57^b; III, on fol. 95^a; IV, on fol. 130^a; V, on fol. 166^a; VI, on fol. 209^b. The second and the fourth daftar are dated at Shāh-jahānābād, the 21st of Muḥarram, A.H. 1065 (or rather 1067, as we think, the 0 probably being a closed or contracted v in consequence of hasty writing), and the 26th of Ṣafar, A.H. 1067 respectively (=A.D. 1656, Nov. 9 and Dec. 14). The copy is greatly injured throughout; in most pages parts of the inner corner are entirely torn away.

Bibliotheca Leydeniana.

No. 2633, ff. 251, ll. 17; careless Nasta'liq; size, 8½ in. by 5¾ in.

1104

Sharḥ-i-mathnawī, by Nūr-allāh (شرح مثنوى تصنيف نور الله).

A commentary on the mathnawī, by Shāh Mir Muḥammad Nūr-allāh Aḥrārī (see fol. 2^a, l. 1), also called Akbarābādī (see Rieu ii. p. 592), who, if he is identical with the Mir Nūr-allāh, mentioned, in Rieu ii. p. 604, as the master of 'Abd-alrasūl alḳurashī, who submitted to him his commentary on the *Būstān*, composed A.H. 1073 (A.D. 1662, 1663), must have been a younger contemporary of 'Abd-allatīf, the editor and commentator of the same mathnawī, whom he often quotes and corrects. Other copies of this work are noticed

in Rieu, loc. cit.; Bodleian Cat., No. 669, and A. Sprenger, Catal., pp. 495 and 496. Beginning: الحمد لله العلى الاعلى الوهاب الذى انزل على عبده الكتاب هدى للمتقين الخ.

Daftar I, on fol. 2^b.

This daftar is incomplete, it breaks off on fol. 67^b in consequence of a lacuna.

Beginning of Daftar II, on fol. 68^b: تا نزاید بخت: لفظ بخت اگرچه بفتح اول مشهور است اما بضم اول الخ.

Beginning of Daftar III, on fol. 119^b: اى ضياء الحق: حسام الدين بيار - اين سوم دفتر که ستت شد سه بار ستت خود مطلق بمراعات عدد طاق است الخ.

Beginning of Daftar IV, on fol. 171^a: دفتر چهارم باقى: حکایت آن عاشق، گریزان کردم الخ یعنی اگر از وی نمى گریختم مرا میگرفت الخ.

Beginning of Daftar V, on fol. 207^b: شد حسام الدين: که نور انجم است - طالب آغاز سفر بنجم است، سفر بکسر اول کتاب و نامه اینجا بمعنی کتاب مناسب است الخ.

Beginning of Daftar VI, on fol. 240^b: شد دهان شان: تلخ زان شرم و خجل - که قرین شد نام اعظم با اقل، خجل بفتحتین مصدر است الخ.

The second daftar is dated the 26th of Ramadân, A. H. 1158 (A. D. 1745, Oct. 22); the rest is without a date. All the introductions to the text, written in red on the first 144 leaves, are entirely omitted from fol. 145 down to the end.

No. 723, ff. 282, ll. 15-20; written by many different hands, partly in Nasta'lik, partly in Shikasta; size, 8 in. by 4½-4¾ in.

1105

Mukâshafât-i-Ridâwî (مکاشفات رضوی).

Complete commentary on the mathnawî, compiled by Muhammad Ridâ in A. H. 1084 (A. D. 1673, 1674, see fol. 2^a, ll. 5, 9, and 14); comp. A. Sprenger, Catal., p. 495.

Beginning of the preface of Daftar I: نه حمدی سزاوار: آفریدگار جهان و جهانیان است بر هر حامدی کاشف اسرار الخ.

The initial bait of the mathnawî appears on fol. 2^a, introduced like all the baits of the text by the word متن. This daftar is dated the 2nd of Şafar, A. H. 1165 (A. D. 1751, Dec. 21).

Daftar II, on fol. 141^b, dated the 21st of the same month (A. D. 1752, Jan. 9).

Daftar III, on fol. 186^b, dated the 14th of Rabi'-alawwal in the same year (A. D. 1752, Jan. 31).

Daftar IV, on fol. 224^b; V, on fol. 248^b; VI, on fol. 272^b.

The last daftar is dated the 19th of Rabi'-althânî, A. H. 1165 (A. D. 1752, March 6).

No. 2000, ff. 299, ll. 17; small, but clear Nasta'lik; size, 8¾ in. by 4¾ in.

1106

Taṣḥīḥ-i-mathnawî (تصحیح مثنوی).

A critical and explanatory commentary on the mathnawî, imperfect at the end. The compiler was Muhammad Hâshim, called Faidân (فیضان), the son of Muhammad Kâzîm alḥasanî alḥusainî alnâjafî (who may be identical with Muhammad Kâzîm, the author of the *Uṣṭūṭ*, see Nos. 347-357 in this Cat.), and the date of composition is A. H. 1122=A. D. 1710, 1711 (the title being a chronogram).

Beginning: سبحان العليم الخبير الذى بكمال الحمد والثناء جدير بكل الموجودات بصير و على ايجاد الممكنات قدير الخ.

The explanation of verses and phrases in the mathnawî begins with the preface of Daftar I, on fol. 2^b.

No date.

No. 2012, ff. 240, ll. 15; Nasta'lik, written by three or four different hands; size, 9½ in. by 5½ in.

1107

Makhzan-alasrâr (مخزن الاسرار).

Part of the commentary on the mathnawî by Shâh Walî Muhammad ibn Shaikh Ruḥm-allâh of Akbarâbâd, which was compiled, as it seems, between A. H. 1140 and 1151 (A. D. 1727-1738); comp. W. Pertsch, Berlin Cat., pp. 791 and 792, and A. Sprenger, Catal., p. 495. The present copy contains the *fifth* Daftar of the mathnawî only, beginning:

باز میرانم قلم در حمد حق
میکنم ار سر قدم در حمد حق
چه سر و چه پا بحمد آیم بجان
می سرانم حمد اورا بی زبان الخ

There are lacunas after fol. 84 (comprising two leaves), after fol. 85 (comprising four leaves), after fol. 86 (comprising again two leaves), and after fol. 88 (comprising six leaves). The commentary begins on fol. 5^b; ff. 1^a-4^a contain a detailed index of this daftar. A complete copy of this commentary seems not to be extant; the Berlin copy contains the *sixth* daftar only; the various copies noticed in A. Sprenger, loc. cit., the *first*, *second*, and *sixth*.

No date.

No. 1673, ff. 151, ll. 19; Nasta'lik; size, 10 in. by 5½ in.

1108

Sharḥ-i-mathnawî, by Na'im (شرح مثنوی تصنیف).

A defective copy of the commentary on the mathnawî, by Mir Muhammad Na'im, beginning abruptly in the middle of Daftar I: پس این قسم رعایت اسباب که محض: برای حفظ دین بود و مدت قلیل الخ.

The first bait commented upon runs thus:

جهد حق است و دوا حق است و درد
منکر اندر نفی جهدش جهد کرد

Daftar II, on fol. 29^a; III is missing; IV, on fol. 44^b; V, on fol. 65^a; VI, on fol. 91^b.

No date. The colophon states that the author compiled this commentary, which merely explains certain difficult verses and does not at all aim at a full and exhaustive treatment of the subject, for the sake of Sûfis (طالبان راه خدا). A few various readings on the margin.

No. 1202, ff. 113, II. 21; Nasta'liq; size, 8½ in. by 5 in.

1109

Diwân-i-Shams-i-Tabriz (دیوان شمس تبریز).

An excellent and very rich collection of the minor or lyrical poems of Jalâl-al-din Rûmî, usually styled دیوان شمس تبریز, since the poet uses as takhalluṣ in his ghazals the name of his spiritual guide, Shams-al-din of Tabriz (whose death is commonly fixed in A. H. 645 = A. D. 1247, 1248), but of course known also as دیوان آ. د. 1247, 1248), but of course known also as دیوان دیوان جلال الدین رومی; other copies of the whole or of extracts of this diwân are described in Bodleian Cat., Nos. 673-675; Rieu ii. p. 593 sq.; W. Pertsch, p. 69, and Berlin Cat., pp. 798 and 799; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 113; J. Amner, p. 16; Cat. des MSS. et Xylographes, p. 214; Krafft, p. 65 etc. The whole diwân has been lithographed in Lucknow, 1879; one of the Tarji'ât has been printed in Tahrân, A. H. 1274. Select poems have been edited, with metrical German translation, by Vincenz von Rosenzweig, in 'Auswahl aus den Diwanen des grössten mystischen Dichters Persiens, Mawlana Dschelaleddin Rumi,' Vienna, 1838; others have been poetically reproduced in German by Rückert etc.

Contents:

Preface in prose, by the anonymous editor of this collection, who compiled it in Rabi' al-awwal, A. H. 817 (A. D. 1414, May, June), comp. Bodleian Cat., No. 673; beginning: حمد موفور و ثنای نامحسور پاک از وصمت فتور و قصور الع.

Ghazals, in alphabetical order, on fol. 6^b, beginning:

(ای. MS.) شاه جسم و جان ما خندان کن دندان ما
سر مه کش چشمان ما ای چشم جانرا توتیا

Tarji'ât, on fol. 482^a, beginning:

شاهد ما زرخ گرفت نقاب — گر خورشید پرتوی بر تاب

A few kīṭ'as at the end of this part.

Rubâ'is and some fards, on fol. 494^a, beginning:

در مذهب عشاق قراری دگرست
وین بادۀ ناب را خماری دگرست

No date. This MS. was purchased at Haidarâbâd, the 25th of June, 1784, for forty rupees.

No. 203, ff. 505, 2 centre-coll., each II. 17, and a third on the margin, II. 34; Nasta'liq; two illuminated frontispieces on ff. 1^b and 6^b; size, 9½ in. by 5 in.

1110

Another copy of the same.

Another excellent, but smaller collection of the same poems (with a few insignificant blanks), containing:

Ghazals, on fol. 1^b, arranged alphabetically, except the first.

Beginning of the initial poem:

الحمد لله الذى قدرانه نعت الازل
الماجد الفرد الذى غفرانه يمحو الذلل

Beginning of the first alphabetical ghazal, on fol. 2^a:

ای دل چه اندیشیده در عذر این تقصیرها
زان سوی او چندان وفا زین سوی تو چندان جفا

One tarji'band, on fol. 242^b, followed by rubâ'is in alphabetical arrangement, on fol. 245^b. Beginning of the first rubâ'i:

از بادۀ لعل ناب شد گوهر ما — آمد بفغان ز دست ما ساغر ما

No date.

No. 3383, olim 19. J. 9, ff. 257, 2 coll., each II. 21; excellent Nasta'liq; illuminated frontispiece; size, 9 in. by 5½ in.

1111

The same.

A very old and large, but unfortunately somewhat confused and extremely defective copy of Jalâl-al-din Rûmî's diwân, consisting of several sections, each of which is arranged alphabetically.

First section, ghazals intermixed with Tarji'ât, on fol. 5^b, beginning, like the preceding copy, with the unalphabetical poem: الحمد لله الذى الع.

The second ghazal (the first alphabetical one) begins: داد وگفت ای پادشا چون بی نیازی تو زما الع.

A few other ghazals in the middle and also the last one are unalphabetical; two lacunas after ff. 26 and 32, the former breaking off with the fifth bait of a ghazal in ت, beginning: باز رسیدیم زمیخانه مست الع, corresponding to No. 203 (1109 in this Cat.), fol. 81^a, last line; the latter with the second bait of a ghazal in د, beginning: رفتیم وبقیۀ را بقا باد الع, corresponding to No. 203, fol. 100^b, margin, l. 6 ab infra.

Second section, of similar contents, on fol. 210^b, beginning: عقل در یابد ترا یا عشق یا جان صفا الع.

Lacunas after ff. 266 (267^a filled with a horoscope), 298, 328, and 366; the first breaking off with the second bait of a ghazal in د, beginning: در تابش خورشیدست الع, corresponding to No. 203, fol. 124^a margin, l. 19; after the second all ghazals in ر and a number of those in ; are missing; the first complete ghazal, on fol. 299^a, begins: ساقی روحانیان روح شدم خمیز خمیز, corresponding to No. 203, fol. 200^a margin, l. 1; the third breaking off with the fourth bait of a ghazal in م, beginning: از اصل جو حور زاد باشیم الع, corresponding to No. 203, fol. 261^b, l. 5, whilst fol. 329^a

opens with a poem in *ن*: ای زبیران تو مردم طرب و راحت *من الخ*; the fourth breaking off in a ghazal in *ی*, beginning: اگر آب و گل مارا چو جان و دل پری بودی *من الخ*, which cannot be traced in No. 203, nor in any of the other copies.

Third section, of ghazals, on fol. 373^a, beginning with a poem in *د*: ای که بر روی تو خورشید فلک کرده سجود *من الخ*, after which at once ghazals in *ر* follow. A large lacuna after fol. 387 (fol. 388 filled with scribbling), which breaks off with the second bait of a ghazal in *ر*, beginning: ای دلیر مهری من *من الخ*, which cannot be traced in the other copies; fol. 389^a begins in the middle of a ghazal in *ی*. On fol. 407^a sq. a series of rubā'is; at the end some poems without alphabetical order, again with lacunas after ff. 419 and 424.

Ff. 1-5^a contain a story in prose (حکایت) not connected with the diwān at all. At the end of the first section appears the date A. H. 825 (A. D. 1422), and the name of the transcriber of that part of the MS., Muḥammad 'Ādil Kāsimkhān, of Harāt. On fol. 1^a among other entries the date A. H. 1022 (A. D. 1613).

College of Fort William, 1825.

No. 2232, ff. 425, 2 coll., sometimes three and four, varying between 11 and 25 lines in a page; written partly in Nasta'liq, partly in Shikasta, by a great number of different hands; size, 11¾ in. by 7 in.

1112

The same.

This copy, very large and in good condition, but undated, contains only ghazals in alphabetical order, beginning:

حجاب از چشم بگشائی که سبحان الذی اسرا
هزاران عقل برپائی که سبحان الذی اسرا

corresponding to No. 203 (1109 in this Cat.), fol. 44^a, l. 3 (where the second hemistich of this initial bait is found in the second bait); the diwān concludes on fol. 425, and is followed on fol. 426^a by a ḡaṣīdah, headed: منقبت از شمس تبریز, and beginning:

تا صورت پیوند جهان بود علی بود
تا نقش زمین بود زمان بود علی بود

Copied at Barīlī at the request of Muḥammadkhān Bahādūr, by A'īntshāh of Lāhūr (اچنت شاه لاهوری).

No. 258, ff. 426, 2 coll., each ll. 11; excellent Nasta'liq; 8 in. by 5½ in.

1113

The same.

Another collection of Jalāl-al-din Rūmī's ghazals in alphabetical order, defective at the end, and forming the *second half* of the complete diwān of the poet; it begins with poems rhyming in *م* and breaks off in a poem rhyming in *ی*. According to the Arabic paging the *missing first half* of this diwān must have contained 406 leaves (this copy beginning with fol. ۴۰۷).

Beginning of the first ghazal in *م*:

ای عاشقان ای عاشقان از جان غلام حیدرم
زیرا که اندر راه دین حیدر مرا شد رهبرم

This copy is a little worm-eaten and slightly injured in many places. Occasionally various readings on the margin.

No. 580, ff. 276, 2 coll., each ll. 19; Nasta'liq; size, 12 in. by 6½ in.

1114

The same.

Another defective copy of ghazals in alphabetical order, beginning:

ای طائران قدس را عشقت فزوده بالها
در خرمن سودای تو روحانیان را حالها

corresponding to No. 203 (1109 in this Cat.), fol. 18^a margin, l. 3, and No. 2232 (1111 in this Cat.), fol. 7^b, l. 4 ab infra (in both these copies there is in the second hemistich در خرمین substituted for حلقه); the initial poem of No. 203 (1109 in this Cat.) is found here on fol. 4^b. Lacunas after ff. 191 (ff. 192-194 left blank) and 196. On fol. 1^a a seal of Abū Sa'īd Aḥmad, with the date A. H. 1096 (A. D. 1685).

No. 2478, ff. 196, 2 centre-coll., each ll. 23, and a third on the margin, ll. 48; Nasta'liq; illuminated frontispiece; many pages a little worm-eaten; size, 9¼ in. by 6 in.

1115

The same.

A smaller collection of ghazals in alphabetical order, defective at the beginning; it opens in the middle of a ghazal rhyming in *ا*, on fol. 271^b. The second (i.e. the first complete one) begins in l. 5 of the same page: ساقیا در نوش آور شیرۀ عنقود را *من الخ*, corresponding to No. 203 (1109 in this Cat.), fol. 23^a margin, l. 17. Some rubā'is at the end. A few additions on the margin. This copy is written by the same hand as No. 1064 above, i.e. about A. H. 1029 and 1030 (A. D. 1620, 1621).

No. 1386, ff. 271-335, 4 coll., each ll. 27-36; careless Nasta'liq; size, 13 in. by 7½ in.

1116

Diwān-i-*Irāqī* (دیوان عراقی).

A collection of lyrical poems by Fakhr-al-din Ibrāhīm bin Shahriyār 'Irāqī, of Hamadān, who died A. H. 686 or 688 (A. D. 1287-1289), or, according to Daulatshāh and Taqī Kāshī, A. H. 709 (A. D. 1309), without any alphabetical order, comprising:

Kaṣīdas, tarjī'bands, and ghazals, with a few rubā'is and fards at the end. Beginning of the first kaṣīdah (the initial bait of which is evidently omitted), on fol. 1^b:

تا کی آخر بر لب دریا نشینم خشک لب
تا کی از دون همّتی کردم بگرد آبگیر

comp. Bodleian Cat., No. 680; Rieu ii. p. 593 sq.; A. Sprenger, Catal., p. 440 sq.; and Rosen, Persian MSS., pp. 203-205. A small collection of ghazals is noticed in W. Pertsch, Berlin Cat., p. 700 (No. 32).

The initial poem of the Bodleian, British Museum, and Oudh copies is not found in this collection.

No date. The MS. may be 200 years old.

No. 2788, ff. 88, 2 coll., each ll. 15; clear and distinct Nast'liq; size, 8½ in. by 5 in.

Sa'di (Nos. 1117-1185).

1117

Kulliyyât-i-Sa'di (کلیات سعدی).

The oldest copy extant (transcribed directly from the author's autograph: منقول من خط الشيخ العارف) of the complete works of the greatest didactic poet of Persia, Sa'di, whose original name seems to have been Musharrif-al-din bin Muṣliḥ-al-din (so it appears in the colophon of the *Khawāṭim* of the present copy, fol. 310^a: مشرف بن مصلح السعدی; others call him Sharaf-al-din Muṣliḥ bin 'Abdallāh; see, for instance, *Haft Iklim*, No. 191, col. 392, in this Cat.) of Shirāz, who was probably born about A.H. 580 (A.D. 1184), and died at the age of 110 lunar years, A.H. 690 (A.D. 1291); a slightly later date of his death, viz. A.H. 691 (A.D. 1292), is given by Daulat-shāh, Jāmi, the Butkhāna (Bodleian Cat., col. 199, No. 29), the *Mirāt-alkhayāl* (ib., col. 208, No. 27), the *Ātashkadah*, in one of the Bodleian copies (ib., col. 284, No. 656), the *Khulāṣat-alkalām* (ib., coll. 297 and 298, No. 34), the *Khulāṣat-alafkār* (ib., col. 306, No. 121), etc.; comp. on his life and works, Bodleian Cat., Nos. 681-748; Rieu ii. p. 595 sq.; W. Pertsch, p. 88 sq., and Berlin Cat., pp. 800-826; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; Cat. des MSS. et Xylographes, p. 337 sq.; Rosen, Persian MSS., pp. 175-202; J. Aumer, p. 16 sq.; Ouseley, Biogr. Notices, p. 5 sq.; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq.; and especially Cholmogorov, in the 'Gelehrte Denkschriften der Kasaner Universität,' 1865, p. 525 sq., and 1867 (reprinted Kasan, 1867), and Dr. W. Bacher, Sa'di-Studien, in Zeitschrift der D. M. G., vol. 30, pp. 81-106, and Sa'di's Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer's critical remarks in Zeitschrift der D. M. G., vol. 34, pp. 389-402); comp. also F. Nève, Le poète Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31-37; editions of the Kulliyyât (printed or lithographed), Calcutta, 1791-1795, by Mr. J. H. Harington, 2 vols.; Bombay, A.H. 1226, 1267, 1280 etc.; Dihli, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Tahrân, A.H. 1263 and 1268, etc. The present copy, which is dated the first of Rajab, A.H. 728 (A.D. 1328, May 12), and is consequently fifty-nine years older than the oldest hitherto known (viz. No. 361 in the Imperial Library of St. Petersburg), is unfortunately defective in several places, and contains only the following items:

1. An Arabic *ḳaṣidah*, rhyming in م, on fol. 1^b; the beginning is wanting, as the first leaf is almost entirely torn away; the first complete bait, on fol. 2^a, runs thus:

جلّت مناقبه عزّت مناصبه - فاحت مطايبه في الملّ والحرم

2. The *second* risâlah, containing the five homilies, in five majlis, beginning, on fol. 2^a, with the first majlis thus: خبرست از آن مقتدای زمره حقیقت و آن پیشوای لشکر طریقت و آن نگین خانم جلال الخ. The second majlis, on fol. 4^a; the third, on fol. 6^b; the fourth, on fol. 8^a; the fifth, on fol. 10^b; the usual introductory *ḳaṣidah* of other copies (see, for instance, No. 1121 in this Cat., fol. 5^b margin-column) is omitted here; it opens at once with the prose-text. The third and the fourth majlis have been edited with translation and commentary by M. Guedemann, Breslau, 1858; the fifth has been translated by J. Ross, Bombay Transactions, i. pp. 146-158.

3. *Bûstân* (بوستان), on fol. 15^b, beginning: بنام خداوند جان آفرین الخ. Ff. 102^b and 103^a are left blank, but the text seems to be uninterrupted. This mathnawî is styled here (as, for instance, in one of the Vienna copies, G. Flügel i. p. 530; in Ouseley Add. 39 of the Bodleian Library, Bodleian Cat., col. 527, and in the next copy here, comp. Rosen, Persian MSS., pp. 183 and 185, and Bacher, Sa'di-Studien, p. 86, note 5), both in the heading and the colophon, سعدی نام. Among the numerous text-editions (printed or lithographed) may be mentioned: Calcutta, 1810 and 1828, also 1870 (selections entitled عقد منظوم), etc.; Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a farhang or glossary); Lucknow, A.H. 1262, 1263, 1265, 1279, and 1869; Hooghly, A.H. 1264; Lahore, 1863 and 1879; Dihli, 1882; Tabriz, A.H. 1285; see also Zenker i. 520 sq.; ii. 467 sq. Best critical edition, with Persian commentary, by K. H. Graf, Vienna, 1850; another, photographed from a MS. prepared under the superintendence of J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translations: into German, by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; into French, by Barbier de Meynard, Paris, 1880; into English, by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., styled: 'The Garden of Fragrance,' London, 1882; selections in English (styled 'Flowers from the Bûstân'), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers,' 1883. A Turkish translation has been printed in Constantinople in 2 vols., A.H. 1288 (1871). The *Bûstân* was completed by Sa'di, A.H. 655 (A.D. 1257).

4. *Gulistân* (گلستان), on fol. 105^b, beginning: منت خدایار عزّ وجلّ که طاعتش موجب قربتست الخ. Among the innumerable text-editions, which, especially in India, follow each other incessantly, may be pointed out: Calcutta, 1806 (Persian and English, by Fr. Gladwin, 2 vols.; reprinted, London, 1809), 1828, and 1851 (by A. Sprenger, one of the best editions), also 1861

(school-edition); Bombay, A.H. 1249 (with illustrations) and 1844; Lucknow, A.H. 1264, 1284 (several editions, some with Urdû translation), 1297 (with marginal notes), and 1882; Lahore, 1870; Dihli, 1870; Cawnpore, 1887; Tabriz, about 1821; Bûlâk, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1876; best European editions, by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863, and by J. T. Platts, London, 1874; comp. also *Zenker* i. 520 sq. and ii. 467 sq. Translations: into *French*, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (*Le Parterre de Fleurs*), Paris, 1828 (lithographed), and by C. Defrémery, Paris, 1858: into *Latin*, by Gentius (*Rosarianum Politicum* etc.), 1651, second ed., 1655: into *German*, by Adam Olearius (*Persianischer Rosenthal*), Schlesswig, 1654, new edition, 1660 etc.; by B. Dorn (*Drei Lustgänge aus Sa'di's Rosenhain*), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846: into *English*, by Fr. Gladwin, Calcutta, 1806 (see above under 'editions'), and London, 1833; by Dumoulin, 1807; by James Ross, London, 1823, new ed., 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; and an English version, privately printed by the Kama Shastra Society, Benares, 1888; select portions also in S. Robinson's 'Persian Poetry for English Readers,' 1883: into *Russian*, by S. Nasarianz, Moscow, 1857: into *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879: into *Arabic*, Bûlâk, A.H. 1263: into *Turkish*, Constantinople, 1874 (with Persian text) and 1876 (three different versions), also with Sûdî's translation and commentary, A.H. 1286 and 1293: into *Hindûstânî*, by Mir Shir 'Ali Afsûs, made under the direction of Dr. John Gilchrist, and entitled, 'The Rose Garden of Hindoostan,' Calcutta, 1802; and by Nizâm-aldin, Poona, 1855: into *Hindî*, by Mihr Chand Dâs, Dihli, 1889, etc. etc. The *Gulistân* was completed by Sa'di, A.H. 656 (A.D. 1258).

5. *Tayyibât* (طیبات), or pleasant ghazals, incomplete at the beginning; they open abruptly, on fol. 157^a, in the middle of a poem rhyming in *ی*, thus:

ماه رویا مهربانی بیش کن - خوب روئی را نباید زبوری

(corresponding to No. 1121 in this Cat., fol. 310^a, l. 8). Fourteen of these ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 13, pp. 445-467.

6. *Badâ'î'* (بدائع), or ornate ghazals, on fol. 224^b, beginning: الحمد لله رب العالمين على الخ. Ten of these ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 541-554.

7. *Khawâtîm* (خواتیم), or signets, i.e. precious ghazals, on fol. 275^b, beginning: یا رب از ما چه فلاح آید اگر تو: (corresponding to the initial bait of the same part in No. 782 of the Berlin Cat., p. 805, and to the beginning of the fifty-seventh or last ghazal of No. 45 in Rosen, Persian MSS., p. 195, note 5; in the Calcutta edition this poem is wanting). Seven of these

IND. OFF.

ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 554-564.

8. *Kaṣā'id-i-fārsiyyah* (قصائد فارسیه), or Persian *kaṣidas*, on fol. 310^b, beginning:

شکر و سپاس و مقت و عزت خدا را
بروردگار خلق و خداوند کبریا

Nineteen of these *kaṣidas* have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 9, pp. 92-135, and vol. 12, pp. 82-116.

9. *Marāthi* (مرائی), or elegies, on fol. 332^b, beginning: آسمانرا حق بود گر خون بگرید (بریزد) بر زمین

بر زوال ملک مستعصم امیر المؤمنین

(corresponding to the initial bait of the same part in No. 682 in the Bodleian Cat., col. 529, and No. 783 in the Berlin Cat., p. 807; see No. 1121 in this Cat., fol. 194^b, l. 1 sq.). Some select elegies have been edited and published by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 564-576; the first half of this initial poem is found there on p. 572 sq. There is a lacuna after fol. 332, and the continuation of this part is found on ff. 337 and 338^a, so that the whole collection here consists of two defective poems and one complete poem only, viz. the elegy on the death of Amir 'Izz-aldin Ahmad; but on ff. 335^b and 336^a a second complete elegy is found which has by mistake been included in the *مثنیات*, see further below, viz. the farewell to Ramadân (فی وداع شهر رمضان), comp. Graf, loc. cit., p. 574, where it is given in full text and translation.

10. *Malamma'ât* (ملمعات), or poems with alternate Arabic and Persian verses, on ff. 338^b, 333, and 334^a, beginning, on fol. 338^b: إنا هوى النفس يقدر العقال الخ (corresponding to the Calcutta ed., fol. 101, see Bodleian Cat., col. 529, No. 15).

11. *Muthallathât* (مثنیات), or *one* poem in three languages (Arabic, Persian, and Turkish), which usually forms the last part of the preceding collection, the *ملمعات* (see Bacher, *Sa'di-Studien*, p. 88), on ff. 334^b-335^b, beginning: (other copies انجا (انجی) خلیلی الهدی انجا (انجی) واصلاح الخ.

12. *Kaṣā'id-i-'arabiyyah* (قصائد عربیه), or Arabic *kaṣidas*, on ff. 336^b and 339^a-345^b, beginning, on fol. 336^b: حسبت لحفی (!) المدامع لا تحرى (تجرى) الخ (Calcutta edition, fol. 105). Between this and the following part there is inserted a Persian ghazal, rhyming in *د*, on fol. 346^a, headed: فی المناجات و التضرع الى خداوندی چنین بخشنده: الله تعالى داريم الخ. This ghazal is found in the Calcutta edition (fol. 105^b) and in that of Cawnpore (p. 72) among the *طیبات*, whereas in No. 782 of the Berlin Cat., p. 805, it is the initial poem of the *غزلیات قدیم* or early ghazals (which are entirely wanting in the present copy).

U u

13. Tarjī'āt (ترجیعات), or refrain poems, on fol. 346^b, beginning:

ای سرو بلند قامت دوست
و نه که جمالت چه نیکوست

(corresponding to the بند ترجیع in No. 683 in the Bodleian Cat., col. 530, No. 14). The usual beginning of this part, ای زلف تو الخ, is found here, on fol. 349^a, l. 9. There is a lacuna after the last page, fol. 351^b.

14. Muḥaṭṭa'āt (مقطعات), or ghazals, without the initial bait, on fol. 352^b, beginning:

گویند سعدیا بچه بطل ماند
سختی مبر که وجه کفافت معینست

(corresponding to the initial bait of the same part in Elliott 220, fol. 399^a, Bodleian Cat., col. 534, No. 19; and in No. 782 of the Berlin Cat., p. 805).

15. Majlis-i-Hazl (مجلس هزل), or the jocose meeting, a parody on the homilies in the *second risālah* (see No. 2 in this copy), and sometimes called the *seventh risālah* (see, for instance, Bodleian Cat., col. 530, No. 7; comp. Bacher, Sa'di-Studien, p. 86); in some copies this part is styled هزلیات (see, for instance, Bodleian Cat., col. 528, No. 18), in others it is added to the following part, No. 16 (so in the Calcutta edition, ff. 470-480). It is divided into three special sittings (مجلس), the first beginning here, on fol. 356^b (quite differently from all other copies), thus: الحمد لله الذي جعل الحائك ذليلا. وليلة طويلا الخ. The second مجلس begins, on fol. 357^b, with exactly the same words; the third has no special heading.

16. Muṭāyabāt (مطایبات), or jests, also called خبیثات, or obscene poems (see Bacher, Sa'di-Studien, p. 93), on fol. 360^b, beginning with a short preface in prose: قال السعدی الزمینی بعض ابناء الملوك أن اصنف له كتابا في اللغو على الطريق السوزنی الخ. The first poem begins: خوش بود عیش با شکر دهنی الخ.

17. Rubā'iyāt (رباعیات), or quatrains, on fol. 366^b, beginning: یرلغ بده ای خسرو خویان جهان الخ. The usual initial poem هر ساعت اندرون الخ is not found in this collection at all, which is, moreover, without alphabetical arrangement.

18. Mufradāt (مفردات), or detached distichs, on fol. 373^b, beginning: بشکر آنک تو در خانه و اهلت پیش الخ.

A few of the rubā'iyāt and mufradāt have been edited and translated by K. H. Graf in Zeitschrift der D.M.G., vol. 18, pp. 570-572. The Mufradāt (or Far-diyyāt) have been edited by Latouche (Zenker ii. 484).

There are wanting in this oldest copy of the Kulliyāt of Sa'di: 1. Risālas 1 and 3-6; 2. the early ghazals (غزلیات قدیم), see above, No. 12; 3. the famous epigrammatic poems, dedicated to the Ṣāhib-diwān (مضحکات); and 4. the comic pieces in prose (صاحبیه).

The name of the copyist is Abūbākr biu 'Alī bin Muḥammad; the date, as stated above, A.H. 728, first

of Rajab; a former owner was Sir Harford Jones, who presented this copy to the Library, and whose seal and signature (as Mr. Harford Jones, مستر هارفرد جنس), with the date, A.H. 1202 (A.D. 1787, 1788), appear on fol. 373^a.

No. 876, ff. 377, ll. 24; excellent old Naskhī; small illuminated headings at the beginning of each part; size, 10½ in. by 6 in.

1118

Another copy of the same.

This copy of Sa'di's Kulliyāt, the next in age to the preceding one, contains:

1. The preface of 'Alī bin Ahmad bin Abūbākr Bisutūn (or even bin Bisutūn, see Rieu ii. p. 596^b, and G. Flügel i. pp. 529 and 530), who collected and arranged Sa'di's works between A.H. 726 and 734 (A.D. 1326-1334), comp. Bacher, Sa'di-Studien, pp. 82 and 83, and Rosen's remarks about it, Persian MSS., p. 175 sq. It begins, on fol. 1^b: شکر و سپاس معبودی را جلت قدرته الخ, and has been translated into English by J. H. Harington, in his Introduction to the Calcutta edition of the Kulliyāt, pp. 24-26.

2. Eight risālas, the *first* of which is wrongly styled here در مجلس پنجگانه (a title belonging properly to the second), and is simply identical with the usual first risālah در تقریر دیباجه (comp. the following copies, and see Bacher, loc. cit., p. 84), beginning, on fol. 3^b: شکر و سپاس بی غایت و ستایش بی نهایت الخ; the *second* (in five مجلس, on ff. 6^b, 8^b, 11^b, 13^a, and 15^b) contains, as in the preceding copy, the five homilies, and begins with the introductory kasidah (which is left out there): الحمد لله الذي خلق الوجود من العدم الخ; the *third* is the usual one, رسالة صاحب دیوان, or در سؤال صاحب دیوان, beginning, on fol. 21^b: خواجه زمان نیکو سیرت الخ; it has been translated into English by Harington, Introduction, pp. 14-17, and into German by Graf, Lustgarten, ii. pp. 136-142; the *fourth* (also the usual one), سالک راه خدا, begins, on fol. 23^b: در عقل و عشق, پادشاه ملک الخ; the *fifth* (likewise the usual one), الحمد لله الكافي حسب الثلاثي, begins, on fol. 25^b: الحمد لله الكافي حسب الثلاثي; the text has been edited by Latouche (Zenker ii. 484), and by Barb (Vienna, 1856); the *sixth*, on fol. 32^b, is styled here رساله ملاقات اباقا, is identical with the *first story* of the usual sixth risālah, Sa'di's interview with Sulṭān Abāḳā, and begins: شیخ سعدی; رحمة الله عليه فرمود الخ; it has been translated into English by Harington, Introduction, pp. 17-19, and into German by Graf, Lustgarten, ii. pp. 142-146; the *seventh*, on fol. 33^b, is styled رساله در نصیحت و رغبت, is identical with the *second story* (in some copies the *third story*) of the usual sixth risālah, the رساله انکیانو or نصیحت انکیانو, Sa'di's advice to Ankiyānū, the Moghul governor of

Fârs, A.H. 667-670 (A.D. 1268-1272), and begins: **معلوم شد که خسرو عادل دام دولته الع**; the *eighth*, on fol. 35^b, is styled **رساله در فوائد سفر**, is identical with the **حكايت ملك شمس الدين تازيكو**, or Sa'di's anecdote relating to Malik Shams-al-din, the chief revenue-collector or lord-lieutenant of Fârs since A.H. 676 (A.D. 1277), and begins: **در زمان حكومت ملك عادل مرحوم**; **شمس الدين الع**; it has been translated into English by Harington, Introduction, pp. 19-21, and into German by Graf, Lustgarten, ii. pp. 146-148.

3. Gulistân, on fol. 36^b.

4. Bûstân (here styled again **سعدى نامه**), on fol. 107^b.

5. Arabic *kaşidas*, on fol. 207^b.

6. Persian *kaşidas*, on fol. 214^b, preceded by a **فهرست**, on fol. 213^b; beginning as in the preceding copy.

7. Marâthî, on fol. 242^b, preceded by a **فهرست**, on fol. 242^a; they begin here: **دل شکسته که مرهم نهد دگر**; **بارش الع** (Calcutta ed., fol. 240).

8. Mulamma'ât, on fol. 247^b, preceded by a **فهرست**, on fol. 247^a; they begin: **تو خون خلق بریزی و روی در**; **تابی الع**.

9. Tarji'ât, on fol. 249^b, beginning: **ای زلف تو الع** (see the preceding copy, fol. 349^a).

10. Tayyibât, on fol. 262^b, preceded by a **فهرست**, on fol. 256^b; they begin: **اول دفتر بنام ابنز دانا الع** (Calcutta ed., fol. 214).

11. Badâ'i', on fol. 366^b, preceded by a **فهرست**, on fol. 363^b; beginning as in the preceding copy.

12. Khawâtim, on fol. 412^b, preceded by a **فهرست**, on fol. 410^b; they begin: **سپاس و حمد بی پایان خدارا**; **الع** (Calcutta ed., fol. 410).

13. Ghazaliyyât-i-*qadim* (**غزلیات قدیم**), or early ghazals (wanting in the preceding copy), on fol. 430^b, preceded by a **فهرست**, on fol. 429^b; they begin: **ای**; **یار ناگزیر که دل در هوای تست الع** (Calcutta ed., fol. 430).

14. Şâhibiyyah (**صاحبیه**), or epigrammatic poems (wanting in the preceding copy), on fol. 437^b, beginning with the prose-introduction: **الحمد لله على نعمة الع** (Calcutta ed., fol. 438). Initial bait of the first poem:

نگین ختم رسالت محمد عربی
شفیع روز قیامت محمد مختار

In other copies this poem is found among the Muḳaṭṭa'ât, see, for instance, No. 1121 in this Cat., fol. 345^a, first line. These poems have been edited and translated into German by Bacher in 'Sa'di's Aphorismen und Siungedichte,' Strassburg, 1879.

15. Khabithât (**خبیثات**), or obscene poems, identical with the Muṭâ'abât of the preceding copy (as they are styled here too at the end of the part), and beginning with the same lines in prose, on fol. 462^b. Initial bait of the first poem: **عارفی چشم دل بروی داشت الع** (cor-

responding to the seventh poem in the preceding copy, fol. 363^b, and the initial poem in Nos. 681 and 747 of the Bodleian Cat.).

16. Hazliyyât (**هزلیات**), i.e. the mock homilies, called in the preceding copy **مجلس هزل**, in three **مجلس**, on ff. 472^b, 476^b, and 478^b. Beginning of the first: **الع** (Calcutta ed., ff. 470-480).

17. Muḍhikât (**مضحکات**), or comic pieces in prose, on fol. 480^b, beginning: **شخصی از فقیهی سؤال کرد الع** (Calcutta ed., fol. 481).

18. Rubâ'iyyât, on fol. 482^b, beginning: **هر ساعت اندرون بجوشد خون را الع**.

19. Fardiyyât (**فردیات**), or Mufradât, on fol. 494^b, beginning: **ورب غلام مائمه بطنه خلا الع** (corresponding to fol. 374^a, l. 7, in the preceding copy).

This copy, in which the Muḳaṭṭa'ât are wanting, is dated end of Muḥarram, A.H. 819 (A.D. 1416, March 30), by Firûzbakht bin Işfahânsâh.

No. 287, ff. 499, 2 coll., each ll. 21; small Nasta'lik; a small illuminated heading at the beginning of each part; larger illuminations on ff. 23^a, 214^a, 242^a, 247^a, and 499^b; size, 7½ in. by 4½ in.

1119

The same.

Contents:

1. The collector's preface, slightly defective at the beginning, on fol. 1^b.

2. Six risâlas; the *first*, on fol. 3^a (**در تقریر دیباجة**); the *second*, in five **مجلس**, on ff. 7^a, 9^a, 12^b, 14^b, and 17^b; the *third*, on fol. 23^a (**رساله صاحب دیوان**), beginning here: **خواجہ صاحب فرمان نیکو سیرت الع**; the *fourth*, on fol. 24^b (**در عقل و عشق**); the *fifth*, on fol. 26^b (**در نصیحة الملوك**); the *sixth*, on fol. 34^b, is styled here **رسائل ثلاث**, and comprises the three stories, referring to Abâkâkhân, Ankiyânû, and Malik Shams-al-din, which form risâlas 6-8 in the preceding copy. The second story, on fol. 35^b, is headed here **نصیحة و بند**; the third begins on fol. 37^b.

3. Gulistân, on fol. 38^b.

4. Bûstân, on fol. 110^b.

5. Persian *kaşidas*, on fol. 205^a, beginning as in the two preceding copies.

6. Marâthî, on fol. 232^b, beginning as in the preceding copy.

7. Mulamma'ât, on fol. 237^a, also beginning as in the preceding copy.

8. Tayyibât, on fol. 247^b, beginning: **اول دفتر الع**.

9. Badâ'i', on fol. 340^a, beginning as usual.

10. Khawâtim, on fol. 381^a, beginning as in the preceding copy.

11. Early ghazals, on fol. 396^b, beginning: **ای**; **بار الع**.

12. Şâhibiyyah, on fol. 403^b; prose-introduction and initial bait the same as in the preceding copy.

13. Muḳaṭṭa'ât, on fol. 424^a, beginning: **تو آن نکردی**.

از فعل خیر با من و غیر الخ (corresponding to fol. 355^a, l. 4, in No. 1117 in this Cat.).

14. Rubā'iyyât, on fol. 429^b, beginning: هرساعتم الخ.

15. Fardiyyât, on fol. 439^b, beginning: ورت غلام صائب الخ.

The Arabic *kaşidas*, the *Tarjî'ât*, the *Hazliyyât* or mock homilies, and the *Mudhikât* are entirely wanting in this copy, which is besides slightly injured and effaced in many places. It is dated the 26th of Jumâdâ-lthâni, A.H. 951 (A.D. 1544, September 14).

No. 877, ff. 444, 2 centre-coll., each ll. 17, and a third on the margin, ll. 12; small, but distinct Nasta'lik; an illuminated heading at the beginning of each part; size, 9½ in. by 6½ in.

1120

The same.

Contents:

1. The collector's preface, on fol. 2^b.
2. The usual six risâlas; the *first*, on fol. 4^a; the *second*, in five مجلس, on ff. 7^a, last line, 9^b, 12^a, 13^b margin, and 16^a, last line; the *third* (here wrongly styled مجلس خامس), on fol. 21^a, beginning: صاحب قران; the *fourth* (here wrongly styled المجلس الرابع), on fol. 22^b; it is headed في صفت العقل وعشق, and a few lines further down در تعریف عقل وعشق, and begins in the usual way: سالک راه الخ; the *fifth*, on fol. 24^a; the *sixth*, containing the three stories, on fol. 31^a (the second story انکیانو در مدح is here designated as رسالة المجلس as رسالة ملك شمس الدين دوم; and the third رسالة الملك شمس الدين الثالث).

3. Gulistân, on ff. 34^b-37^b and 71^a-115^a.

4. Bûstân, on ff. 115^b-171^b, 48^a-70^b, and 172^a-175^a (the leaves from 47-172 being misplaced).

5. Arabic *kaşidas*, on fol. 175^b.

6. Persian *kaşidas*, on fol. 183^b.

7. *Tarjî'ât*, on fol. 208^a margin, beginning: غریبان را. This initial bait is found in the immediately following copy, at the beginning of the *Marâthi*, and in No. 683 of the Bodleian Cat., col. 530, No. 13, at that of the *ترجیعات و مرثیات*, a combination of refrain-poems and elegies which seems to be implied here too.

8. *Ghazaliyyât* (غزلیات), comprising the four branches, separated in all the preceding copies, viz. the *Tayyibât*, the early *ghazals*, the *Bad'î*, and the *Khawâtîm*, on fol. 223^b, beginning: اول دفتر بنام ایزد الخ. Exactly the same combination of the minor lyrical poems of Sa'di is found in the following copy, No. 1121. These collected *ghazals* have been specially edited (together with the *بهار دانش*), Calcutta, about 1784, and 1811.

9. *Sâhibiyyah*, on fol. 372^b, beginning with the usual prose-introduction, thus: الحمد لله على فضائل نعمة الخ.

10. *Mulamma'ât* and *Mathnawiyyât* (مثنویات), on fol. 384^b, beginning:

همه را ده چو میدهی مرسوم
نه یکی را ده و دگر محروم

Short pieces in *mathnawi*-form at the end of the *Sâhibiyyah* are also noticed in Rieu's first copy, on fol. 322 sq., and in Nos. 682 and 692 of the Bodleian Cat., coll. 529 and 539.

11. *Mukatta'ât*, on fol. 389^b, beginning, as in the preceding copy: تو آن نکرده از فعل الخ.

12. *Khabithât*, or obscene poems, on fol. 391^a, beginning: قال السعد الومنی (السعدی الزمنی) بعض الخ.

13. *Hazliyyât* (here wrongly styled *Mudhikât* and *Hazliyyât*, since the *Mudhikât* appear immediately after as a special item), i.e. the three mock homilies, on ff. 399^a, 401^b, and 403^a, beginning: (read العن اللعين الشيطان الخ).

14. *Mudhikât*, on fol. 404^b, beginning: شخصی از فقیهی الخ.

15. *Rubā'iyyât*, on fol. 405^b, beginning: ای چشم تو مست الخ, corresponding to the last but three in No. 1117 in this Cat., fol. 373^a, and to the initial *rubā'i* in No. 688 in the Bodleian Cat., col. 536, No. 11.

16. *Fardiyyât*, on fol. 411^a, beginning: ورت غلام الخ.

Copied A.H. 1034 (A.D. 1624, 1625), by Maḥmūd the scribe of Shirāz.

No. 843, ff. 414, 2 centre-coll., each ll. 19, and a third on the margin, ll. 12; clear and distinct Nasta'lik; luxurious illuminations throughout, the most splendid ones on ff. 2^b, 3^a, 34^b, 35^a, 115^b, 116^a, 175^b, 176^a, 183^b, 184^a, 223^b, 224^b, 372^b, 373^a, 405^b, and 406^a; pictures on ff. 1^b, 2^a, 20^b, 42^b, 48^b, 57^a, 68^b, 86^a, 117^a, 140^b, 151^b, 160^a, 232^a, 246^a, 291^a, 322^a, 339^a, 392^a, 413^b, and 414^a; size, 13 in. by 7½ in.

1121

The same.

Contents:

1. The collector's preface, on fol. 1^b, beginning as usual. There is an index, on fol. 2^b, according to which this collection is to be divided into seven risâlas and sixteen kitâbs, the latter consisting of (1) سعدی (سعدی و مثلاًت (4); قصائد عربی (3); گلستان (2); نامه ترجمه (7); مرثی و ترجیع مرثی (6); قصائد فارسی (5); غزلیات قدیم (11); خواتیم (10); بدائع (9); طیبیات (8); خبیثات و مطایبات (14); مقطعات (13); صاحبیه (12); مفردات (16); رباعیات (15). The preliminary words of this index (comp. on the various modifications of the text, Rosen, *Persian MSS.*, pp. 176-180) run here in a very short and inconsistent way, thus, on fol. 2^a margin: بدان که این دیوان مشتمل است بر هفت (هشت) رساله و شانزده کتاب چنانچه در افواه عوام منتشرست و ازین است که گویند دیوان شیخ نیست و چهار کتاب است پس بدین ترتیب بنیاد کرده بولا نهاده شد. In the copy itself no trace

of this division is found, beyond the seven risâlas, the Gulistân, and Bûstân.

2. Seven risâlas, i.e. the usual *six* and the مجلس هزل, or the first of the three mock homilies counted as seventh; *first* risâlah, on fol. 2^b margin; *second* (here must be read رسالة دوم instead of رسالة اول), in five majlis, on ff. 5^b, 7^a margin, 10^a, 11^a, and 13^a; *third*, on fol. 17^a margin; *fourth*, on fol. 18^b (در عقل وعشق), or as it is styled in the index: در عقل وعشق ورجحان; *fifth*, on fol. 20^a; *sixth*, containing in this copy the *second story* only, در نصیحت انکیانو, on fol. 26^a; *seventh*, on fol. 27^a margin, beginning (as in No. 683 in the Bodleian Cat., col. 530, No. 7): چنین فرماید صاحب السیف والفرس الخ.

3. Gulistân, on fol. 30^b.

4. Bûstân, or Sa'dinâma, on fol. 86^b, beginning: بنام جهاندار جان آفرین الخ.

5. Diwân (دیوان), consisting of:

a. Kaşidas, the first of which is an Arabic one, beginning, on fol. 167^b: الحمد لله رب العالمین علی الخ. The second, or first Persian one, begins in the usual way: شکر و سپاس و منت الخ.

b. Marâthi, on fol. 191^b, beginning like the Tarjî'ât in the preceding copy: غریبناز دل از مهر تو خونست الخ.

c. Tarjî'ât, on fol. 200^a, beginning: ای زلف تو الخ.

d. Ghazals, in alphabetical order, comprising the Tayyibât, Badâ'i, Khawâtim, and early ghazals, exactly as No. 8 in the preceding copy, on fol. 206^b margin. Beginning: سپاس و حمد بی پایان خدا را الخ (which is usually the initial bait of the Khawâtim, see No. 1118 in this Cat., fol. 412^b).

e. Mukatta'ât, in alphabetical order, on fol. 338^b, beginning:

سخن بذکر تو آراستن مراد آنست

که پیش اهل ادب منصبی بود مارا

This poem is included in some copies in the Sâhibiyyah, see, for instance, No. 694 in the Bodleian Cat., col. 540, and W. Pertsch, p. 97, No. 70. The initial kit'ah of No. 1117 in this Cat., is found here on fol. 340^a, l. 3 sq.

f. Rubâ'is (not separated by a special heading from the Mukatta'ât), beginning apparently, on fol. 348^b margin, with a quatrain in the metre of هزج (مفاعیلن) خداوندی است (خداوندیست) تدبیر: (مفاعیلن فعولن) (see the same initial rubâ'i further down in No. 1127 in this Cat.); the first rubâ'i, in the orthodox metre, begins, on fol. 349^a, as in No. 687 of the Bodleian Cat., col. 535, No. 23: عشاق بدرگه تو (بدرگهت) اسیرند بیا الخ (read according to metre).

g. Mutâyabât or Khabithât (here incorrectly styled in the prose-preface: قال السعدی الزمى بعض الخ. The first

poem is identical with that in No. 1117 in this Cat.:

خوش بود عیش الخ.

h. Short mathnawis (see No. 1120 in this Cat., in the part of the Mulamma'ât and the remark thereupon), here styled Naş'ih (نصائح), or admonitions, and beginning, on fol. 360^a margin:

پیری اندر قبیلۀ ما بود - که جهان دیدۀ تر ز عنقا بود

There are wanting in this copy the Arabic kaşidas, except the one at the beginning of No. 5, the Mulamma'ât, the Sâhibiyyah, the Hazliyyât, the Mufradât, and the Muḥlikât. It is dated the 20th of Ramaḍân, A.H. 1039 (A.D. 1630, May 3), by Hasan Muḥammad ibn Shir Muḥammad ibn Muḥammad Jiw ibn Yûsuf. The copy was formerly in the possession of Sayyid Kuṭbi-khân, who bought it for twenty-five rupees.

No. 178, ff. 364, 2 centre-coll., each ll. 14, and a third on the margin, ll. 13; Nasta'lik; illuminated frontispieces on ff. 1^b, 30^b, 86^b, and 167^b; size, 11 in. by 6½ in.

1122

The same.

Another splendid copy of Sa'di's Kulliyyât, very carefully written, and tolerably old, but not dated.

Contents:

1. The collector's preface, on fol. 2^b.

2. Six risâlas of the usual contents; *first*, on fol. 4^b; *second*, in five مجلس, on ff. 8^a, 10^b, 14^a, 15^b, and 19^a; *third*, on fol. 25^a; *fourth*, on fol. 26^b; *fifth*, on fol. 29^a; *sixth*, containing the three stories (حکایات), viz. the رسالة ملاقات اباقا, on fol. 38^a; the نصیحت انکیانو, on fol. 39^a; and the حکایت ملک شمس الدین, on fol. 41^a.

3. Gulistân, on fol. 42^a.

4. Bûstân, on fol. 128^b.

5. Arabic kaşidas, on fol. 260^b, preceded by a فهرست, on fol. 259^b; beginning: ملک الهوى قلبى وجاش مغیر الخ (corresponding to fol. 342^b, last line, in No. 1117 in this Cat.).

6. Persian kaşidas, on fol. 272^b, preceded by a فهرست; beginning: شکر و سپاس الخ.

7. Marâthi, on fol. 311^b, beginning: دل شکسته الخ.

8. Mulamma'ât, on fol. 317^b, beginning: تو خون خلق الخ.

9. Tarjî'ât, on fol. 324^a, beginning: ای زلف تو الخ.

10. Tayyibât, on fol. 339^b, preceded by a فهرست, on fol. 333^a; beginning: اول دفتر بنام الخ.

11. Badâ'i, on fol. 464^b, preceded by a فهرست, on fol. 461^a; beginning: الحمد لله رب العالمین الخ.

12. Khawâtim, or as they are called here more fully, Ghazaliyyât-i-Khawâtim (غزلیات خواتیم), on fol. 523^b, preceded by a فهرست, on fol. 522^a; beginning: سپاس و حمد بی پایان الخ.

13. Early ghazals, on fol. 544^a, preceded by a فهرست, on fol. 543^a; beginning: ای یار ناگزیر الخ.

14. *Sāhibiyyah*, beginning, on fol. 554^a, with the usual short prose-introduction; the first poem begins here thus:

ثنا وحمد بی پایان خدارا
که صنعش در وجود آورد مارا

(see the same initial bait in Nos. 681 and 683 of the Bodleian Cat., coll. 528 and 530).

15. *Muḥaṭṭa'ât*, on fol. 586^a, beginning: تو آن نکرده‌ای.

16. *Khabithât*, on fol. 589^b, beginning with the usual prose-preface; the first initial poem begins thus: عارفی چشم دل بروی داشت الخ (identical with the beginning in No. 1118 in this Cat., fol. 462^b).

On fol. 600^a there are added (as part of the *Khabithât*) the *Hazliyyât*, beginning: (read اللعن (اللعین الشیطان الخ).

17. *Rubâ'iyât*, on fol. 606^a, beginning: هر ساعت اندرون الخ.

18. *Mufradât*, on fol. 617^b, beginning: وکل بالغ (وکل عدو بالغ) (corresponding to fol. 374^a, last line, in No. 1117 in this Cat.).

The *Mudhikât* are wanting in this copy. An index on the fly-leaves.

No. 407, ff. 623, 2 centre-coll., each ll. 17; clear and distinct *Nasta'lik*; the first four pages luxuriously ornamented; splendidly illuminated frontispieces or smaller headings at the beginning of each part; size, 9½ in. by 5½ in.

1123

The same.

Another excellent copy, splendidly illustrated, without a date; unfortunately this copy is injured and spoilt in many places.

Contents:

A. *Centre-column*:

1. The collector's preface, on fol. 3^b.
2. The usual six *risâlas* (کتاب رسائل); *first*, on fol. 8^b; *second*, in five مجلس پنجگانه) مجلس, on fol. 18^b; *third*, on fol. 64^b; *fourth*, on fol. 68^a; *fifth*, on fol. 73^a; *sixth* (without a heading), in three *risâlât* or stories, in the same order as in the preceding copy, on ff. 95^a, 97^b, last line, and 102^b.

3. *Gulistân*, on fol. 104^b.

4. *Hazliyyât* (here wrongly styled *Mudhikât*, see No. 1120 in this Cat., fol. 399^a sq.), beginning, on fol. 296^b: اللعن (اللعین الشیطان الخ).

B. *Margin-columns*:

5. *Bûstân*, on fol. 4^b, beginning: بنام خداوند جان آفرین الخ.
6. Arabic *ḳaṣidas*, on fol. 96^b, beginning, as usual: حسبت الخ.
7. Persian *ḳaṣidas*, on fol. 104^b, beginning: شکر و سپاس الخ.
8. *Marâthî*, on fol. 131^b, beginning: دل شکسته الخ.

9. *Mulamma'ât*, on fol. 135^b, beginning: تو خون خلق الخ.

10. *Tarji'ât*, on fol. 139^b, beginning: ای زلف تو الخ.

11. *Tayyibât*, on fol. 145^b, beginning: اوّل دفتر الخ.

12. *Badâ'i*, on fol. 221^b, beginning: الحمد لله رب الخ.

13. *Khawâtim*, on fol. 256^b, beginning: سپاس وحمد الخ.

14. Early *ghazals*, on fol. 268^b, beginning: ای بار ناگزیر الخ.

15. *Sāhibiyyah*, on fol. 273^b, beginning: الحمد لله على نعمه الخ.

16. *Muḥaṭṭa'ât*, on fol. 292^b, beginning: تو آن نکرده‌ای.

17. *Muṭâ'yabât* (or *Khabithât*), on fol. 294^b, beginning: قال السعدی الخ.

18. *Rubâ'iyât*, on fol. 303^b, beginning: هر ساعت اندرون الخ.

19. *Fardiyyât*, on fol. 313^b, beginning: ورت علام الخ.

The real *Mudhikât* are wanting in this copy, which was transcribed by Muḥammad bin Kiwâm of Shîrâz.

No. 1391, ff. 316, 1 centre-col., ll. 10, 2 margin-coll., each ll. 24; *Nasta'lik*; four large pictures, surrounded by gilt frames, on ff. 1^b, 2^a, 315^b, and 316^a, smaller pictures on ff. 21^b, 22^a, 27^b, 47^a, 53^b, 61^b, 62^a, 72^b, 95^a, 148^b, 149^a, 168^a, 175^b, 183^b, 184^a, 215^b, 219^b, 237^b, 251^a, 306^b, and 307^a; ff. 2^b, 3^a, 3^b, and 4^a illuminated in the most luxurious manner, and the finest Eastern workmanship; other almost equally splendid illuminations throughout; particularly grand frontispieces, on ff. 96^b, 104^b, 131^b, 135^b, 139^b, 145^b, 221^b, 256^b, 268^b, 273^b, 292^b, 294^b, 296^b, 303^b, and 313^b; size, 13½ in. by 8½ in.

1124

The same.

Another exquisitely written and most splendidly ornamented copy, likewise without a date.

Contents:

1. Six *risâlas*, in the following curious arrangement: the *first* corresponds to the second of the usual copies, i. e. the مجلس خمسة or five homilies, on ff. 4^b, 6^a, 9^a, 10^b, last line, and 13^b, beginning: الحمد لله الذى خلق الخ; the *second* is identical with the usual third, styled here در بیان صاحب دیوان و جواب; the *third* is the usual fourth (therefore correctly called here (رسالة چهارم), styled در علم و عشق, on fol. 20^a; the *fourth* (called correctly رسالة پنجم) corresponds to the usual fifth, styled در نصیحت ملوک, on fol. 21^b margin; the *fifth* to the *second story* of the usual sixth (therefore called here دوم در نصیحت ملک انکیانو), beginning: (رسالة دوم در علم و عشق) معلوم شد که خسرو عادل الخ; the *sixth* to the *third story* of the same (called here سیوم در مدح), beginning: در زمان حکومت (ملک شمس الدین تازیگو ملک عادل الخ). There are consequently missing the

collector's preface, the usual *first risâlah* در تفریر دیباچه, and the *first story*, رساله ملاقات اباقا, of the usual *sixth risâlah*.

2. Gulistân, on fol. 34^b.
3. Bûstân, on fol. 96^b.
4. Arabic *kaşidas*, on fol. 166^b.
5. Persian *kaşidas*, on fol. 173^b.
6. Marâthî, on fol. 197^b.
7. Mulamma'ât, on fol. 201^b.
8. Tarjî'ât, on fol. 205^b.
9. Tayyibât, on fol. 211^b. All these parts begin as in the preceding copy.

10. Badâ'i', on fol. 288^b, beginning: ای که انکار کنی (corresponding to No. 1117 in this Cat., fol. 254^a, first line).

11. Khawâtîm, on fol. 322^b.

12. Early ghazals, on fol. 335^b. Beginning of both parts as usual.

13. Şâhibiyyah, on fol. 342^b, with the usual prose-preface. The initial poem is the same as in Nos. 1118 and 1119 in this Cat., viz. نگیں ختم رسالت الخ.

14. Muḳaṭṭa'ât, on fol. 357^b, beginning: تو آن نکرده الخ.

15. Muṭâyabât (or Khabithât), on fol. 359^a margin, beginning: قال السعدی الخ.

The Rubâ'iyyât, Mufradât, and Muḍḥikât are wanting here.

No. 332, ff. 366, 2 centre-coll., each ll. 19, and a third on the margin, ll. 14; small, but clear Nasta'lik; the whole copy beautifully embellished throughout; illuminated frontispieces, with luxurious ornaments on the same and the following page, on ff. 4^b, 34^b, 96^b, 166^b, 173^b, 211^b, 288^b, 322^b, 335^b, and 342^b; very carefully drawn pictures on ff. 1^b (Sa'dî's likeness), 2^b, 3^a, 4^a, 18^a, 66^b, 100^b, 130^b, 181^b, 209^a, 228^b, 233^b, 250^a, 285^a, 310^b, 359^b, 363^b, 364^b, 365^a, and 366^a; size, 10½ in. by 6½ in.

1125

The same.

Contents:

1. The collector's preface, on fol. 1^b.
2. Five risâlas, i.e. risâlas 2-6 of the usual copies (the *first*, در تفریر دیباچه, is wanting here, just as in the preceding copy); the first (*second risâlah*), in five مجلس, on ff. 5^a, 7^a, 10^a, 11^b, and 14^a; the second (*third risâlah*), on fol. 18^b; the third (*fourth risâlah*), on fol. 19^b (here entitled: از سؤال مولانا شمس الدین, and beginning: سؤال مولانا شمس الدین نطنزی از شیخ سعدی منظومه); the fourth (*fifth risâlah*), on fol. 21^a; the fifth (*sixth risâlah*), containing the three stories, on fol. 27^b.

A fihrist of the following sixteen parts (or books) of this copy, on fol. 30^b.

3. Gulistân, on fol. 31^a.
4. Bûstân, on fol. 89^b.
5. Arabic *kaşidas*, on fol. 154^a.
6. Persian *kaşidas*, on fol. 160^a.
7. Marâthî, on fol. 184^b.
8. Mulamma'ât, on fol. 189^b, beginning here: وقتها

یکدم نیاسودی تنم الخ (corresponding to the initial bait in No. 782 of the Berlin Cat., Pertsch, p. 805, and No. 683 of the Bodleian Cat., col. 530).

9. Tarjî'ât, on fol. 194^a, beginning here: ای سرو بلند قامت دوست الخ (corresponding to the initial bait in No. 1117 in this Cat.).

10. Tayyibât, on fol. 200^b.

11. Badâ'i', on fol. 279^b.

12. Khawâtîm, on fol. 332^a, beginning here: گرماء من بر افگند نقابرا الخ.

13. Early ghazals, on fol. 351^b, beginning here: وه که گرم من باز بینم روی یار خویش را الخ (corresponding to No. 1121 in this Cat., fol. 208^a margin).

14. Şâhibiyyah, on fol. 367^b, with the usual prose-preface; the first poem begins here: یا رب تو هرچه بهتر و نیکوترش بده الخ (see the same initial bait in No. 692 of the Bodleian Cat., col. 539).

15. Muḳaṭṭa'ât, on fol. 378^b, beginning: گویند سعدیا الخ.

16. Khabithât (or Muṭâyabât), on fol. 386^a, beginning with the usual prose-lines; the initial bait of the first poem corresponds to that in Nos. 1118 and 1122 in this Cat. On the margin of ff. 386^b-389^b there are added the Hazliyyât, styled: المجالس الثلاثة فی الهزل.

17. Rubâ'iyyât, on fol. 395^b.

18. Mufradât, on fol. 406^a.

The Muḍḥikât are wanting in this copy. One leaf at the end seems to be missing. No date. The right order of ff. 400-410 is: 400, 409, 402, 403, 407, 404-406, 401, 408, and 410.

No. 775, ff. 410, 2 coll., each ll. 21 (on ff. 89^b-153^b, 3 coll.); Naskhî, many pages injured; an illuminated heading at the beginning of nearly every part; size, 9½ in. by 5½ in.

1126

The same.

A great number of leaves in this copy, especially in the beginning and towards the end, are so firmly glued together, that it is impossible to separate them without tearing them to pieces. The contents, so far as they can be ascertained, are as follows:

A. *Centre-columns*:

1. The collector's preface, on fol. 2^a.
2. Seven risâlas, as it seems; the first, the beginning of which can be quoted, is the *third* of the usual copies, on fol. 48^b (رساله سیوم در جواب صاحب دیوان); the *fourth*, در عقل و عشق, begins (without a heading) on fol. 52^a; the *fifth* در نصیحة الملوك, on fol. 56^b; the *sixth*, containing the *second story* only of the three, viz. the نصیحت انکیانو (just as No. 1121 in this Cat.), begins on fol. 77^a with the simple heading رساله ملک; the *seventh* is the *third story* (رساله ملک) of the usual sixth risâlah, beginning, on fol. 81^a: در زمان حکومت ملک الخ.

3. Gulistân, on fol. 83^b.
4. Tayyibât, on fol. 230^b.
5. Hazliyyât, on fol. 428^b (first heading: المجلس الأول بالهزل).
6. Rubâ'iyât and Fardiyyât, on fol. 445^b, beginning: هر ساعت اندرون الخ.
- B. Margin-column:
7. Persian *kaşidas*, on fol. 2^b.
8. Marâthi, on fol. 45^b.
9. Mulamma'ât, on fol. 55^b.
10. Tarjî'ât, on fol. 65^a. All four parts begin in the usual way.
11. Bûstân, on fol. 78^b, beginning: بنام خداوند جان آفرین الخ.
12. Badâ'i, on fol. 281^b, beginning as in No. 1124 in this Cat.: ای که انکار کنی الخ.
13. Khawâtim, on fol. 370^b.
14. Early ghazals, on fol. 401^b.
15. Şahibiyyah, on fol. 412^b, beginning with the initial poem of Nos. 1118 and 1119 in this Cat.: نگوین ختم رسالت محمد عربی الخ.

An index on the fly-leaf. There are wanting in this copy the *first* story of the *sixth* risâlah, the Arabic *kaşidas*, the *Khabithât*, *Mukatta'ât*, and *Mudhikât*. No date.

No. 1260, ff. 472, 2 centre-coll., each ll. 10, and a third on the margin, ll. 20; Nasta'lik; splendid ornaments throughout the copy; beautifully illuminated frontispieces on ff. 83^b, 230^b, 370^b, 401^b, 412^b, and 428^b; size, 11½ in. by 6½ in.

1127

The same.

This collection is different from all the preceding ones, since a considerable number of the usual items are entirely missing, and some altogether new parts have been introduced.

The copy contains:

1. Bûstân, on fol. 1^b, beginning: بنام جهاندار جان آفرین الخ.
2. Gulistân, on fol. 74^b.
3. Diwân, consisting of:
 - a. Persian *kaşidas*, on fol. 131^b, beginning: اول دفتر الخ.
 - b. Tarjî'ât, on fol. 153^a margin, beginning: در عهد تو ای نگار دلبد - بس عهد که بشکند و سوزند (corresponding to the second poem in No. 1117 in this Cat., fol. 346^b).
 - c. Ghazals, in alphabetical order, on fol. 158^b, comprising, as the same part in Nos. 1120 and 1121 in this Cat. does, the Tayyibât, Badâ'i, Khawâtim, and early ghazals; the initial ghazal is the second in No. 1121, fol. 207^a:
- ای نفس خرم باد صبا - از بریار آمده مرچبا
- d. Mukatta'ât, on fol. 278^a, beginning likewise as in No. 1121: سخن بذكر تو الخ.
- e. Rubâ'is, on fol. 285^b, beginning, as in No. 1121: (in No. 1121 *جهانرا تدبیر دهانرا*).

4. The *second risâlah*, in five مجلس, on fol. 293^b, beginning: الحمد لله الذى خلق الوجود الخ.

5. Another *risâlah*, on fol. 304^b, which contains, like the usual *third risâlah*, a story not by Sa'di himself, but referring to the poet's intercourse with renowned personages (see Bacher's remark in his 'Sa'di-Studien,' p. 85), but different in wording from the *third* in the preceding copies; it begins: ای دل مجرد طریقت طریقت و سالک کوی حقیقت شهباز جانباز همای ره شیراز مصلح الدین سعدی شیرازی علیه الرحمة والغفران میگوید بگوش هوش بشنو الخ.

6. The *fifth risâlah*, در نصیحة الملوك, on fol. 307^b, beginning here: الحمد لله وهوا لی من حمد تم الصلوة علی رسول الله افضل الخ.

7. Pandnâma (پندنامه), or book of counsels, also called, from the word with which it begins, Karimâ (کریمه) or Kitâb-i-Karimâ; beginning, on fol. 313^b: کریمه بخشای بر حال ما - که هستم اسیر کمند هوا

The authorship of Sa'di with regard to this didactic mathnawî, which is apparently composed after the model of Farid-aldin 'Attâr's Pandnâma, has been much disputed; it is not included in Bisutûn's (or *Ibn Bisutûn's*) edition; on the other hand, as Rieu ii. p. 865^b has shown, it has been ascribed to Sa'di as early as A. H. 842 (A. D. 1438, 1439), and it is found in the Calcutta edition (fol. r. sq.); other text-editions (printed or lithographed): in Gladwin's Persian Moon-shee (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, *Flowers of Persian Literature*, London, 1801, and the *Persian Reader*, vol. i, Calcutta, 1835, pp. 78-97; *Persian and Hindûstânî*, ib., 1829; *Persian*, with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A. H. 1242 and 1270 (with Rekhta translation); in the 'Persian Primer,' Lucknow, A. H. 1263, 1264, etc.; Lahore, 1887; Bombay, 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation, by Garcin de Tassy, in his 'Exposition de la foi musulmane,' Paris, 1822, and in the same author's 'Allégories, récits poétiques et chants populaires,' 2nd ed., Paris, 1876, pp. 197-200. A metrical German translation of select passages of the Pandnâma is found in the notes to K. H. Graf, Rosengarten, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293, and 297-298; comp. besides Zenker i. 418 sq. and 1468, ii. 480 sq.; Bodleian Cat., Nos. 688. 12 and 748; Rieu ii. p. 865^b; W. Pertsch, Berlin Cat., pp. 803 and 825; A. Sprenger, Catal., p. 549.

8. Short mathnawîs, on fol. 317^b, beginning:

نامه آغازم بنام ذو الجلال
آنکه بیرون ذاتش از وهم و خیال

9. *Khabithât* (or *Mutâyabât*), here wrongly styled *Hazliyyât*, on fol. 324^b, beginning with the usual prose-preface: قال السعدی الزمینی الخ.

No date. There are wanting in this copy the usual *risâlahs*, except the second and the fifth; the *Marâthi*,

Mufradât, Hazliyyât, Şâhibiyyah, Mulamma'ât, Muḍhikât, and the Arabic ḳaṣidas.

No. 143, ff. 330, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispieces and small headings on ff. 1^b, 74^b, 131^b, 293^b, 304^b, 313^b, and 317^b; size, 11½ in. by 7 in.

1128

A defective copy of the same.

This excellent but defective copy contains:

1. Arabic ḳaṣidas (كتاب القصائد العربي), on fol. 1^b, beginning as usual; they break off on fol. 8^b in consequence of a lacuna after that page, in a poem rhyming in l, which corresponds to the ḳaṣidah, on fol. 345^a, in No. 1117 in this Cat., beginning: يا ملوك الجمال الخ. The last bait here is the last on fol. 345^a in that copy.

2. Some ghazals, on ff. 9 and 10, defective both at the beginning and end; the first bait:

گر ما مقصّریم تو بسیار رحمتی
عمری که میرود بامید وفای تست

corresponds to No. 1121 in this Cat., fol. 230^a, l. 4, and belongs in fact to the usual initial poem of the 'early ghazals' (which begins: ای یار ناگزیر الخ); it would seem, therefore, as if these two leaves were part of a fuller collection of the غزلیات قدیم, but, strange to say, these very 'early ghazals' follow further down, on fol. 145^b sq., in an absolutely complete form with no visible lacuna, into which these stray leaves might fit.

3. Mulamma'ât and Muthallathât, on ff. 143^a-144^b and 11^a-13^b, beginning as in No. 1125 in this Cat., fol. 189^b: وقتها یکدم الخ.

4. Tarji'ât (or Murabba'ât, as they are called at the end), on fol. 13^b, beginning: ای زلف تو الخ.

5. Tayyibât, in alphabetical order, on fol. 19^b, beginning: اول دفتر الخ. There is a lacuna after fol. 27; the last bait on fol. 27^b corresponds to No. 1121 in this Cat., fol. 221^a, l. 3 ab infra, the first complete poem, on fol. 28^a to fol. 220^b, last line, in the same copy. Ff. 50 and 51 are turned upside down, and must be read from 51^b backward to 50^a.

6. Badâ'i', likewise in alphabetical order, on fol. 83^b, beginning: الحمد لله رب العالمین الخ (see No. 1117 in this Cat.). There is a lacuna after fol. 84; the last bait on fol. 84^b corresponds to No. 1117, fol. 247^a, l. 5 ab infra, and the first complete poem, on fol. 85^a to fol. 263^a, l. 17 in the same copy. There is a second lacuna after fol. 92; the last bait on fol. 92^a corresponds to No. 1121 in this Cat., fol. 286^b, last line but one (in No. 1117 it cannot be traced); the first complete poem, on fol. 93^a to No. 1117, fol. 253^a, l. 14 (this again cannot be traced in No. 1121).

7. Khawâtim, on fol. 96^b, beginning: سپاس وحمد الخ.

8. Şâhibiyyah, on fol. 108^b, with the usual prose-IND. OFF.

preface, beginning here thus: الله الكافي حسب الخلائق وحده الحمد لله نعمه الخ. The first poem begins here (as in Rosen, Persian MSS., p. 196): ما هذه الدنيا: بدار مخلص الخ.

9. Muḳaṭṭa'ât, on fol. 123^b, beginning: گر اهل معرفتی هر چه بنگری خوبست الخ. The initial poem of No. 1117, گوبند سعدیا الخ, is found here, on fol. 130^a.

10. Khabithât, on fol. 131^b, beginning with the usual prose-preface. The initial poem begins:

آن شنیدی که در بلاد شمال الخ

(corresponding to No. 1117 in this Cat., fol. 362^a). They break off on fol. 134^b in consequence of a lacuna.

11. Kiṭ'as, short mathnawis, rubâ'is, and fards, all mixed together, on ff. 135^a-142^b; the kiṭ'as probably belong either to the Şâhibiyyah or the Muḳaṭṭa'ât (Nos. 8 and 9).

12. Early ghazals, on fol. 145^b, beginning: با جوانی سر خوشست این پیرى تدبیر را الخ (corresponding to No. 1121 in this Cat., fol. 209^a margin, l. 6 ab infra, where, however, با جوانان is read instead of با جوانی); the second poem here begins like the Khawâtim in No. 1125 in this Cat., fol. 332^a, but in a metrically more correct form: گر ماه من بر افگند از رخ نقابرا الخ.

13. The end of the Bûstân, on fol. 179^a, beginning: نگو نام را کس نگیرد اسیر الخ. It comprises the last twenty-nine or thirty verses of the ninth and the whole tenth bâb, corresponding to Graf's ed., p. 429, l. 5 to p. 444, l. 5.

No date. Bibliotheca Leydeniana.

No. 2762, ff. 182, ll. 23; excellent Nasta'lik; small illuminated headings on ff. 1^b, 13^b, 19^b, 83^b, 96^b, 108^b, 123^b, 131^b, 143^a, and 145^b; all the columns framed with gilt edges; size, 9½ in. by 6¾ in.

1129

Another still more defective copy of the same.

This very old copy is unfortunately very incomplete, and only contains:

1. Gulistân, on fol. 1^b.

2. Tayyibât, on fol. 47^b, beginning as usual: اول دفتر الخ.

3. Khabithât, on fol. 153^b, beginning with the usual prose-preface. The initial poem is the same as in the preceding copy.

4. Şâhibiyyah, on fol. 162^a, beginning with the fifth risâlah of the usual copies, which, exactly as in the Gotha copy (W. Pertsch, No. 70, see Bacher's remark on it in his 'Sa'di-Studien,' p. 95), has been prefixed here to the Şâhibiyyah; the first words of this risâlah are identical with those of the same treatise in No. 1127 in this Cat., viz. الحمد لله تعالى وهو لى من حمد الخ.

The first initial poem of the proper Şâhibiyyah, viz. ما هذه الدنيا بدار مخلص الخ, appears on fol. 169^a, and is the

same as in the immediately preceding copy, on fol. 108^b. The proper order of leaves in this part is: ff. 162-174, 183-190, 175-182, 191-193, 195-197; fol. 194, which clearly belongs to the same part, cannot be properly located; there are clearly mixed up here with the *Šāhibiyyah*, as in many other copies, including some of the preceding ones, portions of the *Muḥaṭṭa'ât*, *Fardiyyât*, short *mathnawis*, and at the end also fragments of the *Tarjî'ât*. A lacuna after fol. 197.

5. The latter half of the *Bûstân*, beginning abruptly on fol. 198^a. The first bait here corresponds to p. 297, l. 6, in Graf's edition, that is about the middle of the *fifth bâb*; the *sixth* begins here on fol. 200^a; the *seventh*, on fol. 204^b; the *eighth*, on fol. 213^a; the *ninth*, on fol. 219^a; the *tenth*, on fol. 225^a; this last *bâb* breaks off, on fol. 227^b, with the bait: *گنه عفو کرد آل یعقوب را* (sic! perhaps *فرطوسی*); but they are partly injured, and partly quite illegible.

The really very old character of the copy is evident from the use of *z* instead of *zâ* almost always at the end of words, as *ندارز*, *سپارز*, *گمارز*, *باز آمد*, *نشايد*, *آيد*, *افتاد*, *نشايد*, *باز آمد*, *نشايد* (together with *نرزد* in the same poem, on fol. 104^b etc.).

No date.

No. 465, ff. 228, 2 coll., each ll. 23; good old Naskh; vignettes on ff. 1^a, 47^a, 153^a, and 162^b; small illuminated, but rather effaced headings, on ff. 1^b, 47^b, 153^b, and 162^b; size, 9½ in. by 6¾ in.

1130

A small fragment of the same.

This fragment comprises only a part of the collector's preface and a defective set of the usual *risâlas*, viz. *Bisutûn's* (or *Ibn Bisutûn's*) preface, beginning as usual, on fol. 1^b; but already on the margin of the next page, fol. 2^a, the copyist has suddenly jumped from this preface into the middle of the *first risâlah*, در تقریر دیباجه; ll. 8 and 9 belong likewise to the preface; but the words in l. 14, *که دل شخص انسان بود*, are part of the *first risâlah*, corresponding to No. 1121 in this Cat., fol. 3^a margin, l. 13. A second jump from the middle of the *first risâlah* into that of the *second* (the *five مجلس*) is made on fol. 5^a margin; l. 2 also belongs to the *first risâlah*, corresponding to No. 1121, fol. 5^a margin, lin. penult.; l. 3 already forms part of the first *majlis* of the *second risâlah*, corresponding to No. 1121, fol. 6^b, l. 9. The second *majlis* begins on fol. 6^a, the third on fol. 8^b margin, the fourth on fol. 10^a margin, the fifth on fol. 13^a; the *third risâlah*, on fol. 18^b margin; the *fourth*, on fol. 20^a; the *fifth*, on fol. 21^b; the *sixth*, comprising the *first story* only (*نصیحت حضرت شیخ سلطان اباقا*), on fol. 31^a; the *seventh*, comprising the *third story* of the usual sixth

risâlah, حکایت ملک شمس الدین, on fol. 32^a; towards the end of this story the copy breaks off, the last words corresponding to No. 1126 in this Cat., fol. 82^b, l. 6.

No. 1725, ff. 32, centre-col., ll. 12; margin-col., ll. 26; small Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; small illuminations throughout; a picture on fol. 18^a size, 9½ in. by 5½ in.

1131

Diwân-i-Sa'di (دیوان سعدی).

Sa'di's minor poems, arranged in a way which differs from all the other collections of the same title, both in the preceding copies (see Nos. 1121 and 1127) and in those of other libraries (see, for instance, Bodleian Cat., Nos. 692-697, and Rieu ii. p. 601^b). It contains merely the usual parts of a common *diwân*, i. e. *ḡasidas* (on ff. 1^b-44^a), *tarjî'bands* (on ff. 44^a-48^a), and *ghazals* in alphabetical order, with a few *mathnawî*-baits at the end (on ff. 48^a-232).

The so-called *ḡasidas* practically agree with the *Tayyibât* of other copies, beginning in the usual way: *اول دفتر بنام ایزد دانا*.

The *tarjî'bands* begin: *در عهد تو ای نگار دلبنده* (corresponding to the initial bait in No. 1127 in this Cat.).

The *ghazals* open with the rhyme-letter *b*, and begin:

زمن میرسد که از دست او دلم چونست
ازو میرسد که انگشتهاش پر خونست

No date.

No. 59, ff. 232, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece, the margin sprinkled with various colours; size, 9½ in. by 5¼ in.

1132

Intikhâb-i-diwân-i-Sa'di (انتخاب دیوان سعدی).

Short extracts from Sa'di's minor poems, consisting of *ḡasidas* and *ghazals*, with a few *ḡitās* and *rubā'is* at the end.

Beginning: *شکرو سپاس و نعمت و منت خدا را*; (the usual beginning of the *قصائد فارسیه*, see the preceding copies).

No date.

No. 609, ff. 215^b-244, 2 centre-col., each ll. 15, and a third on the margin, ll. 24-28; Nasta'lik; illuminated frontispiece; the first two pages richly ornamented; a drawing on fol. 244^b; size, 9¼ in. by 5½ in.

1133

Three works of Sa'di.

This splendid copy, illuminated throughout in the most gorgeous style, contains:—

a. In the centre-column of ff. 1^b-144^b, Sa'di's *Gulistan*, slightly imperfect at the end (a few lines of the conclusion being missing in consequence of a lacuna after fol. 144). *Bâb I*, on fol. 12^a; *II*, on fol. 44^b; *III*, on fol. 69^a; *IV*, on fol. 97^a; *V*, on fol. 101^a; *VI*, on fol. 117^a; *VII*, on fol. 122^a; *VIII*, on fol. 129^b.

b. In the margin-column of ff. 1^b-144^b, Sa'di's *Bûstân* (at the end fifteen verses missing according to Graf's edition, in consequence of the same lacuna). Bâb I, on fol. 8^a; II, on fol. 41^a; III, on fol. 58^b; IV, on fol. 71^b; V, on fol. 89^b, last line; VI, on fol. 97^a; VII, on fol. 103^b; VIII, on fol. 119^b; IX, on fol. 129^b; X, on fol. 141^a.

c. In the centre-column of ff. 145^a-155^a, Sa'di's *Pandnâma*, defective at the beginning (owing to the before-mentioned lacuna). There are five baits wanting; the first that appears here corresponds to the last on fol. 1^b in the following copy.

On the margin of ff. 145^a-155^a there is found the well-known religious mathnawî on the duties of a Muslim, styled رسالۃ نام حق or نام حق (as it is called here), likewise defective at the beginning; the first bait, which is the eighth in the usual copies (for instance, No. 1345 of the India Office Collection, fol. 56^b), runs thus:

روز و شب طالب قبول و دم - پیروی ات رسول و دم
comp. on this poem, which is usually styled مقدمۃ الصلوة, Bodleian Cat., Nos. 1767 and 1768. The date of composition, viz. 693 of the Rihlat, or A.H. 703 (A.D. 1303), is contained in the last verse.

The whole MS., written throughout by the same hand, was transcribed at the request of Nawwâb 'Abd-almuhsinkhân, son of Nawwâb 'Abd-alnabikhân, by Mihr 'Ali, son of Muhammad Ibrâhim, and finished the 12th of Rabi'-alawwal, A.H. 1165 (A.D. 1752, Jan. 29). On fol. 1^a is a seal of John Henry Peile, جان هنری پیل, with the date A.H. 1220 (A.D. 1805), and a statement in English, 'that this MS. was the gift of Mr. Sanders, 1811, that it was presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818, transferred to Civil College (i.e. Haileybury), 9 Aug., 1819.'

No. 3299, ff. 155, ll. 11, and an additional margin-col., ll. 30; large and distinct Nasta'lik; splendid frontispiece on fol. 1^b, every page, from first to last, adorned with gold borders round each line of the centre-column, and three corner-vignettes in various colours and designs; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1134

Pandnâma.

Another copy of Sa'di's *Pandnâma*, beginning:

کریمای بخشای بر حال ما - که هستم اسیر کمند هوا

comp. Nos. 1127 and 1133 in this Cat.

Dated the 14th of Shawwâl, A.H. 1209 (A.D. 1795, May 4).

No. 1345, ff. 1-10^b, 2 coll., each ll. 13; Nasta'lik; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

1135

The same.

Beginning:

کریمای به بخشای بر حال ما
که هستم اسیری (!) کمند هوا

Quite modern copy, dated the 16th of Rajab (without any year), by a scribe with the name of Muhammad.

No. 3083, ff. 1-9, ll. 14; Nasta'lik; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1136

Bûstân.

Another copy of Sa'di's *Bûstân*, not dated, but old, probably belonging to the end of the tenth century of the Hijrah.

Beginning: بنام خداوند جان آفرین الخ.

Bâb I, on fol. 5^b; II, on fol. 40^a; III, on fol. 58^a; IV, on fol. 70^b; V, on fol. 88^a; VI, on fol. 95^a; VII, on fol. 101^a; VIII, on fol. 115^b; IX, on fol. 124^b; X, on fol. 131^b.

No. 3485, olim 20. J. 10, ff. 135, 2 coll., each ll. 15; very neat and distinct Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1137

The same.

Dated A.H. 1019 (A.D. 1610, 1611).

No. 286, margin-col., ff. 1-116, ll. 36-38; Nasta'lik; illuminated frontispiece.

1138

The same.

This copy was written by Kamâl; one half of the date is torn away, but what is left, viz. ۴۳, seems to indicate A.H. 1043 (A.D. 1633, 1634).

No. 472, ff. 150, 2 coll., each ll. 14; excellent Nasta'lik; illuminations on the first two pages; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1139

The same.

Beginning, the usual one: بنام خداوند جان آفرین الخ.

but the various reading of جهاندار for خداوند (as in fact many copies read) has been suggested on the margin. The last bait of Graf's edition is here the last but two; the additional two baits are:

هزاران درود و هزاران سلام - زمان بر محمد علیه السلام
ترا فتح و دولت همیشه مدام - بحق محمد علیه السلام

Copied A.H. 1081 (A.D. 1670, 1671) by 'Abd-alrasûl ibn Maulânâ 'Ali. Collated. Bibliotheca Leydeniana. On the fly-leaf at the back the following note: 'The Bostan of Sadi; Palgatacherri, Aug., 1805; J. Leyden.'

No. 2713, ff. 150, 2 coll., each ll. 15; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1140

The same.

Another excellent copy, written A.H. 1082 (A.D. 1671, 1672) by Muza'ffar Husain alhusaini; the poem begins on fol. 2^b. Instead of the usual *ten* bâbs this copy contains *eleven*, the ninth bâb having been split into two, the second headed on fol. 169^b: در موعظه و تنبيه.

No. 154, ff. 179, 2 coll., each ll. 12; very large and distinct Nasta'lik; the margin sprinkled with various colours; two large pictures on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

1141

The same.

This copy is dated the 21st of Dhû-al-hijjah, A.H. 1156 (A.D. 1744, Feb. 5), the 26th year of Muḥammadshâh's reign, by Rûh-allâh ibn Shaikh Zind ibn Shaikh Muḥibb 'Alî Mâlik. A few various readings and annotations on the margin.

No. 1561, ff. 134, 2 coll., each ll. 15-17; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1142

The same.

A most splendid copy, written at the request of Nawwâb Almadkhân Bahâdur bin Ghâdanfar-aldaulah Bahâdur by Râm Pirshâd, and finished at Shâhjahânâbâd the 14th of Rabî'-althâni, A.H. 1171 (A.D. 1757, Dec. 26).

No. 1779, ff. 58, 4 coll., each ll. 21; clear and distinct Nasta'lik; large illuminated frontispiece; very fine and carefully executed illustrations on ff. 2^b, 3^a, 3^b, 5^a, 8^a, 21^a, 27^b, 47^b, 50^a, 54^a, 57^b, and 58^a; size, 12 $\frac{5}{8}$ in. by 8 $\frac{1}{8}$ in.

1143

The same.

Beginning: *بنام جهاندار جان آفرین الخ*.

Dated the 19th of Dhû-alka'dah, A.H. 1197 (A.D. 1783, Oct. 16) = 3rd of the month *آسن*, of the year 1190 of the Bangâlî era, by the *محرر مكرم* of Bahila (بهيله), in the Parganah of Amîrpûr Balanda (اميرپور بلنده). Bibliotheca Leydeniana. Occasional notes in English on the margin.

No. 2743, ff. 130, 2 coll., each ll. 17; clear Nasta'lik; size, 8 $\frac{5}{8}$ in. by 6 $\frac{3}{8}$ in.

1144

The same.

A modern copy, dated the 7th of January, 1804. Beginning: *بنام جهاندار الخ*.

College of Fort William, 1825.

No. 2317, ff. 168, 2 coll., each ll. 13; Nasta'lik; size, 7 $\frac{5}{8}$ in. by 5 $\frac{3}{8}$ in.

1145

The same.

Splendid copy, without a date. On the first and the last page of this MS. there is an index of—as it seems—Farid-al-dîn 'Attâr's *Pandnâma* and Ḥusainî's *Kanz-alrumûz*.

No. 1288, ff. 50, 4 coll., each ll. 23; Nasta'lik; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 in.

1146

The same.

Another copy without a date. Many marginal and interlinear glosses, for the greater part written in red ink. The *Bûstân* concludes on fol. 137^a; a few lines in prose are added by the transcriber on fol. 138^a. Fol. 12 must be read after fol. 13.

No. 390, ff. 138, 2 coll., each ll. 15-16; Nasta'lik; size, 10 in. by 6 $\frac{1}{4}$ in.

1147

The same.

Good copy, not dated.

No. 209, margin-col. on ff. 1^b-148^b, ll. 26, and an additional centre-col. on ff. 136^a-149^a, ll. 11; clear Nasta'lik; illuminations on ff. 1^b and 2^a; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1148

Extracts from the *Bûstân*.

Select verses from Sa'dî's *Bûstân*, beginning with the usual initial bait: *بنام خداوند جان آفرین الخ*.

Similar extracts were made by Shâh Kâsim-i-Anwâr (died A.H. 837 = A.D. 1433, 1434), see Bodleian Cat., Nos. 743 and 744. As title to these extracts is given, on fol. 1^a: *جزوی از بوستان سعدی*.

Copied in Shawwâl, A.H. 959 (A.D. 1552, Sept.-October).

No. 268, ff. 24, 2 coll., each ll. 11; excellent Nasta'lik; beautiful illuminations on the first two pages; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1149

A fragment of the *Bûstân*.

Beginning: *بنام جهاندار الخ*; it breaks off, on fol. 38^b, in the second half of Bâb I, with the bait:

بخاک اندرش عقد بگسیخته - گهرهای دندان فرو ریخته
corresponding to p. 118, last bait, in Graf's edition.

This MS. belonged formerly to Sir Barry Close, Bart.

No. 1340, ff. 1-38^b, 2 coll., each ll. 11-15; large, unequal Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

1150

Sharḥ-i-Bustân (شرح بوستان).

'Abd-alwâsi' Hânsawî's commentary on the *Bûstân*, beginning, on fol. 41^b: *ربنا لا تواخذنا إن نسينا أو اخطانا: وصل على نبيك ورسولك محمد سيدنا و مولانا وعلى آله واصحابه الخ* میگوید معترف بعجز و نادانی در فهم الفاظ و درک معانی عبد الواسع هانسوی که الخ comp. A. Sprenger, Catal., p. 552. 'Abd-alwâsi' of Hânsi (see above, col. 403) is also the author of the *غرائب اللغات*, an alphabetical glossary of Hindi words with Persian explanation, improved and re-edited by Sirâj-al-dîn 'Alî Ârzû, and of a Persian Grammar, printed 1851 in Cawnpore, comp. Rieu iii. pp. 1030^a and 1096^b.

The text of the *Bûstân* (introduction) begins, on fol. 42^b: *بنام جهاندار جان آفرین*; Book I, on fol. 61^a; II, on fol. 106^b; III, on fol. 130^a; IV, on fol. 149^a; V, on fol. 171^a; VI, on fol. 182^a; VII, on fol. 188^b; VIII, on fol. 206^b; IX, on fol. 216^a; X, on fol. 218^a. Fol. 50^b is left blank, but there is no lacuna.

Not all verses, but only the difficult ones, are explained by the commentator.

This copy was finished after a careful collation by Muḥammad Naṣîr, the son of Sayyid Luṭf-allâh, who was also an inhabitant of Hânsî, the 8th of Şafar, A.H.

1140 (A.D. 1727, Sept. 25). On fol. 220 a fragment in Hindūstānī: خیال بزبان هندی.

No. 530, ff. 41-220, ll. 11; large and distinct Nasta'lik; the first two pages sprinkled with gold; size, 8½ in. by 4½ in.

1151

Kalid-i-Bustān (کلید بستان).

A short glossary to Sa'di's Būstān, arranged alphabetically, except the five first words; beginning: حَلَب نام مقام ماخولیا خلل دماغ غور مقام افوا دهنها استعانت یاری خواستن آگنده پر شده الخ

The whole letter ا from افوا to the beginning of the letter ب quite agrees with the short glossary to Ḥāfiz' diwān, contained on ff. 38-48 of this same MS., see the second glossary کلید خواجه حافظ further down in this Cat. under 'Ḥāfiz;' but all the rest from ب down to the end of ی is different from that. It concludes on fol. 97^b, and is dated the 12th of Dhū-alka'dah, in the first year of Jahāndārshāh's reign (=A.H. 1124, A.D. 1712, Dec. 11). As this little glossary follows in the same MS. immediately upon the مفتاح گلستان, by Uwais bin 'Alā-aldin Ādam (see Nos. 1176-1179 in this Cat.), it may be due to the same author, who flourished about A.H. 900 (A.D. 1494, 1495).

This کلید is followed, on ff. 98-106^b, by another short glossary, likewise to the Būstān, arranged, without alphabetical order, according to the single chapters of Sa'di's poem; but there are quoted only eight chapters; the last two seem to be missing. Beginning: پوزش عذر (عزیز MS.) ومعذرت الخ of a تعبیر نامه.

Copied A.H. 1148 (A.D. 1735, 1736).

No. 1840, ff. 91-107, ll. 13; clear Nasta'lik; size, 8½ in. by 6 in.

1152

Sharh-i-Būstān (شرح بوستان).

A very short commentary on Sa'di's Būstān, in which only the difficult verses and phrases are explained, by an anonymous author, who, however, judging from the immediately following commentary on the Gulistān in this same MS. (see No. 1180 in this Cat.), seems identical with Muḥammad 'Abd-alrasūl bin Shihāb-aldin, who wrote both his small explanatory works on Būstān and Gulistān in the same year, viz. A.H. 1073 (A.D. 1662, 1663), see Rieu ii. p. 604; A. Sprenger, Catal., p. 552, etc.

The present copy begins, without any introduction, at once with the initial bait of the poem: بنام جهاندار جان آفرین جهان بمعنی روزگار مصحح است از خدمت امیر شهاب الدین حکیم الخ

Bāb I begins on fol. 231^a.

No date.

No. 212, ff. 225-254, ll. 20; Nasta'lik; size, 9½ in. by 6 in.

1153

Gulistān.

Another copy of Sa'di's Gulistān, not dated, but old and especially valuable, as, according to the statement in the colophon, it has been copied from and collated with the poet's autograph.

No. 1598, ff. 92, ll. 14-15; ff. 1, 2, 32, and 56 supplied by a modern hand; Nasta'lik; size, 9 in. by 5 in.

1154

The same.

This copy, rich in marginal and interlinear glosses, was transcribed from a good old copy of A.H. 805 (A.D. 1402, 1403) at Lakhnau, A.H. 1183, and finished the 24th of Rabi'-althānī in that year (A.D. 1769, Aug. 27). It ends on fol. 90^a, and is followed on the same and the following page by the transcriber's report about the source of his copy.

No. 820, ff. 1-90, ll. 16; Nasta'lik; size, 8½ in. by 4½ in.

1155

The same.

This copy was transcribed from one of Miyān Muḥammad Ṣāliḥ, which through several intermediate transcripts traced its origin back to an autograph of the poet himself, by Muḥammad Murid bin Muḥammad Rashid, for his son Rashid Muḥammad, in the first or tenth year of Shāh 'Ālam's reign (A.H. 1173 or 1182=A.D. 1760 or 1768, 1769). On ff. 1^b-2^b a full index of the Gulistān, supplied by another hand; the work itself begins on fol. 3^b.

No. 235, ff. 135, ll. 11; clear Nasta'lik; illuminated frontispiece on fol. 3^b; size, 9 in. by 5½ in.

1156

The same.

Dated the 15th of Jumādā-alawwal, A.H. 1019 (A.D. 1610, Aug. 5).

No. 286, centre-col., ff. 119, ll. 15; distinct Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1157

The same.

This copy, rather uncouth and dirty, but provided with numerous interlinear paraphrases in Hindūstānī, is dated the 10th of Ramadān, A.H. 1138 (A.D. 1726, May 12). Bibliotheca Leydeniana.

No. 2735, ff. 112, ll. 14; written in a very peculiar style of Nasta'lik, mixed with Shikasta, by several hands, as it seems; size, 9½ in. by 5½ in.

1158

The same.

Dated the 5th of Rabi'-alawwal, in the thirteenth year of Muḥammadshāh's reign (=A.H. 1144, A.D. 1731, Sept. 7).

No. 1481, ff. 1-147^b, ll. 13; large Nasta'lik; size, 6½ in. by 3½ in.

1159

The same.

Dated the 4th of Sha'bân, A. H. 1147 (that is 1147 = 1147, A. D. 1734, Dec. 30).

No. 1553, ff. 97, ll. 14; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

1160

The same.

This copy, with numerous marginal and interlinear glosses and explanations, was written by Muḥammad Waṣīlī Ghāzī in the reign of the emperor Aḥmadshāh (A. H. 1161-1167 = A. D. 1748-1754).

The proper order of ff. 72-77 is: 72, 74, 73, 76, 75, 77.

No. 1689, ff. 105, ll. 13; Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1161

The same.

Copied A. H. 1185 (A. D. 1771, 1772). Occasionally some interlinear glosses. Bibliotheca Leydeniana.

No. 2808, ff. 1-71, ll. 14; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1162

The same.

A beautifully written copy, interleaved throughout; dated by Sayyid 'Aziz-allāh alḥusainī Zanjānī Kādīrī the 21st of Jumādā-alawwal, A. H. 1196 (A. D. 1782, May 4). Fol. 37 must be read before fol. 36.

No. 1541, ff. 136, ll. 11; large and distinct Nasta'lik; illuminated frontispiece; pictures on ff. 13^b, 34^a, 56^b, 71^b, 78^a, 94^b, 98^a, and 101^a; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

1163

The same.

This copy, which is not dated, was written by Muḥammad Yahyā bin Muḥammad 'Umar, and formerly belonged to the Marquess of Hastings, to whom it was given by his most esteemed and learned friend, Antonio Viegna, 1786 (A. H. 1200, 1201), according to a note on the fly-leaf.

The right order of ff. 68-73 is: 68, 72, 70, 71, 69, 73.

No. 3159, ff. 227, ll. 11; large, but unequal Nasta'lik; the first two leaves supplied later, ll. 13; splendid binding in red and gold; size, 8 in. by 4 $\frac{1}{2}$ in.

1164

The same.

This copy is dated by Bimcand, who calls himself a ملازم عدالت دیوانی, a servant or official of the civil court, the 14th of Šafar, A. H. 1208 = 8th of the month Āsin, in the year 1200 of the Bangālī era = A. D. 1793, Sept. 21. It was presented by W. B. Smith, Esq., March 30, 1816.

No. 3431, ff. 143, ll. 7; very clear and distinct Nasta'lik; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1165

The same.

This copy is dated by Aḥsan-allāh, in the month Dhū-alḥijjah, A. H. 1213 (A. D. 1799, May), in the time of Nawwāb Mu'in-aldaulah Dilirjang Bahādur, the son of Nawwāb Muḥarak-aldaulah Bahādur (the latter probably identical with Mīr Ja'far 'Alīkhān, the Nawwāb or Nāzīm of Bangālāh's youngest son, who succeeded his brother Saif-aldaulah, March, 1770, and died at Murshidābād, September, 1793). College of Fort William, 1825.

No. 2210, ff. 114, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1166

The same.

Another copy of the Gulistān, not dated, but stated to have been purchased by J. H. Peile, Esq., at Mysore, 1800, and presented by him the 19th Sept., 1818; transferred to Civil College, Aug. 9, 1819. This copy is difficult to read in many parts; there are some various readings on the margin, and occasional remarks, written in pencil (by Mr. Peile), as well as corrections of the text.

No. 3338, olim 20. J. 6, ff. 1-146, ll. 9; Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

1167

This copy is dated the 7th of Muḥarrām, A. H. 1219 (A. D. 1804, April 18).

No. 1340, ff. 39^b-148, ll. 15; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{4}$ in.

1168

The same.

Another excellent copy, not dated.

No. 209, centre-col., ff. 1^b-135^b, ll. 11; clear Nasta'lik; illuminated frontispiece; size, 9 $\frac{1}{8}$ in. by 5 $\frac{3}{8}$ in.

1169

The same.

Good copy, not dated.

No. 3110, ff. 92, ll. 13; clear and distinct Nasta'lik; size, 8 $\frac{1}{8}$ in. by 6 in.

1170

The same.

Another copy with a few interlinear glosses, not dated. Bibliotheca Leydeniana.

No. 2488, ff. 108, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 in.

1171

The same.

Good modern copy, not dated.

No. 1554, ff. 151, ll. 11; large and clear Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1172

The same.

No date.

No. 1373, ff. 110, ll. 15-17; Nasta'lik, written by at least three different hands; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1173

The same.

Another copy with occasional interlinear and marginal Persian paraphrases of Arabic words and quotations. No date. Modern transcript. Bibliotheca Leydeniana.

No. 2731, ff. 1-99, ll. 18; Naskhī; size, 10 in. by 5½ in.

1174

The same.

The first thirty-two leaves with marginal and interlinear English paraphrases. The copy was written by Khwājāh Ghafūr; but as date, only the 2nd of Rajab is given, without a year.

Bibliotheca Leydeniana.

No. 2797, ff. 96, ll. 13-14; Nasta'lik; size, 8½ in. by 5½ in.

1175

A defective copy of the same.

This copy lacks the introduction, and begins at once with Bāb I, on fol. 1^b: پادشاهی را شنیدم که بکشتن اسیری اشارت فرمود الخ. Bāb II, on fol. 2^a; III, on fol. 35^b; IV, on fol. 47^b; V, on fol. 50^a; VI, on fol. 55^a; VII (not marked by a heading), on fol. 58^b, first line; VIII, on fol. 62^a.

No date.

No. 2720, ff. 1-68, ll. 9-10; Shikasta; size, 9½ in. by 5½ in.

1176

Miftāh-i-Gulistān (مفتاح گلستان).

Short commentary on and glossary to Sa'di's Gulistān, composed by Uwais bin 'Alā-aldin, known as Ādam, a pupil of Khwājāh Abū-alfaid Abū-alfadl Amir-aldin Shāh Nīmat-allāh Muḥammad bin Muḥammad al-Hasani, and dedicated to the Bahmani Sultān of the Dakhan, Maḥmūdshāh bin Muḥammadshāh (who reigned A. H. 887-924 = A. D. 1482-1518, see above, No. 449). According to the last words in No. 3338 (1179 in this Cat.), the work was completed by the author on the day عاشور, i. e. the 10th of Muḥarram, A. H. 900 (A. D. 1494, Oct. 11). It is divided into two kisms, the *first kism* being a glossary, arranged alphabetically, of the difficult words (قسم اول مبوّب از حروف مقطعات در بیان لغات), the last letter constituting the bāb, the first the faṣl or subdivision; the *second kism* containing an explanation of the difficult phrases, verses of the Kurān, traditions and sayings of Shaikhs, Arabic baits and invocations of God, etc., which occur in the Gulistān (قسم دوم در تفسیر و معانی آیات و کلام قدسی و احادیث و اقوال و ادعیات و اشعار تازی که در کتاب گلستان مذکور است).

Beginning: فاتحه مرفّاحی را که افتتاح کلام خود بفاتحه الکتاب مخصوص گردانید الخ.

First kism, on fol. 6^b; *second kism*, on fol. 57^b.

The copy ends on fol. 69^b, and is dated the 6th of Shābān, A. H. 1052 (A. D. 1642, Oct. 30). On ff. 71^b-

75^a there are written by another hand some fragments of theological tracts in Arabic, on Muḥammad, the Kurān, etc.

No. 104, ff. 75, ll. 13; Naskhī; size, 7½ in. by 4½ in.

1177

Another copy of the same.

Beginning as in the preceding copy; *first kism*, on fol. 5^b; *second kism*, on fol. 49^b. Copied A. H. 1070 (A. D. 1659, 1660).

No. 103, ff. 56, ll. 12-13; carelessly written in a mixture of Nasta'lik and Shikasta; size, 7½ in. by 4½ in.

1178

The same.

This copy begins: کتاب مفتاح گلستان حضرت سعدی شیرازی، فاتحه مرفّاح (sic!) را که افتتاح کلام خود الخ.

First kism, on fol. 55^b; *second kism*, on fol. 83^b.

On fol. 51^a another title is given to this work, viz. کلید گلستان. Dated the 24th of Jumādā-alawwal, A. H. 1148 (A. D. 1735, Oct. 12).

No. 1840, ff. 51-90, ll. 13; large and distinct Nasta'lik; size, 8½ in. by 6 in.

1179

The same.

This copy, written rather incorrectly and not dated, begins: فاتحه مرفّاحی که افتتاح کلام خود الخ.

First kism, on fol. 151^b; *second kism*, on fol. 192^a, last line. The date A. H. 900, 10th of Muḥarram, appears on fol. 203^a, ll. 5 and 6.

Purchased by J. H. Peile, Esq., at Mysore, 1800; received at the Library Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3338, olim 20, J. 6, ff. 147-203, ll. 13; Nasta'lik; size, 8½ in. by 6 in.

1180

Sharḥ-i-Gulistān (شرح گلستان).

Another short commentary on the Gulistān, by Muḥammad 'Abd-alrasūl (or, as he is called here, by a confusion with his brother 'Abdallāh, 'Abdallāh alrasūl) bin Shihāb-almillat (Shihāb-aldin) bin Shaikh 'Abdallāh bin Shaikh Tāhir bin Shaikh Ḥasan alḡurashī (or alḡurashī) alhāshimī, who began this work after having completed his commentary on the Būstān (see No. 1152 in this Cat.) in A. H. 1073 (A. D. 1662, 1663); comp. Bodleian Cat., No. 724; Rieu ii. p. 604 and A. Sprenger, Catal., p. 550. It was printed in Lucknow, A. H. 1264.

Beginning: سپاس بی قیاس علیمی را که علم علم الاسماء گنجا (Sūrah 2, v. 29) حرفی است از نخته تعلیم او الخ.

Every bāb of the Gulistān comprises in this commentary five explanatory parts, viz. 1. verses of the

Kurân (آیات الهی); 2. traditions of the Prophet, sayings of the Shaikhs, and Arabic proverbs (احادیث); 3. Arabic verses (نبوی واقوال مشایخ وامثال عرب); 4. Persian verses (آیات فارسیه); 5. difficult Arabic and Persian words and phrases, in alphabetical order (لغات عربیه و فارسیه برعایت ترتیب حروف). Occasional notes and additions on the margin.

Dated the 2nd of Ramadân, in the seventeenth year of 'Ālamgir's reign (= A.H. 1085, A.D. 1674, Nov. 30).

No. 212, ff. 255-284, ll. 20; Nasta'lik; size, 9½ in. by 6 in.

1181

Sharḥ-i-Gulistân (شرح گلستان).

Another commentary on the Gulistân, by Muḥammad Nûr-allâh Ahrârî, see A. Sprenger, Catal., p. 550, beginning, on fol. 24^b: *منت مر خدایرا عز وجل که زبان گویا را: پیشکار دل دانا ساخت الخ*.

The author's name appears on fol. 25^a, l. 8. It is the same Nûr-allâh Ahrârî who wrote a commentary on the mathnawî (see No. 1104 in this Cat.).

This copy is incomplete, one leaf seems to be missing at the end; it breaks off in the eighth chapter (which begins on fol. 96^a); the last words of the text are: *... پادشاه از برای (or rather: پادشاه از بهر ستمگار است دفع ستمگران*, see No. 2797 (1174 in this Cat.), fol. 95^b, l. 7).

Bibliotheca Leydeniana.

No. 2787, ff. 24-103, ll. 15; Shikasta; size, 8¾ in. by 6 in.

1182

Farhang-i-Gulistân (فرهنگ گلستان).

A short Persian paraphrase of the difficult Arabic and Persian verses, the sentences of the Kurân, traditions of the Prophet, sayings of other great Shaikhs, and a great many single words, especially of Arabic origin, which occur in Sa'dî's Gulistân, composed by Junaid bin 'Abdallâh, and beginning: *الحمد لله على نعمائه والصلوة على رسوله والسلام على اصحابه قال الخ*. It is divided into three kisms:

قسم اول اشعار عربی و بعضی فارسی مشکل
قسم دوم در مرکبات معانی بعضی اقوال اکابر و حدیث نبوی و کلام رتانی
قسم سوم در لغات مفردات و حروف تهجی

The third kism begins on fol. 158^a.

The Persian paraphrase is an interlinear one, and written in much smaller characters than the original words and phrases. Finished the 15th of Rajab, in the fourteenth year of Muḥammadshâh's reign (= A.H. 1145, A.D. 1733, Jan. 1).

No. 1481, ff. 149^b-171, ll. 18; Nasta'lik; size, 6¾ in. by 3½ in.

1183

Farhang-i-Gulistân (فرهنگ گلستان).

Another small glossary of the Gulistân, with the same title, chiefly explaining Arabic words by an interlinear Persian paraphrase; it is divided into two portions, the first of which is arranged alphabetically according to the *last* letter, viz. لغات مفردات بترتیب according to the *last* letter, viz. (خشنودی) = رما, on fol. 1^a, beginning with رما, حروف; the second is headed لغات متفرقه, on fol. 18^b, beginning with اتابت (= توبه).

No compiler's name appears. Dated, as it seems, the 9th of Šafar (? the word is entirely misspelt here), in the first year of Aḥmadshâh's reign (= A.H. 1162, A.D. 1749, Jan. 29). A seal, however, of the first owner, Ghulām Muḥyi-aldin Rafî, bears the earlier date A.H. 1155 (A.D. 1742, 1743), on fol. 18^b, another of the same is found at the end of the copy.

No. 1605, ff. 21; careless Nasta'lik; size, 7¼ in. by 4¾ in.

1184

Tarjuma-i-Ash'âr-i-Gulistân (ترجمه اشعار گلستان).

A Persian translation of all the Arabic verses and sentences which occur in Sa'dî's Gulistân, by an anonymous author, beginning: *الحمد لله المعبود که مناشیر* تناسیر الخ.

This paraphrase is divided into five faṣls, the first of which comprises the verses of the Kurân (در کتاب و آیات); the second, the traditions (در احادیث عظیم); the third, the sayings of the Shaikhs (در قول مشایخ); the fourth, all the rest of the Arabic verses (در اشعار); and the fifth, whole Arabic phrases and sentences (در لغات و کلمات تامات). The third and fifth of these faṣls are entirely missing in this copy. The first begins on fol. 250^b, the second on fol. 252^a, and the fourth on fol. 253^b.

No. 2650, ff. 250-257, ll. 17; Nasta'lik; size, 12¾ in. by 7 in.

1185

Risâla-i-duwum dar majlis-i-panjgâna (رساله دوم در مجلس پنجگانه).

Another copy of the *second risâlah* or prose-treatise of Sa'dî, containing the five homilies, see above, No. 1117, 2 sq.

It is divided into five majlis, and begins, on fol. 93^a: *خبرست از آن مقتدای زمره حقیقت و آن پیشوای لشکر طریقت آن نگین خاتم جلال الخ*.

Dated at Lakhnau the 24th of Rabi'-althâni, A.H. 1183 (A.D. 1769, Aug. 27), see No. 1154 in this Cat.

No. 820, ff. 93^a-114, ll. 16; Nasta'lik; size, 8¾ in. by 4¾ in.

Poets who died between A.H. 700 and 800.

Amir Khusrau (Nos. 1186-1222).

1186

Kulliyât-i-Amir Khusrau (کلیات امیر خسرو).

The oldest collection of poetical works, by the greatest Persian poet of India, Yamin-aldin Abû-allâsan Amir

Khusrau, son of Lâjīn (who afterwards assumed the title of Amir Saif-al-din Maḥmūd Shamsi), born A.H. 651 (A.D. 1253) in Patyāli or Patiyāli, died in Dihli A.H. 725, either the 18th of Shawwāl, as the Maṭlūb-altālibin states (see No. 3 in the list of Nizām-al-din Auliya's pupils, col. 324 in this Cat.)=A.D. 1325, Sept. 27, or the 29th of Dhū-alka'dah=A.D. 1325, Nov. 6, as Rieu and Sprenger assert; comp. on his life and works Rieu i. pp. 240-242, and ii. p. 609 sq.; Bodleian Cat., Nos. 753-799; W. Pertsch, p. 74 (No. 43, 6), and Berlin Cat., p. 831 sq.; A. Sprenger, Catal., p. 465 sq.; Ouseley, Biogr. Notices, pp. 148-163; Elliot, History of India, iii. pp. 524-566; Cat. des MSS. et Xylographes, pp. 350-352; G. Flügel i. p. 542; J. Aumer, pp. 21 and 22; comp. also Haft Iklim, No. 391 (coll. 404 and 405 in this Cat.); Butkhāna, No. 30 (Bodleian Cat., coll. 199 and 200); Ātashkada, No. 754 (ib., col. 288); and Khulāṣat-alkalām, No. 23 (ib., col. 297).

This collection, which was written A.H. 866 and 867 (A.D. 1462), contains the following parts:

A. Centre-columns.

1. Dībāġa (ديباجة), or prose-preface to the *third* diwān, containing notices on the earlier Persian literature, and a detailed account of the poet's life and works, beginning, on fol. 1^b: اطلع اهله (other copies الله) العزيز (الغرر) من مطالع غرة الكمال الخ غرة كمال انسان از ديباجة حمد مخترعيسست كه مطلع ديوان الخ.

2. Ghurrat-alkamāl (غرة الكمال), or the poems of maturity, the *third* of Amir Khusrau's diwāns (and the only one which is found complete in this copy); according to Rieu (ii. p. 610^a) it contains the poems written between A.H. 685 and 693 (A.D. 1286-1294), but according to No. 754 in the Bodleian Cat. it was not completed before A.H. 702 (A.D. 1302, 1303), and the latter date seems more correct, as this diwān contains, among others, kaṣīdas in honour of 'Alā-al-din Muḥammadshāh Khiljī, who reigned from A.H. 695 to 715 or 716 (A.D. 1296-1316).

Beginning, on fol. 45^b:

چون آفتاب روشن توحيد ذو الجلال
بنمود رخ زمطلع اين غرة کمال

The various distichs of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or 'silsilah' which binds the separate kaṣīdas, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two baits appear as heading of the second kaṣīdah, on fol. 48^a, which, in most other copies, is the first, beginning:

چو زمره خاک مسکين را که توحيد خدا گوید
بدین کودکی ذات مقدس را ثنا گوید

The third bait introduces the third kaṣīdah, on fol. 54^a; the fourth bait the fourth kaṣīdah, on fol. 60^a; and

IND. OFF.

so forth. This diwān consists of kaṣīdas (ff. 45^b-135^b), tarji'bands (ff. 136^a-145^b), beginning as in No. 754 of the Bodleian Cat.: ای دل جا مانده خیز الخ, and muḥaṭṭa'at (ff. 146^a-164^b), beginning likewise as in the Bodleian copy: هر که گوید که من از عقل الخ.

Other copies in Rieu ii. pp. 610^b, 613^b, and 614^a; Bodleian Cat., Nos. 754 and 755, and A. Sprenger, Catal., p. 468.

3. Ghazaliyyāt (غزلیات), a collection of minor lyrical poems, gathered, as is usual in copies of Amir Khusrau's works, from all the four older diwāns of the poet (see similar collections in Rieu, W. Pertsch, Bodleian Cat., G. Flügel, etc., loc. cit.), introduced by a kaṣīdah, beginning, on fol. 164^b: حمد رانم بر زبان الله رب العالمين الخ.

This is the initial poem of the *second* diwān (وسط الحیوة); see the following copy and A. Sprenger, p. 468; and of the general *ديوان امير خسرو* in No. 1193 below, in Rieu ii. p. 614^b, and Bodleian Cat., Nos. 758 and 759. From fol. 175^b onwards they are arranged in alphabetical order; beginning of the first alphabetical ghazal: يشکافت غم اين ريش جگر خواره مارا الخ.

4. Rubā'iyyāt (رباعیات), on fol. 477^b, beginning:

صانع احدى که ساخت نه چرخ کهن
نی عقل رسد بکنه وشفش نه سخن

This is the initial bait of the rubā'is of the *fourth* diwān (بقية نفية) in No. 756 of the Bodleian Cat. and of the general selection from Khusrau's diwāns in No. 759 of the same.

5. Kīrān-i-Sa'dain (قران سعدین), usually called Kīrān-alsa'dain (قران السعدین), the conjunction of the two lucky planets, i.e. the meeting of Sultān Mu'izz-al-din Kaiḡubād of Dihli (who reigned from A.H. 686 to 689=A.D. 1287-1290, see col. 320 in this Cat.), with his father, Sultān Nāsir-al-din Bughrākhān of Bangālāh, in A.H. 688 (A.D. 1289), at Dihli; it was completed in the month of Ramaḍān, in the same year (A.D. 1289, Sept., October); comp. Rieu ii. pp. 611^b and 612^a; Bodleian Cat., Nos. 773-775; A. Sprenger, Catal., p. 470; W. Pertsch, Berlin Cat., pp. 838 and 839; Elliot, History of India, iii. pp. 524-534 (where extracts in English translation are given), and Cowell's account of the poem in the Journal of the Asiatic Society of Bengal, 1860, vol. 29, pp. 225-239. The mathnawī has been lithographed in Lucknow, A.H. 1259 and 1261 (the latter edition compiled by Maulawī Kudrat Aḥmad and accompanied with glosses). Three commentaries of the same are described in A. Sprenger, Catal., p. 471, one by Nūr-alḥaqq, styled نور العین (see another copy in Rieu ii. p. 617^b), and composed A.H. 1014 (A.D. 1605, 1606); another by 'Abd-alrasūl Kāsim, and a third by an anonymous writer.

Beginning of the mathnawī, on fol. 506^a:

حمد خداوند سرانم نخست
تا شود اين نامه زنامش درست
y y

This is the third bait in most copies where two initial verses in a different metre are prefixed to the poem (beginning: *شکر گویم که بتوفیق خداوند* (جهان الخ). From fol. 506 to fol. 514^a this poem is only written in the centre-columns, like the preceding parts, but from fol. 514^b to the end (on fol. 520) also on the margin.

B. *Margin-column.*

6. *Maṭla'-alanwâr* (مطلع الانوار), or the rising of the lights, a mystical mathnawî in imitation of Nizâmî's *Makhzan-alasrâr*, being the *first* part of Amir Khusrau's *Khamsah*, and beginning, on fol. 1^b:

بسم الله الرحمن الرحيم - خطبة قدست بملك قدیم

This poem was composed A.H. 698 (A.D. 1298, 1299), and dedicated, like the *second*, *third*, and *fifth* part of the *Khamsah*, to 'Alâ-aldin Muḥammadshâh (see above under No. 2).

7. *Shirîn u Khusrau* (شیرین و خسرو), or the loves of Khusrau and Shirin, completed in the beginning of Rajab of the same year, A.H. 698 (A.D. 1299, 4th of April); it was written in imitation of Nizâmî's *Khusrau u Shirin* and forms the *second* part of Amir Khusrau's *Khamsah*.

Beginning, on fol. 91^b:

خداوندا دلم را چشم بگشای - بمعراج یقینم راه بنمای

8. *Majnûn u Lailâ* (مجنون و لیلی), or the loves of Lailâ and Majnûn, an imitation of Nizâmî's *Lailâ u Majnûn*, forming the *third* part of Amir Khusrau's *Khamsah*. It was composed, like the two preceding poems, in A.H. 698, and begins, on fol. 203^b:

ای داده بدل خزینۀ راز - عقل از تو شده خزینۀ پرواز
This poem has been printed in Calcutta 1811, 1818, and A.H. 1244 (A.D. 1828, 1829), in Lucknow A.H. 1286 (A.D. 1869); it is also published in Lumsden's *Persian Selections* (Calcutta, 1828); Zenker (ii. 550) cites besides an edition of 1848, without any specification of place.

9. *Hasht Bihišt* (هشت بهشت), or the eight paradises, containing the love-adventures of Bahrâm-gûr in imitation of Nizâmî's *Haft Paikar*. It forms in some copies the *fourth* part of Amir Khusrau's *Khamsah*, in others the *fifth*, and was composed A.H. 701 (A.D. 1301, 1302).

Beginning, on fol. 274^b:

ای گشاینده خزائن جود - نقش پیوند کارگاه وجود

10. *Â'ina-i-Iskandarî* (آئینۀ اسکندری), or the mirror of Alexander, composed A.H. 699 (A.D. 1299, 1300) in imitation of Nizâmî's *Iskandarnâma*, and forming the *fifth* (or more commonly the *fourth*) part of Amir Khusrau's *Khamsah*.

Beginning, on fol. 359^b:

جهان پادشاهم خدائی تراست

ازل تا ابد پادشاهی تراست

Other copies of this *Khamsah* (besides the five described below in Nos. 1196-1200) are noticed in Bodleian Cat., Nos. 766-771; Rieu ii. pp. 611 (Nos. VII-XI) and

615 sq.; W. Pertsch, *Berlin Cat.*, pp. 834-838; A. Sprenger, *Catal.*, pp. 468-470, etc.

11. *Miftâḥ-alfutûḥ* (مفتاح الفتوح), or the key of victories, a mathnawî in praise of the first campaigns of Sultân Jalâl-aldin Firûzshâh, from his accession in A.H. 689 to his return to Dihli in Jumâdâ II, A.H. 690 (A.D. 1290 to June 1291), completed immediately after the latter event; this poem was originally included in the *third* diwân (غزوة الکمال), see Rieu ii. pp. 611^a and 614^a; Bodleian Cat., No. 754 (where it is styled *فتح نامه*), and No. 1190 below in this Cat.

Beginning, on fol. 478^b:

سخن بر نام شاهی کردم آغاز
که بر شاهان در دولت کنم باز

An account of this poem is given in Elliot, *History of India*, iii. pp. 536-544. The margins are left blank on ff. 285^b, 378^b, 379^a, and 463^b-472^a. There are two dates, viz. 1st of Dhû-alhijjah, A.H. 866 (A.D. 1462, Aug. 27), on fol. 91^a margin, at the end of the *مطلع الانوار*, and 8th of Safar, A.H. 867 (A.D. 1462, Nov. 2), on fol. 359^a margin, at the end of the *هشت بهشت*.

No. 51, ff. 520, 2 centre-coll., each ll. 21, and a third on the margin, ll. 38; excellent Nasta'liq; illuminated headings at the beginning of each part; size, 9½ in. by 6 in.

1187

Another copy of the same.

This copy of Amir Khusrau's *Kulliyyât* is much younger than the preceding one, but considerably richer in contents. It consists of the following parts:

A. *Centre-columns.*

1. *Tuhfat-alsighar* (تحفة الصغر), or the poems of youth, the *first* of Amir Khusrau's diwâns, which was completed about A.H. 670 or 671 (A.D. 1272), with a preface in prose.

Beginning of the preface, on fol. 1^b: *حمدی که از اول زادن زاد وجود بود و تنای که از شیر خوارگی الخ*.

Beginning of the poetry, on fol. 4^b:

خدای عز و جل ذو الجلال کن میگون
بری زحیرت و مستغنی از چرا و چون

It consists of *qasidas*, *kit'as* (beginning on fol. 48^b), and a short mathnawî, which begins on fol. 50^b: *می* other copies are described in Rieu ii. pp. 609^b and 613^a, and A. Sprenger, p. 467.

2. *Wasaf-alhayât* (وسط الحیات), or poems of middle life, the *second* of Amir Khusrau's diwâns, which was completed about A.H. 685 (A.D. 1286), with a preface in prose.

Beginning of the preface, on fol. 55^b: *بفضل الله قد سطر هذه الصفحات وجعلتها واسطة لبقاء الذات بعد الممات الخ*.

Beginning of the poetry, on fol. 63^b: *بر* حمد رانم. *بر*: *زبان الله رب العالمین الخ*; see the preceding copy, No. 3.

This diwân consists of *kaşidas*, *tarkibbands* (beginning on fol. 123^b), and *kiṭ'as* (on fol. 139^b). Blanks on fol. 83. Other copies are described in Rieu ii. pp. 610^a and 613^a; Bodleian Cat., No. 753, and A. Sprenger, Catal., pp. 467 and 468.

3. Ghurrat-alkamâl (غرة الکمال), or the poems of maturity, the *third* of Amir Khusrau's diwâns, see Nos. 1 and 2 in the preceding copy; the preface begins here thus, on fol. 145^b: (read حمد احمد) غرة کمال انسانی از دیباجہ احمد مختار است الخ.

Beginning of the poetry, on fol. 194^b: چه (چو) زمره: خاک مسکین را الخ agreeing with the second *kaşidah* of this diwân in the preceding copy. It contains *kaşidas*, *tarkibbands* (on fol. 292^a sq.), and *kiṭ'as* (on fol. 302^a sq.). A blank on fol. 149^a.

4. Bakīyya-i-naḳīyyah (بقیة نقیة), or the poems of old age, the *fourth* of Amir Khusrau's diwâns, completed A. H. 718 (A. D. 1318), with a preface in prose.

Beginning of the preface, on fol. 317^b: حمدی که بقیة نقیة حیوة در تحریر آن بر جرائد وجود بشمار آید و ثنای حلیہ الخ.

Beginning of the poetry, on fol. 328^a:

زبان که بر در معنی کلید گفتار است
ز بهر شکر و سپاس یکی جهاندار است

This diwân (which is called in A. Sprenger, Catal., کتاب بقیة نقیة, and in Cat. des MSS. et Xylographes کتاب بقیة نقیة) contains *kaşidas*, *tarkibbands* (on fol. 377^a sq.), short *mathnawis* (on fol. 385^b sq.), *kiṭ'as* (on fol. 390^a sq.), and a very extensive collection of *ghazals*, followed by a series of *rubâ'is*. The *ghazals* (which have here the special heading of بقیة نقیة) are arranged alphabetically, except the first twelve poems, and begin, on fol. 407^b:

ای زخیال ما برون در تو خیال کی رسد
با صفت تو عقل را لاف کمال کی رسد

This initial poem is the first *ghazal* of the *ghurra* or *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau's diwâns and *ghazals* in Nos. 760 and 763-765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Aumer, p. 21. The *rubâ'is* begin, on fol. 824^b: پاکست خداوند کریم اکبر الخ, likewise agreeing with the initial quatrain in the *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and in the general collection, No. 758, of the same. Blanks on ff. 323, 341, 489^b, 611, and 629; a lacuna besides after fol. 781. Other copies of this diwân are described in Rieu ii. pp. 610^b and 613^a; Bodleian Cat., No. 756; A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Cat. des MSS. et Xylographes, p. 351. These four diwâns have been printed, Lucknow, 1874. The *fifth* diwân, styled *nehâye* الکمال, and containing poems of the last years of Amir Khusrau's life (see

Rieu ii. p. 613^b, and Bodleian Cat., No. 757), is not found in the India Office Collections.

B. *Margin-column.*

5. Maṭla'-alanwâr (مطلع الانوار), on fol. 1^b, beginning:

خطبة قدست بملك قدیم - بسم الله الرحمن الرحيم
see No. 6 in the preceding copy. Fol. 83 is left blank.

6. Khusrau u Shirin (خسرو و شیرین), on fol. 97^b, beginning as in No. 7 of the preceding copy. Fol. 149 left blank.

7. Lailâ u Majnûn (لیلی و مجنون), on fol. 217^a, beginning as in No. 8 of the preceding copy.

8. Hasht Bihisht (هشت بهشت), on fol. 292^b, beginning as in No. 9 of the preceding copy.

9. Â'ina-i-Iskandari (آئینه اسکندری), on fol. 391^a, beginning as in No. 10 of the preceding copy. The greater part of fol. 489^b is left blank, but there seems to be no interruption in the text.

10. Kirân-alsa'dain (قران السعدین), on fol. 520^b, beginning as in No. 5 of the preceding copy.

11. Nuskha-i-Khidrkhânî (نسخة خضرخانی), i.e. *Qissa-i-Khidrkhân u Duwalrâni* (قصه خضرخان و دولرانی), or as the author himself styles it: *Duwalrâni Khidrkhân* (دولرانی خضرخان), see Rieu ii. p. 612^b, the love-story of Khidrkhân, son of Sultân 'Alâ-aldin Muḥammadshâh Khilji (reigned A. H. 695-715 or 716 = A. D. 1296-1316, see No. 2 in the preceding copy), with Duwalrâni, the daughter of the Râjah of Gujârât, completed A. H. 715, 6th of Dhû-alka'dah (A. D. 1316, Feb. 1). It is often merely called *Qissa-i-Khidrkhânî*, or even *Qissa-i-Khidrkhânî*, and also bears the title of *'Ishkiyyah* (عشقیة), see below, No. 1216. Beginning, on fol. 623^a:

سر نامه بنام آن خداوند
که دلها را بخویان داد پیوند

Ff. 629 (partly), 646^a-653^b, and 678^a-701^a are left blank. Comp. on this poem Rieu ii. pp. 612, 617, and 618; Bodleian Cat., Nos. 777-779; A. Sprenger, Catal., p. 470; J. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Elliot, History of India, iii. pp. 544-557, where extracts are given in English translation; Elphinstone, History of India, 5th ed., p. 395, and E. Thomas, Pathan Kings, p. 176.

12. Nuh Sipihir (نُه سپهر), or the nine spheres, another *mathnawi* which gives a poetical description of the court of Kutb-aldin Mubârakshâh Khilji (who was killed A. H. 720 or 721 = A. D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumâdâ II, A. H. 718 (A. D. 1318, Aug. 28), comp. Rieu ii. p. 612^b; Bodleian Cat., No. 776, and Elliot's History of India, iii. p. 557, where an analysis of the poem is given. Beginning, on fol. 701^b:

خدا را کنم بر سر نامه یاد
که بر بنده درهای معنی گشاد

It breaks off on fol. 781^b in consequence of a lacuna.

13. Miftâh-alfutûh, incomplete at the beginning, in

consequence of the same lacuna; the first bait which appears here, on fol. 782^a:

همی زد تیره سر بر آسمانها
ستاره چشم میزد بر سنانها

corresponds to the first distich on fol. 483^a margin in the preceding copy.

14. A series of short mathnawis, containing poetical descriptions of various kinds; the *first*, on fol. 798^a, is headed: این نامه بر کسیست که جانرا زدوستیش (supplied from No. 2073, 1192 in this Cat.), and begins:

این نامه که جان درو سرشتم
هر حرف بخون دل نبشتم

corresponding to the first mathnawi in the *third* diwân of the Bodleian Cat., No. 754, fol. 216^a; the *second*, on fol. 805^b, is headed: این بیهیای قصر که مهرخانه کرد. Other headings on ff. 806^b, 811^b, 812^a, 813^a (bis), 813^b, 814^b, 815^a, 815^b, and 817^b; the last of these mathnawis concludes on fol. 825^a; the remaining leaves are left blank.

This copy is dated the 2nd of Rabi'-alawwal, A.H. 1008 (A.D. 1599, Sept. 22). A filhrst on the fly-leaf.

No. 412, ff. 845, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-825, ll. 38; clear and distinct Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1188

The same.

This copy of Amir Khusrau's Kulliyât is much older than the preceding one, but defective both at the beginning and end.

Contents:

A. *Centre-columns.*

1. Tuhfat-al-sighar, the *first* diwân, defective at the beginning; it opens abruptly in the middle of a *kaşidas*: گفتم درین گروه بیایم امید عفو الخ corresponding to No. 356 (1190 in this Cat.), fol. 5^a margin, last bait, and consists of *kaşidas*, *tarkibbands*, *muḩaṩ-ṩa'ât* (on fol. 44^b sq.), and the same mathnawi as in the preceding copy, beginning, on fol. 46^b: هی هی ای تیره: رای الخ.

2. Wasaṩ-al-hayât, the *second* diwân, with the prose-preface. Beginning of the preface, on fol. 51^b (different from that in the preceding copy): حمدی که از میان جان بر آید و ثنائی که از وسط دل گره گشاید حکیم حاکم را الخ.

Beginning of the poetry, on fol. 60^a: حمد رانم بر: زبان الخ. This diwân consists of *kaşidas*, *tarkibbands*, *tarij's*, and *kiṩ'as* (on fol. 136^b sq.).

3. Kitâb-alkamâl (کتاب الکمال), that is the *third* diwân, usually styled Ghurrat-alkamâl, with the prose preface. Beginning of the preface, on fol. 142^b: غرّة کمال انسانی از دیباجه حمد الخ.

Beginning of the poetry, as in the preceding copy on fol. 193^b: چه زمره خاک مسکین را الخ. It consists of *kaşidas*, *tarkibbands*, and *kiṩ'as* (on fol. 282^b).

4. Baḩiyya-i-Nakiyyah, the *fourth* diwân, with the prose-preface. Beginning of the preface, on fol. 296^b: حمدی که بقیه نقیه الخ.

Beginning of the poetry, on fol. 306^b: زبان که بر در: معنی الخ. It consists of *kaşidas*, *tarkibbands*, and *kiṩ'as* (on fol. 385^a).

5. Ghazaliyyât and rubâ'iyyât, a very large collection, gathered from all four diwâns, but incomplete at the end. The ghazals are arranged alphabetically, except the first twelve. Beginning of the initial ghazal, on fol. 402^b: ای زخیال ما الخ, corresponding to the first ghazal of the *fourth* diwân in the preceding copy and that of the *third* diwân in No. 356 below (1190 in this Cat.), in Nos. 754 and 755 of the Bodleian Cat., etc., see the full references in No. 4 of the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 405^b:

چه اقبالست این یا رب که دولت داد رو مار
که در کوی فراموشان گذر شد یار زیبارا

agreeing with the first in a smaller selection from Amir Khusrau's ghazals in No. 763 of the Bodleian Cat.

Beginning of the rubâ'is, on fol. 874^b: پاکست خداوند الخ, see No. 4 in the preceding copy; they break off on fol. 877^b with a quatrain, beginning:

قدرت ملکا زآسمان بیشتر است
هر لحظه دل دشمن تو ریشتر است

corresponding to No. 356 (1190 in this Cat.), fol. 405^b, l. 3.

B. *Margin-column.*

6. Maṩla'-alanwâr, defective at the beginning; the first verse on fol. 1^a is not found in No. 51 (1186 in this Cat.), but the second, مردمک چشم قمر شد ز نور الخ, corresponds to fol. 6^b margin, first line, in that copy.

7. Khusrau u Shirin, on fol. 94^b.

8. Majnûn u Lailâ, on fol. 214^b.

9. Hasht Bihisht, on fol. 274^b.

10. Iskandarnâma (اسکندرنامه), i.e. Â'ina-i-Iskandari, on fol. 388^b.

11. Kîrân-alsa'dain, on fol. 516^b.

12. Kitâb-i-Khidrkhânî (کتاب خضرخانی), i.e. Khidr-khân u Duwalrânî, on fol. 623^b.

13. Nuh Sipîhr, on fol. 702^b.

14. Fath-alfutûḩ (فتح الفتوح), i.e. Miftâḩ-alfutûḩ, on fol. 827^b.

15. The same series of short mathnawis as in No. 14

of the preceding copy, the *first* of which, on fol. 848^a, has the same heading and beginning as there.

This copy is dated A.H. 933 (A.D. 1526, 1527); the right order of ff. 82-88 is: 82, 87, 83-86, 88; that of ff. 224-370: 224, 361-369, 352-360, 256-263, 248-255, 241-247, 233-240, 225-232, 264-351, 370; and that of ff. 413-418: 413, 416, 417, 414, 415, 418.

Nos. 1950 and 1951, *first* vol. ff. 1-401, *second* vol. ff. 402-877, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-875^a, ll. 36; good Nasta'liq; an illuminated heading at the beginning of each part, except the first, the sixth, and the last; size, 9½ in. by 6½ in.

1189

Amir Khusrau's four diwāns.

Another copy of the four diwāns of Amir Khusrau, viz.:

1. Tuḥfat-al-ṣighar, the *first* diwān; beginning of the prose-preface, on fol. 1^b, as in No. 412 (1187 in this Cat.): حمدی که از اول النّخ. Beginning of the poetry, on fol. 8^a margin: خدای عزّ وجلّ النّخ.

It consists here of *kaṣīdas*, *ghazals*, and *kit'as*; the same mathnawī as in the two preceding copies, beginning, on fol. 48^b margin: هـی هی ای تیرہ رای النّخ; and a series of *rubā'is* (on fol. 51^b sq.). The right order of ff. 1-9 is: 1-3, 8, 4-7, 9.

2. Wasaf-al-ḥayāt, the *second* diwān; beginning of the prose-preface, on fol. 63^b: بفضل الله قد سطر النّخ.

Beginning of the poetry, on fol. 68^b margin: شاید از هنگام نقش این ثنای کبریا النّخ.

It consists here of *kaṣīdas*, *kit'as*, *ghazals* (on fol. 125^a sq.), and two series of *rubā'is* (on ff. 158^b-164^b margin, and 182^a-188^a margin).

3. Ghurraṭ-alkamāl, the *third* diwān, without the prose-preface. Beginning of the poetry, on fol. 189^b: چه زمره خاک النّخ.

It consists here of *kaṣīdas*, short mathnawīs, *kit'as*, *ghazals*, and *rubā'is* (on fol. 292^a margin).

4. Baḳīyya-i-Naḳīyyah, the *fourth* diwān; the prose-preface here is the usual one of the *third* diwān, beginning, on fol. 305^b: الله اطلع الغر من مطلع النّخ. Beginning of the poetry, on fol. 337^b:

بقیہ ایست نقیہ زفیض طبع من این
کہ چون طبائع افلاک محکم است متین

As a comparison with No. 756 of the Bodleian Cat. and Rieu ii. p. 613^a shows, this is the introductory distich or verse of the 'Silsilah,' see above, No. 1186, 2.

This diwān consists of *kaṣīdas*, *ghazals*, a series of short mathnawīs, *kit'as*, and *rubā'is* (on fol. 476^a).

Both the margin and the inner side of the pages are injured in many places. Two dates appear, viz. 16th of Shawwāl, A.H. 1011 (A.D. 1603, March 29), at the end of the first diwān, and 24th of Rabi'-alākhar, A.H. 1012 (A.D. 1603, October 1), at that of the third; the

transcriber's name was Madārī, son of Ḥājī Shāhin of Dihli العبد الکاتب مدارى ولد حاجى للرمين الشرفين (Hajji Shāhin Dهلوی).

No. 338, ff. 481, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; clear Nasta'liq; illuminated frontispieces on ff. 1^b, 63^b, 305^b, and 337^b; size, 10½ in. by 6½ in.

1190

Another copy of the same four diwāns.

Contents:

1. Tuḥfat-al-ṣighar, the *first* diwān, preceded by the usual prose-preface of the *second*, beginning, on fol. 1^b: بفضل الله قد سطر هذه الصفحات النّخ. Beginning of the poetry, on fol. 4^b: خدای عزّ وجلّ النّخ.

The first poem has the following introductory quatrain (or first instalment of the 'Silsilah'):

لوحی کہ بر صحیفہ گردون مصوّست
توقیع آن بنام خداوند اکبرست
شد تحفة الصغر چو خطاب این سواد را
از ذکر ذو الجلال سوادى منوّست

The diwān consists here of *kaṣīdas*, *kit'as*, the usual short mathnawī (beginning, on fol. 33^a: هـی هی ای النّخ), *ghazals* (which begin, on fol. 35^b margin: تیرہ رای النّخ), and *rubā'is* (on fol. 52^b margin).

2. Baḳīyya-i-Naḳīyyah, the *fourth* diwān, without a preface. It consists of *kaṣīdas* and *ghazals*, begins, on fol. 65^b, زبان که بر در معنی النّخ, and is incomplete at the end, in consequence of a lacuna after fol. 91.

3. Wasaf-al-ḥayāt, the *second* diwān, defective at the beginning, in consequence of the same lacuna; it opens on fol. 92^a in the middle of the same prose-preface, which in No. 1950 (1188 in this Cat.) is prefixed to the *second* diwān, and which differs entirely from the usual one; the first words, میان چندین غوّاصان گوهر سخنم, correspond to No. 1950, fol. 53^b, l. 4 ab infra. Fol. 95 must be placed before fol. 94. Beginning of the poetry, on fol. 94^b: حمد رانم بر زبان النّخ.

This diwān consists here of *kaṣīdas*, *ghazals*, *kit'as*, short mathnawīs (the first of which begins, on fol. 142^b: (چون همای زایش پرواز کرد النّخ), a second large collection of *ghazals* (beginning, on fol. 151^b margin: ای انصاف ملکی, see Bodleian Cat., top of col. 554), and *rubā'is* (beginning, on fol. 223^b: که ملک هستی پرداخت النّخ, see Bodleian Cat., loc. cit.).

4. Ghurraṭ-alkamāl, the *third* diwān; beginning of the preface, on fol. 232^b: الله اطلع الغر من مطلع النّخ.

Beginning of the poetry, on fol. 264^a: چه زهره خاک مسکین را الخ.

This *kašidah* is preceded by the same two initial baits of the 'Silsilah' as in No. 1186, 2: چون آفتاب روشن الخ. This *diwân* consists here of *kašidas*, *tarkibbands*, *kit'as*, *mathnawis* (the first of which, on fol. 343^a, is the مفتاح الفتح, see Nos. 1186, 11; 1187, 13; and 1188, 14; the second, on fol. 355^b, agrees with the first short *mathnawi* in No. 1187, 14), *ghazals* (the first of which, on fol. 369^b margin, begins: ای زخیال, see the remarks in Nos. 1187, 4, and 1188, 5), and *rubâ'is* (beginning, on fol. 403^a: پاکست خداوند الخ, see *ibidem*).

No date; but a seal from A.H. 1167 and an entry from A.H. 1168 (A.D. 1753-1755) are found on fol. 1^a. The title given to this copy, کلیات امیر خسرو, is incorrect, as it only contains the four *diwâns*.

No. 356, ff. 418, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'liq; an illuminated frontispiece at the beginning of the first, second, and third *diwân*; size, 10½ in. by 6½ in.

1191

Wasaf-alhayât (وسط الحیات).

Another copy of Amir Khusrau's *second diwân*, containing:

Kašidas, on fol. 1^b, beginning: حمد رانم بر زبان الخ.

Tarji'ât, on fol. 62^a; *kit'as*, on fol. 80^b. A lacuna after fol. 85.

Short *mathnawis*, on fol. 86^a; the first begins: چون همای رایتش پرواز کرد الخ. See No. 3 in the preceding copy.

Ghazals, without alphabetical order, beginning: ای بدرماندگی پناه همه الخ, agreeing with the initial poem of the second collection of *ghazals* in No. 3 of the preceding copy.

Rubâ'is, on fol. 228^b, beginning: صانع ملکی الخ, see *ibidem*.

No date. Worm-eaten. The last page injured.

No. 1457, ff. 242, 2 coll., each ll. 17; Nasta'liq; size, 8¾ in. by 5½ in.

1192

Ghurrat-alkamâl (غرة الکمال).

Another copy of Amir Khusrau's *third diwân*, with the usual prose-preface, on fol. 1^b, beginning: غرة کمال انسانی الخ.

There is a large lacuna between ff. 31 and 32, which comprises, according to the Arabic paging, eight leaves, and corresponds to ff. 28^a, first line, to 34^a, l. 5 ab infra, middle, in No. 51 (1186 in this Cat.).

Beginning of the poetry, on fol. 44^b, with the same chain-*kašidah* as No. 51: چون آفتاب روشن توحید ذو الجلال الخ, written throughout in red ink. All the following *kašidas* have, as in No. 51, as headings the various

distichs of this poem; the second *kašidah* is identical with the second in that copy, and so forth. The *diwân* consists of *kašidas*, *tarkibbands* (on fol. 153^b), *kit'as* (on fol. 166^b, with a large lacuna after fol. 168, comprising six leaves and corresponding to ff. 147^b, lin. penult., to 154^a, l. 5 in No. 51), and short *mathnawis*, the first of which, on fol. 181^b, is the مفتاح الفتح, see Nos. 1186, 11; 1187, 13; 1188, 14; and 1190, 4; the second and third, on ff. 203^b and 211^b respectively, are identical with the first two *mathnawis* in No. 1187, 14.

No date.

No. 2073, ff. 225, 2 coll., each ll. 17; distinct Nasta'liq; size, 8½ in. by 5½ in.

1193

Diwân-i-Amir Khusrau (دیوان امیر خسرو).

A large selection of *ghazals*, with some *kit'as* and *fards* at the end, made from all the four *diwâns*, as in Rieu ii. pp. 610^b, 614^b, and 615^a; Bodleian Cat., Nos. 758-765; W. Pertsch, Berlin Cat., pp. 831 and 832; G. Flügel i. p. 542; J. Aumer, p. 21 (Nos. 63 and 64), etc. It begins, on fol. 1^b, with the same *kašidah* as the *Ghazaliyyât* in No. 1186, 3: حمد رانم بر زبان الخ;

then follow a few *ghazals* without alphabetical order, and on fol. 80^a the alphabetical order begins.

First alphabetical *ghazal*:

ای باد برقع بر فگن آن روی آشنایک را الخ

corresponding to the first alphabetical poem in No. 759 of the Bodleian Cat.

No date. The proper order of the leaves is: 1, 2, 75-82, 3-74, 83-164, 166, 165, 168, 167, 169-526, 529, 528, 527, 530-619; a few pages injured.

No. 512, 2 centre-coll., ff. 619, ll. 12; Nasta'liq; the first two pages richly illuminated; size, 7½ in. by 5½ in.

1194

The same.

A similar, but much smaller collection of *ghazals*, *kit'as*, and *rubâ'is*, from the four *diwâns* of Amir Khusrau, beginning, as in Nos. 1187, 4; 1188, 5; and 1190, 4: ای زخیال ما برون در تو خیال کی رسد الخ.

From fol. 2^b onwards the *ghazals* are arranged alphabetically. Beginning of the first alphabetical poem:

ابرمی بارد و من می شوم از یار جدا

چون کنم دل بچنین وقت زدلداری جدا

corresponding to the first alphabetical *ghazal* in No. 762 of the Bodleian Cat. This copy was transcribed near Akbarâbâd by Munshi کنکاش عبدیت مقترب for Mr. Robert Watherston, and finished the 10th of Shawwâl, A.H. 1204 (A.D. 1790, 23rd of June). It came into Mr. Watherston's possession the 30th of July, 1790.

Bibliotheca Leydeniana.

No. 2470, ff. 91, 2 coll., each ll. 15-19; the last bait of each *ghazal* usually written in red ink; large and distinct Nasta'liq; size, 9½ in. by 6½ in.

1195

Qasida-i-Amir Khusrau (قصیده امیر خسرو).

Amir Khusrau's great *kašidah* on the subject of

Firdausi's *Shāhnāma* (قصیده امیر خسرو دهلوی متضمن)، introduced and concluded by a rubā'i.

Heading: بنام ایزد بخشاینده بخشایشگر مهربان دادگر:

Beginning of the *qaṣīdah*:

آمد نگار من بسر از ناز افترا
با قامتی چو از چمن خلد عرعر

No date.

No. 183, ff. 21, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 11½ in. by 6½ in.

1196

Khamsa-i-Amir Khusrau (خمسه امیر خسرو).

Another copy of the five mathnawis which Amir Khusrau wrote in imitation of Nizāmi's *Khamsah*:

1. *Maṭla'-alanwār*, on fol. 1^b.
2. *Shirīn u Khusrau*, on fol. 42^b.
3. *Lailā u Majnūn*, on fol. 94^b.
4. *Ā'ina-i-Iskandari* (or as it is here styled at the beginning, in analogy to Nizāmi's poem: *خردنامه* (اسکندری), on fol. 126^b.
5. *Hasht Bihisht*, on fol. 181^b.

Dated the last of Dhū-al-ḥajjah, A. H. 980 (A. D. 1573, April 3), by *کتاب الله بن کیومشاه*.

No. 345, ff. 223, 4 coll., each ll. 21; Nasta'liq; an illuminated frontispiece at the beginning of each mathnawi; the first two pages luxuriously adorned; size, 11½ in. by 7½ in.

1197

Another copy of the same.

Contents:

1. *Maṭla'-alanwār*, on fol. 1^b; the conclusion of this mathnawi is found on ff. 383-387, the leaves being misplaced.
2. *Shirīn u Khusrau*, on fol. 61^b.
3. *Lailā u Majnūn*, on fol. 140^b.
4. *Hasht Bihisht*, on fol. 212^b.
5. *Ā'ina-i-Iskandari*, on fol. 304^b; this poem concludes on fol. 382^b margin.

A short account of Amir Khusrau's life in English on the fly-leaf. This copy is dated by 'Abd-alḍā'if Sayyid Kāsim ibn Sayyid Jalāl, the 1st of Muḥarram, A. H. 1004 (A. D. 1595, Sept. 6). Many headings are omitted.

No. 2381, ff. 387, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-138 and 304-387, ll. 16; Nasta'liq; size, 7½ in. by 4½ in.

1198

The same.

Contents:

1. *Maṭla'-alanwār*, on fol. 1^b.
2. *Shirīn u Khusrau*, on fol. 67^b.
3. *Lailā u Majnūn*, on fol. 146^b.
4. *Ā'ina-i-Iskandari*, on fol. 198^b.
5. *Hasht Bihisht*, on fol. 284^b.

Copied A. H. 1081 (A. D. 1670, 1671) by Taḳī bin Maḥmūd Ḳādiri (the name of the scribe appears only at

the end of the fourth mathnawi). Large waterspots throughout.

No. 3336, olim 7. J. 1, ff. 347, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; small Nasta'liq; size, 10¼ in. by 6 in.

1199

The same.

Contents:

1. *Maṭla'-alanwār*, on fol. 1^b.
2. *Lailā u Majnūn*, on fol. 48^b.
3. *Shirīn u Khusrau*, on fol. 84^b.
4. *Ā'ina-i-Iskandari*, on fol. 142^b.
5. *Hasht Bihisht*, on fol. 202^b.

A few pages a little injured, especially the last one.

No date.

No. 3436, olim 7. J. 2, ff. 248, 4 coll., each ll. 19; clear and distinct Nasta'liq; an illuminated frontispiece at the beginning of each mathnawi; size, 11½ by 6½ in.

1200

The same.

Contents:

1. *Maṭla'-alanwār*, on fol. 2^b.
2. *Shirīn u Khusrau*, on fol. 90^a.
3. *Lailā u Majnūn*, on fol. 206^a.
4. *Hasht Bihisht*, on fol. 281^a.
5. *Ā'ina-i-Iskandari*, on fol. 380^b.

The last mathnawi concludes on fol. 454^b, and on ff. 455-468 some parts of the same are repeated; but these parts are not coherent (comp. No. 976 in this Cat.). No date.

No. 387, margin-col., ff. 468, ll. 34; beautiful Nasta'liq; a small illuminated heading at the beginning of each mathnawi.

1201

Maṭla'-alanwār.

Another copy of the *first* part of Amir Khusrau's *Khamsah*, dated the 12th of Shawwāl, A. H. 989 (A. D. 1581, Nov. 9), by Maḥmūd bin Aḥmad Zāhidī. A few various readings on the margin.

No. 418, ff. 98-243, 2 coll., each ll. 12; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

1202

Another copy of the same.

This copy is dated the 14th of Dhū-al-ḥajjah, A. H. 1169 (A. D. 1756, Aug. 10); it was written for Amir Sirāj-al-din.

No. 279, ff. 99, 2 coll., each ll. 17; Nasta'liq; size, 7½ in. by 4 in.

1203

Shirīn u Khusrau.

Another copy of the *second* (in No. 1199 above the *third*) part of Amir Khusrau's *Khamsah*, not dated. An entry on fol. 1^b margin (and also at the end) gives A. H. 1124 (A. D. 1712) as the year in which this copy was bought at 'Abbāsābād by 'Abdallāh ibn Ḥājī Maḥṣūd. More recent owners of the same were Edward Galley and Sir Barry Close, the latter of whom presented it to the Library.

No. 1946, ff. 149, 2 coll., each ll. 14; very clear and distinct Nasta'liq; several blanks left for pictures; size, 9½ in. by 5½ in.

1204

Lailâ u Majnûn.

Another excellent copy of the *third* (in No. 1199 above the *second*) part of Amîr Khusrau's Khamsah, dated by Sultân 'Alî almashhadi the first of Şafar, A. H. 912 (A. D. 1506, June 23). The right order of ff. 89-94 is: 89, 91, 90, 93, 92, 94.

No. 388, ff. 111, 2 coll., each ll. 12; very large and distinct Nasta'liq; the first two pages splendidly illuminated; the margin throughout speckled with gold; size, 10½ in. by 7 in.

1205

Hasht Bihisht and Â'ina-i-Iskandarî.

Another copy of the *fourth* and *fifth* parts of Amîr Khusrau's Khamsah, without a date.

1. Hasht Bihisht, on fol. 270^b.

2. Â'ina-i-Iskandarî (here simply styled اسکندر نامه), on fol. 306^b.

All the chapter-headings are left blank.

No. 736, ff. 270-353, 4 coll., each ll. 25; distinct Nasta'liq; an illuminated frontispiece at the beginning of either mathnawî; size, 15½ in. by 9½ in.

1206

Another copy of the Hasht Bihisht.

This copy is dated the 9th of Muharram, A. H. 1030 (A. D. 1620, Dec. 4).

No. 64, ff. 1-39, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; small Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

1207

The same.

This copy, many leaves of which are worm-eaten or otherwise damaged, was finished the 8th of Rabi'-alawwal, A. H. 1102 (A. D. 1690, Dec. 10). The first three pages have been supplied by another hand.

No. 96, ff. 141, 2 coll., each ll. 12-13; Nasta'liq; size, 6½ in. by 4½ in.

1208

Kirân-alsa'dain.

Another copy of Amîr Khusrau's mathnawî, 'the conjunction of the two lucky planets,' dated, as it seems (the colophon is a little injured), Sha'bân, A. H. 907 (A. D. 1502, February).

It begins with the introductory rubâ'i (see the remark in No. 1186, 5):

شکرگویم کہ بتوفیق خداوند جهان
بر سر نامه زتوحید نوشتم عنوان
نام این نامه والاست قرآن السعیدین
کز بلندیش بسعیدین سپهرست قرآن

after which the initial bait of all the preceding copies, viz. حمد خداوند الخ, follows. College of Fort William, 1825.

No. 2252, ff. 138, 2 coll., each ll. 14; distinct Nasta'liq; size, 8½ in. by 5½ in.

1209

Another copy of the same.

Good copy, dated the 17th of Rajab, A. H. 1072 (A. D. 1662, March 8), and beginning with the same introductory rubâ'i as the preceding copy.

No. 1633, ff. 155, 2 coll., each ll. 13; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1210

The same.

Beginning as in the two preceding copies. It is dated at Shâhjahânâbâd the 27th of Şafar, in the 28th year of 'Âlamgir's reign (which is called by mistake A. H. 1099, instead of 1096=A. D. 1685, Febr. 2).

Bibliotheca Leydeniana.

No. 2840, ff. 117, 2 coll., each ll. 17; Nasta'liq; size, 6½ in. by 3½ in.

1211

The same.

Dated the 10th of Dhû-alka'dah, A. H. 1135 (fourth year of Muḥammadshâh's reign)=A. D. 1723, Aug. 12, at Aurangâbâd. Beginning the same as in the three preceding copies. This copy belonged formerly to Sir Barry Close (with the date 14th March, 1813). Collated.

No. 3380, olim 19. J. 5, ff. 118, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 4½ in.

1212

The same.

This copy, although not dated, is extremely valuable on account of the endless number of elaborate glosses and annotations, both marginal and interlinear, that it contains. Beginning as in the four preceding copies.

No. 1334, ff. 147, 2 coll., each ll. 13 (on ff. 1-106), ll. 15 (on ff. 107-147); Shikasta; size, 9½ in. by 5½ in.

1213

The same.

No date. Collated and annotated; but unfortunately there is a lacuna of two leaves after fol. 7. The mathnawî ends on fol. 116^b; the last two leaves are filled with a detailed pedigree of all the Shî'ite Imâms, descendants of 'Alî. Beginning as in all the preceding copies.

A seal from A. H. 1183 (A. D. 1769, 1770), on fol. 1^a. Bibliotheca Leydeniana.

No. 2396, ff. 118, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

1214

The same.

A very bad copy, without a date. Beginning as in all the preceding copies. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 1-133, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 5 in.

1215

Khidrkhân u Duwalrânî.

Another copy of Amîr Khusrau's love-story of Khidrkhân and Duwalrânî, beginning as in No. 1187, 11. No date. Eleventh century of the Hijrah. The proper

order of the leaves is: ff. 1-52, 56-95 (lacuna of one leaf), 96-102, 53-55, 103-162.

Bibliotheca Leydeniana.

No. 2796, ff. 162, 2 coll., each ll. 14; some of the first leaves slightly injured; ff. 158-162 added by a later hand; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1216

Another copy of the same.

This copy, which is dated the 8th of Dhû-alhijjah, A.H. 1111 (i.e. 1220=A.D. 1806, Feb. 27), bears the title of عشقیة امیر خسرو (see No. 1187, 11).

No. 188, ff. 128, 2 coll., each ll. 18; Nasta'liq; size, 9 in. by 5 in.

1217

A fragment of the same.

This fragment of Amir Khusrau's Kissa-i-Khidr-khâni (as it is styled here) comprises less than one third of the whole poem; it begins with the following heading (corresponding to No. 2796, 1215 in this Cat., fol. 25^a): قلم زدن نخست در شرع تیغ زدن جمهور: سلاطین ماضیه علی الخصوص در آثار ذو الفقار محمد علاء الدنیا و الدین.

First bait (not found in No. 2796):

کنون از باغ اصلی نوکنم بر- زشاخ خشک رزم میوه تر

Last two headings (on ff. 72^a and 76^b): گرم شدن چشم دولرانی در روی شمس الحقیق و الدین خضرخان واز ناب مهر آب در چشمش گشتن و مهربان گشتن آن چشمه مهربان نیلوفر هندی و چون شعاع خورشید سلاطین ماضیه علی الخصوص در آثار ذو الفقار محمد علاء الدنیا و الدین. (=No. 2796, ff. 48^a and 57^a).

The initial bait of the latter is:

بهمانی بزی شد کهنه میشی
ببهلو خارش بر پشت ریشی

The final bait of the fragment (not found in No. 2796) is:

بفردوس حرم با غیب دلکش
که فردوس ارم نبود چنان خوش

No date. Eleventh and twelfth centuries. Bibliotheca Leydeniana.

No. 2511*, ff. 32^b-78^a, 2 coll., each ll. 15; small, but distinct Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1218

Nuh Sipihir.

Another copy of Amir Khusrau's mathnawi, 'the nine spheres,' introduced by a so-called chain-distich:

اول نگر نگارش توحید کردگار
کین نه سپهر گشت بفرمانش آشکار

Beginning of the mathnawi itself as usual: خدا را کنم بر سر نامه یاد الخ

IND. OFF.

The date of composition, viz. A.H. 718 (see No. 1187, 12 above), appears here on the last page:

در گشاده کنم این نقش و نگار
سال بر هفصد و هزده بشمار

No date. Two seals of former owners from A.H. 1179 and 1180 (A.D. 1765-1767), on fol. 1^a.

No. 386, ff. 132, 2 coll., each ll. 17; clear Nasta'liq; size, 10 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1219

Rasâ'il-al-i'jâz (رسائل الاعجاز).

Amir Khusrau's famous work on epistolography and elegant prose-writing, with numerous specimens both of official documents and of the author's own letters, entitled اعجاز خسروی or رسائل الاعجاز, and completed according to the statement in Rieu ii. p. 527, A.H. 719 (A.D. 1319); an earlier date, at least for the completion of the second risâlah, is given in W. Pertsch, Berlin Cat., p. 1006, viz. A.H. 716, 7th of Shawwâl (A.D. 1316, Dec. 23); see besides these two references, No. 1337 of the Bodleian Cat., and Elliot, History of India, iii. p. 566. It consists of a preface, an introduction (دباجه), and five risâlas, each of which is subdivided into several khatṭs (خط), harfs (حرف), etc.

Contents:

Preface, on fol. 1^b, beginning: هذا الكتاب بفضل الله ذی الکرم انشأت سحرًا لصید الخ

Introduction, on fol. 10^a, last line (دباجه کتاب) (رسائل الاعجاز).

First risâlah, in ten khatṭs (الرسالة الاولى في المفردات), on fol. 15^a.

Second risâlah, in nine khatṭs (الرسالة الثانية في المركبات), on fol. 53^b. In the Berlin copy (W. Pertsch, loc. cit.) this risâlah has ten khatṭs, like the first.

Third risâlah, in two khatṭs (الرسالة الثالثة من الاعجاز في اللطائف من المصنوعات), on fol. 149^b.

Fourth risâlah, in five khatṭs (الرسالة الرابعة في البدائع من المعنويات), on fol. 182^b.

Fifth risâlah, in six khatṭs (الرسالة الخامسة في السوابق من المنشآت), on fol. 277^b. Numerous marginal glosses and additions, written by the same hand as the text. The headings, given here, are taken from the following copy. Dated Shawwâl, A.H. 1084 (A.D. 1674, January-February), by Sayyid Ja'far ibn Sayyid Tâhir Kâdiri. The first risâlah of the رسائل الاعجاز has been lithographed in Lucknow, 1865; the whole work, under the title of اعجاز خسرو, in the same place, 1876.

No. 570, ff. 324, ll. 21; careless Nasta'liq; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 12 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

Z Z

1220

Another copy of the same.

Preface, on fol. 1^b, beginning as in the preceding copy.

Introduction, on fol. 16^a.

First risâlah, on fol. 23^b; second, on fol. 88^b; third, on fol. 255^b; fourth, on fol. 309^b; fifth, on fol. 449^b.

Many valuable glosses, various readings, and other additions on the margin. No date. The proper order of ff. 337-341 is: 337, 339, 340, 338, 341.

No. 1024, ff. 531, ll. 15-17; irregular Nasta'lik, written by different hands; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

1221

Inshâ-i-Amir Khusrau (انشاء امير خسرو).

Letters on Sûfic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with numerous verses, by Amir Khusrau, forming a sequel to the preceding work on epistolography, the رسائل الاعجاز.

The first letter is headed (on fol. 2^a): عجيب و غريب : نامه که خود قاصد شده و اظهار حال عاشق بمعشوق نموده و پاسخ از زبان معشوق شنوده الی.

Occasional short interlinear glosses. The copy appears to be incomplete at the end. The first owner was Muhammad Darwish.

No. 1766, ff. 83, ll. 15; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1222

A biography of Amir Khusrau, with specimens from his diwâns (احوال امير خسرو و معه اشعارها), beginning: خواجه امير خسرو دهلوی امير شعرا و خسرو بلغاست شرح کمالاتش زیاده از آنست که درین اوراق الی.

No date.

No. 3337, olim 14. J. 13, ff. 33-43, ll. 17; clear and distinct Nasta'lik; size, 9 $\frac{5}{8}$ in. by 5 $\frac{5}{8}$ in.

1223

Diwân-i-Hasan Dihlawi (دیوان حسن دهلوی).

Lyrical poems by Amir Najm-al-din Hasan Sanjari of Dihli, the friend of Amir Khusrau, and, like him, a pupil of Nizâm-al-din Auliya; he was called the Sa'di of India (see Haft Iklim, No. 392, col. 405 in this Cat.), and probably died A.H. 727 (A.D. 1327); later dates of his death are A.H. 738 (A.D. 1337, 1338), see Khulâsat-alafkâr, No. 73 (Bodleian Cat., col. 305), and A.H. 745 (A.D. 1344, 1345) according to Taqi Kâshi; the date given in the Mirât-alkhayâl, No. 31 (Bodleian Cat., col. 208), viz. A.H. 707 (A.D. 1307, 1308), is due to a mistake, as the poet began in this year the memoirs of Nizâm-al-din Auliya, styled فوائد الفوائد, which he completed A.H. 720 (A.D. 1320); comp. Bodleian Cat., Nos. 780-783; Rieu ii. p. 618; W. Pertsch, p. 73, and Berlin Cat., p. 841; A. Sprenger, Catal., p. 18, No. 70, and p. 418; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc. According to the preface in prose, on fol. 1^b sq., in this copy, the author

collected the poems of this diwân in his sixty-third year, A.H. 715, and completed it the 20th of Dhû-alka'dah of that year (A.D. 1316, Feb. 15), see fol. 2^b, l. 3. He tells us moreover, that he began composing poetry already in his thirteenth year, and continued it for fifty years, writing works both in prose and verse. He was consequently born A.H. 652 (A.D. 1254).

Contents:

Preface in prose, on fol. 1^b (the heading prefixed to it, کتاب قصائد سعدی, seems to refer to the poet's epithet of the Indian Sa'di).

Kāshidas, on fol. 2^b, beginning:

ای حاکم جهان و جهان داور حکیم
محدث همه بدائع و تو مبدع قدیم

From the sixth kāshidā onwards (on fol. 8^a, last line) the arrangement is alphabetical.

Ghazals, on fol. 57^b, beginning:

ای سر هر نامه نقش نام تو - نام ما در دفتر انعام تو

The alphabetical order begins, on fol. 60^b, with the thirteenth ghazal, the same which is quoted in Bodleian Cat., No. 783; A. Sprenger, and W. Pertsch, Berlin Cat.: ای بر فراز سرو بر آورده ماه را الی.

At the end a few kit'as. Some of these ghazals have been edited by Bland in his 'Century of Persian Ghazals,' pp. ۵-۸.

Rubā'is, on fol. 228^a.

Copied A.H. 943 (A.D. 1536, 1537), according to the colophon on fol. 230^a. Another date appears on fol. 227^a, viz. 903 (سنه ثلاث و تسعمائة), no doubt a mistake for 943 (ثلاث و اربعین و تسعمائة). College of Fort William, 1825.

No. 2174, ff. 230, 2 coll., each ll. 15; very clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; a smaller illuminated heading on fol. 57^b; pictures on ff. 22^b, 34^b, 62^a, 133^a, 149^b, and 190^a; size, 9 in. by 6 $\frac{1}{2}$ in.

1224

Another copy of the same.

This copy, which is injured and greatly effaced in many places, contains no kāshidas, but has instead a series of short mathnawis which are not found in the preceding copy.

Contents:

Ghazals, in alphabetical order, except the first, which begins, on fol. 1^b:

مطلع دیوان بنور غیب بین آراسته
یکبیک ابوابش از فتح مبین آراسته

The second (or first alphabetical) ghazal is identical with the initial ghazal in No. 782 of the Bodleian Cat., viz. یا ربّ بکش خطّ کرم الی.

Rubā'is, on fol. 65^b; the third rubā'i agrees with the initial one in No. 780 of the Bodleian Cat.: ای فضل تو :
تخته شوی نادانیها الی

Mathnawiyât, on fol. 71^b; the first, in honour of Sultân 'Alâ-al-din Khilji, begins: بیا ای گهرجوی دریای

غیب النج (see Rien, loc. cit., and No. 783 of the Bodleian Cat.); another mathnawī, in honour of Shaikh Nizām-al-dīn Auliya, noticed in No. 780 of the Bodleian Cat., is found here on fol. 85^a, and begins:

بنام پادشاه بنده برور النج
No date. Tenth century of the Hijrah. This copy was bought at Lucknow and formerly belonged to Mr. Richard Johnson.

No. 3314, olim 19. J. 8, ff. 86, 4 coll., two in the centre, each ll. 25, and two on each side in diagonal lines, ll. 18; Nasta'liq; a small illuminated frontispiece, slightly injured; size, 10½ in. by 6½ in.

1225

The same.

This copy, a few pages of which are injured, contains only:

Ghazals, in alphabetical order, except the first two, with some kitās, rubā'is, and a short mathnawī at the end. Beginning of the initial ghazal, on fol. 2^b, corresponding to No. 2174, 1223 in this Cat., fol. 57^b:

ای رقم رانده بر سپید و سیاه - وز درون و برون ما آگاه
The right order of ff. 1-83 is: 1, 2, 75-82, 3-74, 83; and of ff. 164-169: 164, 166, 165, 168, 167, 169.
No date.

No. 512, margin-col., ff. 1-226^a, ll. 24-26; small Nasta'liq; illuminated heading on fol. 2^b.

1226

The same.

Another undated copy, containing:

Ghazals in alphabetical order, except the first three. Beginning of the initial ghazal, on fol. 1^b:

بنامت می گشایم نامه را بند
که جانم را بیاد تست پیوند

The second ghazal corresponds to the initial one in the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 2^b:

ای خط خوش از مشک تر انگیخته مه را
در دفتر طاعت رقم رانده گنه را

The first alphabetical ghazal of No. 2174 (1223 in this Cat.) is found here on fol. 5^a, but with some modifications in the first hemistich, viz.: ای بر فراز مهر روان. برده ماه را النج

Rubā'is, on fol. 157^b.

Colophon: هذا دیوان من تصنیف حضرت حسن دهلوی همعصر حضرت امیر خسرو که از خلفای رشید حضرت سلطان الاولیا نظام الدین محبوب الہی است.

No. 1639, ff. 161, 2 coll., each ll. 12-13; Nasta'liq; illuminated frontispiece; large waterspots throughout; size, 7½ in. by 5 in.

1227

The same.

No date. Contents:

Ghazals, in alphabetical order, except the first two;

the initial ghazal, on fol. 1^b, agrees with that in No. 512 (1225 in this Cat.):

ای رقم رانده بر سپید و سیاه النج

The first alphabetical ghazal, on fol. 2^b, begins:

ای روی تو ماه محفل را
جز عشق تو نیست در دل ما

Rubā'is, on fol. 270^a.

No. 1637, ff. 275, 2 coll., each ll. 9-10; Nasta'liq; size, 7½ in. by 5½ in.

1228

Jām-i-Jam (جام جم).

The cup of Jamshīd, a mathnawī in imitation of Sanā'i's Ḥadīkah (see Nos. 914-925 in this Cat.), by Rukn-al-dīn Aḥādī Marāghī Iṣfahānī (so according to the majority of authorities, i.e. a native of Marāgha near Tabriz and resident of Iṣfahān; comp. Butkhāna, No. 31, Bodleian Cat., col. 201; Ātashkada, No. 136, ib., col. 266; Khulāṣat-alkalām, No. 4, ib., col. 295; Khulāṣat-alafkār, No. 29, ib., col. 303; Makhzan-algharā'ib, No. 32, ib., col. 317; only in the Haft Iklim, No. 874, coll. 441 and 442 in this Cat., it is distinctly stated that he ought to be designated Iṣfahānī, and not Marāghī, and that view is followed in the Safinat-alauliyā, No. 349, col. 309 in this Cat.), who died in Marāgha, A.H. 738 (A.D. 1337, 1338); comp. Bodleian Cat., Nos. 785-789; Rieu ii. p. 619; W. Pertsch, Berlin Cat., pp. 713 and 839-841; A. Sprenger, Catal., pp. 362, 363; G. Flügel i. p. 543; Hammer in Wiener Jahrbücher, vol. 65, Anzeigeblatt, p. 67; H. Khalfā ii. p. 498, No. 3856, etc. Aḥādī was a pupil of Shaikh Aḥād-al-dīn Kirmānī (who died A.H. 697 = A.D. 1298), with whom he is often confounded. Besides the present mathnawī, he composed a diwān (copies of which are described in Rieu ii. p. 619^a; W. Pertsch, p. 72, etc.; see also H. Khalfā iii. p. 264) and a نامه (see Rieu, loc. cit., and H. Khalfā iii. p. 239). The Jām-i-Jam was composed A.H. 733 (A.D. 1332, 1333), see here, fol. 137^b, l. 3 (in one copy of the British Mus. Or. 333 there appears as date A.H. 732), and divided into three daurs, viz. دور اول در مبداء, on fol. 21^a; دور دوم در کیفیت معاش جمهور, on fol. 34^b; (a) در معاش اهل دنیا, on fol. 34^b; (b) در دور سیوم در شرح معاد, on fol. 79^b; معاش اهل آخرت, on fol. 121^b.

Beginning:

قال (قُلْ) هو الله لامره (لامر) قد قال
من له الحمد دائما متوال

On fol. 8^b the praise of Sulṭān Abū Sa'īd Bahādur-khān, the reigning sovereign (A.H. 716-736 = A.D. 1316-1335), begins, and on fol. 14^a the dedication of the poem to the wazīr Khwājah Ghiyāth-al-dīn Muḥammad bin Rashīd.

Dated by Mīr Najm-al-dīn alḥusainī, who transcribed this excellent copy for his friend Mīr Sirāj-al-dīn, the 23rd of Rabi'-al-thānī, A.H. 1169 (A.D. 1756, Jan. 26).

حمد آن سلطان عالم را که عالم پرور است
انس او در راه وحدت انس و جانرا رهبر است

According to A. Sprenger, Catal., p. 368, the whole *diwân* has appeared in a lithographed edition, with glosses and a vocabulary, Lucknow, A.H. 1261; the *kaşidas* have besides been lithographed in Cawnpore, A.H. 1261, and (with a commentary) in Râmpûr, A.H. 1289.

No date. Some marginal glosses on the first pages.

No. 90, ff. 96, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5 in.

1233

Another copy of the same.

A smaller collection of the *kaşidas* of Badr-i-Câc, without any *rubâ'is*; the special value of this copy lies in the numerous marginal and interlinear glosses which elucidate the text. Beginning as in the preceding copy.

Dated the 26th of Muharram, A.H. 1077 (ninth year of 'Ālamgir's reign) = A.D. 1666, July 29, at Patna, by Muhammad Sharif, who made this copy for the Nawwâb Lashkarkhân.

No. 2697, ff. 57, 2 coll., each ll. 17; Nasta'lik; size, 11 in. by 6½ in.

1234

Humâi u Humâyûn (همای و همایون).

One of the famous mathnawis of Kamâl-al-din Abû-afatâ Mahmûd bin 'Alî Murshidi, usually called Khwâjû Kirmânî (or Bammî, see Haft Iklim, No. 286, col. 398 in this Cat., where his name is given as Muhammad instead of Mahmûd), who was born A.H. 679, the 5th of Shawwâl (A.D. 1281, Jan. 28), and died probably A.H. 753 (A.D. 1352); the usual date of his death, viz. 745, is impossible, see Rieu ii. pp. 621^b and 623^a. On the poet's life and works, comp. Erdmann in Zeitschrift der D. M. G. ii. pp. 205-217; Bodleian Cat., Nos. 794-796; Rieu ii. p. 620 sq.; A. Sprenger, Catal., pp. 471-473; W. Pertsch, pp. 6 and 70; G. Flügel i. pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; Schefer, Chrestomathie Persane, vol. ii, Paris, 1885, pp. 251, 252. This mathnawî was composed in Baghdâd, and completed A.H. 732 (A.D. 1331, 1332). Beginning:

بنام خداوند بالا و پست
که از هستیش هست شد هر چه هست

No date.

No. 77, ff. 149, 2 coll., each ll. 15-16; unequal Nasta'lik, occasionally mixed with Shikasta; size, 9 in. by 5½ in.

1235

Sâmnâma (سامنامه).

This strange mathnawî, which is styled on fol. 1^a (سام نامه (afterwards changed into شاهنامه), and in the colophon *سامنامه*, a full account of which has been given by Spiegel in Zeitschrift der D. M. G. iii. pp. 245-261, is like the poem of the same title and contents, described in Rieu ii. pp. 543, 544 (where, however, the beginning differs, comp. also ib. iii. p. 1089^b), merely

a close imitation or rather reproduction of Khwâjû Kirmânî's *همای و همایون* in the preceding copy, in which, simply for the purpose of deceiving the reader, the names of Humâi, Humâyûn, etc., have been changed into Sâm, son of Narimân, Paridukht, etc.; comp. also Khulâsat-alkalâm, No. 24 in Bodleian Cat. (col. 297). With the real Sâmnâma this work has nothing whatever to do. Beginning the same as in the preceding copy:

بنام خداوند بالا و پست
که از هستیش هست شد هر چه هست

Dated the first of Rabi'-alawwal, A.H. 1085 (A.D. 1674, June 5).

No. 190, ff. 148, 2 coll., each ll. 17; inelegant and careless Nasta'lik; size, 9 in. by 5½ in.

1236

Sindbâdnâma (سندبادنامه).

The extremely rare poetical version of the book of Sindbâd, which closely agrees with the Greek Sintipas (see 'Essai sur les fables indiennes,' by Loiseleur de Longchamps, pp. 93-137) and the prose-version of Bahâ-aldin Muhammad (see Rieu ii. p. 748 sq.), and has been fully described by F. Falconer in the Asiatic Journal, vols. 35, p. 169 sq., and 36, pp. 4 sq. and 99 sq. The present copy is undoubtedly the same which Falconer describes so minutely, and has on the second fly-leaf the following entry:

'Purchased at an old bookstall for £1, June 1857, by me.' Edwin Greenwood.

'It is called Sindibad Namah. It is a collection of exceedingly interesting tales. An analysis, accompanied with extracts, appeared in the Asiatic Journal, vols. 35 and 36, 1841. Neither the *East India House* nor the British Museum possess a copy. I am told this is the only copy in Europe, therefore it is very valuable.'

To rectify Mr. Greenwood's statement, H. H. Wilson has added, March 1859, to the above remarks the following of his own, proving that this copy originally belonged to the India House, and must have been stolen from there and sold:

'A curious fiction—the MS. belongs to the Library of the East India House, as is evident from Mr. Falconer's description.'

Mr. W. A. Clouston, who has based his 'Book of Sindibâd from the Persian and Arabie, with introduction, notes, and appendix' (privately printed, 1884), to a great extent on this copy, and given a description of it in the Introduction, p. xi sq., has added on the first fly-leaf, April 1884, a list of the lacunas and the misplaced leaves in this MS., according to the original Arabic paging. This Persian version was composed A.H. 776 (A.D. 1374, 1375), see fol. 8^b, l. 5 (چو بر هفصد) and begins, on fol. 2^b:

بنام خداوند لوح و قلم - که زو نام اول بنامش رقم

No date.

Lacunas after ff. 16, 26, 41, 44, 56, 61, 85, and 155.

No. 3124, ff. 166, 2 coll., each ll. 16; clear and distinct Nasta'lik; illuminated frontispiece on fol. 2^b; ff. 2^b and 3^a

luxuriously adorned; excellent pictures (some of full size) on ff. 1^b, 2^a, 11^b, 13^b, 14^b, 18^b, 20^b, 21^b, 22^a, 23^b, 28^a, 29^b, 31^a, 32^b, 34^b, 35^b, 36^b, 40^b, 43^a, 45^a, 47^b, 48^a, 48^b, 50^b, 54^b, 57^b, 60^b, 64^b, 68^a, 69^a, 73^a, 74^b, 75^a, 76^a, 78^a, 80^a, 82^a, 85^b, 87^b, 91^b, 94^b, 97^a, 99^a, 102^a, 106^a, 108^a, 109^b, 114^b, 116^b, 119^b, 120^a, 121^b, 123^b, 125^a, 126^a, 128^b, 129^b, 132^a, 134^b, 135^b, 137^a, 138^a, 138^b, 142^a, 143^b, 149^b, 151^b, 154^a, 158^a, 163^b, and 165^b; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1237

Diwân-i-Salmân (دیوان سلمان).

The fullest copy in the India Office Collection of the lyrical poems of Khwâjah Jamâl-aldin Muhammad Salmân of Sâwa, the son of Khwâjah 'Alâ-aldin Muhammad, see Haft Iklim, No. 1008 (col. 452 in this Cat.). He was born about A.H. 690 (A.D. 1291), enjoyed the favour of the Îlkânî rulers, Amir Shaikh Hasan Buzurg (A.H. 736-757 = A.D. 1335-1356) and his son, Shaikh Uwais (A.H. 757-776 = A.D. 1356-1374), and died A.H. 778 or 779 (A.D. 1376 or 1377); see Erdmann in Zeitschrift der D. M. G. xv. pp. 758-772; Bodleian Cat., Nos. 807-810; Rien ii. p. 624 sq.; Ouseley, Biogr. Notices, p. 117; A. Sprenger, Catal., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer, Chrestomathie Persane, vol. i, Paris, 1883, pp. 114, 115. Some select poems are published in Bland's 'Century of Persian Ghazals,' No. 4, and in Erdmann's article in the Zeitschrift, loc. cit.; the *kaşidas*, edited there on pp. 760-762, has been metrically translated into German by K. H. Graf, in 'Festgruss an die Mitglieder der Philologen und Orientalisten-Versammlung in Meissen,' 1863.

Contents:

Kaşidas, *tarji'*bands, and *kit'as*, mixed together without any alphabetical arrangement, on fol. 1^b, beginning:

هر دل که در هوای هویّت مجال یافت
عنقای همّتش دو جهان زیر بال یافت

Ghazals, in alphabetical order, on fol. 201^b, beginning:

اگر حسن تو بگشاید نقاب از چهره دعوی را الخ

Muḳaṭṭa'ât (including some *kaşidas* and ghazals), on fol. 302^b, beginning: حلقه عنبر و بازار گل آشفته کنی الخ

Rubâ'is, on fol. 330^b, beginning: ای دوست گجائی
و کجائی که نه الخ

No date. A great number of leaves severely damaged, and consequently some poems destroyed. Ff. 304 and 305 left blank.

No. 2778, ff. 335, 2 coll., each ll. 17; Nasta'lik; small illuminated frontispiece; size, 8 in. by 4 $\frac{1}{4}$ in.

1238

A somewhat smaller copy of the same.

Contents:

Kaşidas, *tarji'*bands, *kit'as*, and ghazals, all mixed together, on fol. 1^b, beginning: هر دل که در هوای الخ

Rubâ'is, on fol. 220^b, beginning: ای کارگذاران درت
شمس و زحل الخ, corresponding to the beginning of this part, in No. 807 of the Bodleian Cat.

On ff. 230^b-244^b a complete index of the poems contained in this copy, styled (somewhat insufficiently) فهرست قصائدات سلمان.

Fol. 180 and a part of fol. 182^b left blank. Various readings and additions are occasionally found on the margin.

No date.

No. 1041, ff. 244, 2 coll., each ll. 19; Nasta'lik, written by three different hands (as it seems), viz. ff. 1-56 by the first, ff. 57-229 by the second, and ff. 230-244 by the third; size, 9 $\frac{1}{2}$ in. by 5 in.

1239

The same.

This copy is again smaller than the preceding one, but is the only one which has an exact date, viz. 4th of Rajab, A.H. 1023 (A.D. 1614, August 10); the transcriber's name is Hârûn 'Abd-alsalâm.

Contents:

Kaşidas, *tarji'*bands, *tarkibbands*, and *kit'as*, for the greater part (ff. 10^a-114^b) in alphabetical order, on fol. 1^b; beginning as in the preceding copies.

Ghazals, in alphabetical order, on fol. 146^b, beginning:

اگر حسن تو بگشاید الخ

A few *rubâ'is* and *fards* at the end, on ff. 222-225.

College of Fort William, 1825.

No. 2236, ff. 225, 2 coll., each ll. 15-16; Nasta'lik; size, 11 in. by 6 in.

1240

The same.

This splendid copy contains:

Kaşidas and *tarkibbands*, on fol. 2^b, beginning:

هر دل که در هوای الخ

Ghazals, in alphabetical order, on fol. 127^b, beginning:

اگر حسن تو الخ

Tarji'ât, on fol. 203^b, beginning:

با مریدان کوی ختاریم - سر بمسجد فرو نمی آریم

Marâthi, on fol. 207^b, beginning: پس از عزم آهو

گرفتن الخ

Muḳaṭṭa'ât, on fol. 217^a, beginning:

حبّذا صدر صقّه که بهشت - بهمه پای از بهشت برین

Rubâ'is, on fol. 241^b, beginning: ای کارگذاران درت

شمس و زحل الخ

Fards, on fol. 254^b, beginning: خدا را بطلب هر کجا

که می باشی الخ

No date.

No. 407, margin-column, ff. 1-261^b, ll. 44; small, but clear and distinct Nasta'lik; illuminated headings at the beginning of each poem, and other ornaments throughout.

1241

The same.

This copy, which appears to have been made from one of the earliest collections of Salmân's poems, but has unfortunately a lacuna after fol. 11, begins with

a long artificial *kaşidah* (قصیده مصنوع), on fol. 1^b, of the same manner of *taushih* as those poems of Ahli Shirâzi, described at length in the Catalogue of the Bodleian Library, coll. 652, 653. The chief subtlety is, that all the words of two and two, or three and three baits, written in red ink, form together a new distich, usually a *mathnawi*-bait, and every bait of this kind represents a different metre and a different tropical figure; for instance, from the first two baits of the *kaşidah*:

صوای صفوت رويت بر بخت آب بهار
هوای جئت کوبت ببخت مشک تبار
اگر خبر ز صفای تو گلستان دارد
گل از حیای رخت جاودان ندارد بار

there springs this *mathnawi*-bait in the metre of *هزج* *الترصیع* و *الاشتقاق* مثنی سالم

صوای صفوت رويت صفات گلستان دارد
هوای جئت کوبت حیات جاودان دارد

Besides, (1) all the initial letters of the baits give a *kiṭ'as* of three distichs, containing a dedication to the Wazir Ghiyâth-al-din Muhammad; (2) from the *حشو*, i.e. specially-selected letters, of the words in all the first hemistichs springs a *kiṭ'as* of eight distichs, in which no *alif* appears; (3) from the *حشو* of the words in all the second hemistichs springs another *kiṭ'as* of seven distichs, in which no diacritical point appears; and (4) by another arrangement of select letters, a *ghazal* of five distichs is formed. Comparing this *kaşidah* of Salmân's with the above-mentioned three *kaşidas* of Ahli Shirâzi, it is evident that the latter based his poems on that of his predecessor to such an extent that it may almost be called a plagiarism.

The other contents of the *diwân* are:

Kaşidas, *tarji'bands*, and *kiṭ'as*, without any order, beginning abruptly, on fol. 12^a, in the middle of a poem (one leaf being left blank); the initial poem of the following copy (No. 2458), viz. *در درج در عقیق* *البح*, is found here on fol. 30^a. *Ghazals*, likewise without any order, on fol. 202^b, beginning:

تا تو دل در بند جان داری و جان در بند تن
چون مرا در خویش گیری در کنار خویشتن

ای کار گزاران *البح*: Rubâ'is, on fol. 266^b, beginning:

Some words and whole lines are occasionally left blank, on ff. 19^a, 19^b, 84^a, and 268^b-274^a.

No date. A seal from A. D. 1799 on the last page.

No. 3213, ff. 274, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece on fol. 1^b; size, 9½ in. by 6 in.

1242

The same.

All the parts of this copy, which is likewise defective, begin with poems, different from the initial ones in the preceding copies, viz.:

Kaşidas, *tarji's*, and *tarkibbands*, without any order, on fol. 1^b, beginning:

در درج در عقیق لبث نقد جان نهاد
جنس عزیز یافت بجای نهان نهاد

see Erdmann in Zeitschrift, xv. p. 763. A lacuna after fol. 109.

Kiṭ'as, on fol. 170^b, beginning: ای ز آثار گرد موبک
تو *البح*.

Rubâ'is, on fol. 194^b, beginning: شاها ز تو کار ملک
و دین با نسق است *البح*.

No date. Slight injuries here and there.

No. 2458, ff. 198, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1243

Two *mathnawis* by Salmân of Sâwa.

1. Khwurshid u Jamshid (خورشید و جمشید) or Jamshid u Khwurshid (جمشید و خورشید), the love-story of the prince of China and the princess of Rûm, completed in Jumâdâ II, A. H. 763 (A. D. 1362, April), at the request of Sulṭân Uwais. Beginning, on fol. 261^b:

الهر پرده پندار بگشای - در گنجینه اسرار بگشای

Extracts from this *mathnawi* are given in the *Khulâsat-alkalâm*, No. 35 (Bodleian Cat., col. 298).

2. *Firâknâme* (فرانامه), the book of separation, completed A. H. 761 (A. D. 1360); beginning, on fol. 369^b:

بنام خدای که از تیره خاک
بر آمیخت این جوهر جان پاک

No date.

No. 407, margin-column, ff. 261^b-396^a, ll. 44; clear Nasta'lik; ornaments throughout.

1244

(مهر و مشتري) Mihr u Mushtari.

A good and tolerably old copy of the romantic *mathnawi* 'Sun and Jupiter,' by Maulânâ Shams-al-din Muhammad 'Aṣṣâr of Tabriz, who died A. H. 784 (A. D. 1382, 1383); the poem was completed the 10th of Shawwâl, A. H. 778 (A. D. 1377, Febr. 20); comp. expressly Fleischer's excellent treatise on the lifetime of the poet, and the date of the composition of this work, in Zeitschrift der D. M. G. xv. pp. 389-396; Rieu ii. pp. 626 sq. and 817; W. Pertsch, Berlin Cat., pp. 843-845 and 1066; Bodleian Cat., Nos. 811-814; A. Sprenger, Catal., p. 311; G. Flügel i. p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornberg, p. 111; Peiper, Comment. de Mihri et Musht. amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449; Ouseley, Biogr. Notices, pp. 201-226; H. Khalifa vi. p. 277, No. 13471; Haft Iklim, No. 1321 (col. 476 in this Cat.); *Khulâsat-alkalâm*, No. 45 (Bodleian Cat., col. 298), etc. A Turkish translation of this poem is noticed in the Paris Cat., No. 313, 1, and in J. Aumer, Türkische Handschriften, No. 178.

Beginning:

بنام پادشاه عالم عشق
که نامش هست نقش خاتم عشق

Dated the 27th of Dhû-alka'dah, A. H. 969 (A. D. 1562, July 29), by Âkâjân ibn Hâjî Amîr Husain, known as Arash Oghlû Arashi, of Arash, a town in Shirwân.

No. 107, ff. 213, 2 coll., each ll. 12; distinct Nasta'lik; illuminated frontispiece, the first two pages ornamented; size, 7½ in. by 4½ in.

1245

Another extremely defective copy of the same.

The leaves of this copy, which is dated the last of Rajab, A. H. 1021 (A. D. 1612, Sept. 26), are in a most bewildering confusion, and there are nine lacunas of considerable contents. A careful comparison with the preceding copy shows that the proper order of the leaves is as follows:

1, lacuna (= fol. 1^b, l. 3 ab infra, to fol. 9^b, lin. penult. in No. 1244), 38, 30-36, lacuna (= fol. 21^a, first line, to fol. 21^b, l. 4 in No. 1244), 87-90, lacuna (= fol. 26^b, l. 4, to fol. 27^b, lin. penult. in No. 1244), 42-58, lacuna (= fol. 47^a, l. 3 ab infra, to fol. 49^a, l. 7 in No. 1244), 59-61, lacuna (= fol. 52^b, last line, to fol. 54^b, l. 3 ab infra in No. 1244), 62, 63, 70-86, 91-147, lacuna (= fol. 146^a, l. 5, to fol. 146^b, l. 3 ab infra in No. 1244), 39-41, 11-16, lacuna of four baits (= fol. 157^b, lin. penult., to fol. 158^a, l. 2 in No. 1244), 17-29, lacuna (= fol. 175^b, l. 3 ab infra, to fol. 184^a, l. 5 in No. 1244), 2-10, 67-69, 64-66, 37, lacuna (= fol. 206^a, l. 7, to fol. 207^b, l. 6 in No. 1244), 148-152. On the other hand, this defective copy contains in several chapters a series of baits not found in the preceding copy; for instance, between ll. 6 and 7, on fol. 46^b in No. 1244, there are wanting forty-five verses (= fol. 57^a, l. 1, to fol. 58^a, last line in the present copy), and between ll. 1 and 2 of fol. 141^a in No. 1244 there are wanting twenty-three baits (= fol. 142^a, l. 4 ab infra, to fol. 143^b, l. 7 in the present copy).

Several pages of this copy are besides a little effaced or otherwise injured.

No. 1238, ff. 152, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first page richly adorned; three miniature paintings on ff. 3^a, 19^a, and 111^a; size, 8 in. by 4½ in.

Hâfiz (Nos. 1246-1274).

1246

Diwân-i-Hâfiz (ديوان حافظ).

The collected works of the greatest lyrical poet of Persia, Shams-al-din Muhammad Hâfiz of Shirâz, who died, according to the best authorities, and the date engraved on the poet's tombstone, A. H. 791 (A. D. 1389); see Haft Iklim, No. 200, col. 393 above; a less trustworthy date is A. H. 792, an absolutely wrong one A. H. 794, found in Daulatshâh. On the life and works of Hâfiz, comp. De Sacy, in Notices et Extraits, iv. p. 238 sq. (a translation of Daulatshâh's article on the poet's life, which has also been edited, respectively translated by Wilken, in his Chrestomathia Persica, Leipzig, 1805, and in Vullers, Vitae Poetarum Persicorum); Ouseley, Biogr. Notices, pp. 23-42; Defrémery,

in Journal Asiat. xi. 1858, pp. 406-425; Rieu ii. p. 627 sq.; S. Robinson, Persian Poetry, 1883, p. 385 sq.; Wilberforce Clarke in the preface to his translation of Hâfiz (see further below), vol. i. preface, p. xxiii. sq.; Quarterly Review, 1892, Jan., pp. 33-62 sq.; other copies are described in Rieu, loc. cit.; Bodleian Cat., Nos. 815-853; W. Pertsch, p. 75, and Berlin Cat., p. 845 sq.; G. Flügel i. p. 551 sq.; A. Sprenger, Catal., p. 415; Cat. des MSS. et Xylographes, p. 362; Cat. Codd. Or. Lugd. Bat. ii. p. 118; Rosen, Persian MSS., pp. 205-209; A. F. Mehren, p. 38; J. Aumer, p. 23, etc. Principal text-editions: Calcutta, Fort William, 1791 (by Abû Tâlibkhân), reprinted 1826; by H. Brockhans (with the Turkish Commentary of Sûdî to the first eighty odes), Leipzig, 1854-1856; by Rosenzweig (text and German metrical translation), 3 vols., Vienna, 1856-1864; Calcutta, 1858 (with commentary by Fath 'Ali); by Major H. S. Jarrett, Calcutta, 1881; Odes of Hâfiz, with explanatory notes by Pistanji Kuvarji Taskar, Bombay (Education Society's Press), 1887; Persian text, with two Turkish commentaries (the second by Sûdî), Constantinople, 1870; Persian commentary, by Maulânâ Sayyid Muḥammad Šâdiḳ 'Ali, Lucknow, 1876 and 1886. Lithographed editions: Calcutta, 1826; Bombay, 1828, 1841, and 1883, besides A. H. 1267 and 1277; Cawnpore, 1831; Bûlâk, A. H. 1250, 1256, and 1281; Constantinople, A. H. 1257 (1841); Tabriz, A. H. 1257 and 1274; Tahrân, A. H. 1258; Mashhad, A. H. 1262; Dihli, A. H. 1269, A. D. 1884 and 1888; Lucknow, A. H. 1283, 1285, A. D. 1876, 1879, and 1883; Lahore, 1888. Complete translations of the whole diwân by Hammer, Tübingen, 1812 (in German prose); Rosenzweig (in German verse, see above; and H. Wilberforce Clarke (in English prose, with copious notes and an exhaustive commentary), 2 vols., London, 1891.

Select poems have been translated: into *Latin*, by Meninski, Vienna, 1680 (the first ode); T. Hyde, Oxford, 1767 (the first ode); Revisky in 'Specimina Poeseos Persicae,' Vienna, 1771 (the first sixteen odes); into *German*, by Wahl, in 'Neue Arabische Anthologie,' Leipzig, 1791, pp. 46-74; Daumer, Hamburg, 1846, Nürnberg, 1852 (free adaptations of Hâfiz' ghazals); Nesselmann, Berlin, 1865; Bodenstedt, Berlin, 1877; into *French*, by W. Jones, Works, vol. 5, London, 1799; into *English*, by J. Richardson (sixteen odes after Revisky), London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in Asiatic Researches, vol. 3, 1792, and in his 'Works,' vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in 'Persian Miscellanies,' London, 1795, and 'Oriental Collections,' vols. 1-3, London, 1797-1800; J. Hindley, 1800; S. Robinson, A Century of Ghazals in Prose, London, 1873; Persian Poetry, 1883 (see above); H. Bicknell, Selections, London, 1875; E. H. Palmer, Song of the Reed etc., London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in 'Atlantic Monthly,' 1884. An unknown ode by Hâfiz has been published by H. Blochmann, in Journal Asiat. Society of Bengal, vol. 46, p. 237, Calcutta, 1877; the *نامہ ساقی* has appeared in English translation, in 'New Asiatic Miscellany,' vol. i. p. 327, Calcutta, 1789, and (together with a few odes) by Gulchin in Asiatic Journal, vol. 4, pp. 113, 215, and

550; a poem of Hâfiz in German translation by Rückert has been published by E. Bayer in *Magazin für die Litt. des Inn- und Auslandes*, Berlin, 1890, pp. 293-295; comp. also Zenker i. 559 sq. and ii. 517 sq.; and the preface to Wilberforce Clarke's translation, pp. xviii-xx.

The present copy contains:

The preface of Muḥammad Gulandām, who was a friend of Hâfiz, and collected after the poet's death his scattered works, on fol. 1^b, beginning: *حمد بیکد و نهای بی عد و سپاس بقیاس خداوندی را الخ*.

Ḳaṣidas, on fol. 6^b, beginning:

جوزا سحر نهاد حمائل برابرم

یعنی غلام شام و سگند میخورم

(= p. 395 in the Lucknow edition of A. H. 1285; see also No. 840 in the Berlin Cat.).

The second ḳaṣidah corresponds to Brockhaus, No. 692: *ز دلبری نتوان الخ*.

One tarjīband (entitled *نامہ ساتی*), on fol. 14^b, beginning: *ساتی اگر ت هوای مامی الخ*, see Bodleian Cat., No. 818.

One mukhammas, corresponding to Brockhaus, No. 693, and Rosenzweig iii. p. 534, on fol. 18^b, beginning: *در عشق تو ای صنم الخ*.

A short mathnawī of ten baits, on fol. 19^b, beginning: *هر که آمد در جهان پر زشور الخ*.

Ghazals, in alphabetical order, on fol. 20^b, beginning with the usual bait: *الا یا ایها الساقی الخ*.

Muḳaṭṭa'ât, on fol. 175^b, beginning: *دل منه بردنی* (Brockhaus, No. 574).

Mathnawīs, the first of which, on fol. 180^b, styled *ساتی نامہ*, begins: *بیا ساتی آن می الخ*, comp. Bodleian Cat., No. 816. The second, on fol. 183^a, begins: *سرفتنه الخ*, see ibidem (printed in Wahl's *Arabische Anthologie* ii. 38; in the Lucknow edition of 1285, p. 347 sq., it is styled, like the previous one, *ساتی نامہ*; in Rosenzweig's edition iii. p. 500, it forms part of the *مغنی نامہ*; comp. W. Pertsch, Berlin Cat., p. 850, note 5). The third, on fol. 184^a, corresponds to Brockhaus, No. 685, beginning: *الا ای آهوی الخ*.

Rubâ'is, on fol. 185^b, beginning: *گر همچو من افتاده این دام شوی الخ*.

Dated the 20th of Jumâdâ-alawwal, A. H. 1004 (A. D. 1596, Jan. 21). The copy belonged formerly to Sir Barry Close.

No. 1836, ff. 192, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 20^b; ff. 1^b, 2^a, 20^b, and 21^a splendidly adorned; size, 9½ in. by 5½ in.

1247

Another copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

الا یا ایها الخ.

IND. OFF.

One tarkibband and one mukhammas (the latter = Brockhaus, No. 693), on fol. 186^a.

Mathnawīs, on fol. 189^a; the first beginning: *الا ای آهوی الخ* (Brockhaus, No. 685).

Muḳaṭṭa'ât, on fol. 194^b, beginning:

فساد چرخ نه بینیم و نشنوبم همی
که چشمها همه کورست و گوشها همه کر

A short mathnawī of ten baits, on fol. 202^b, beginning:

هر که آمد در جهان پر زشور
عاقبت می بایدش رفتن بگور

see fol. 19^b in the preceding copy.

Rubâ'is, on fol. 203^a, beginning: *نہ قصہ آن شمع چگل (چوگل) نتوان گفت الخ* (Brockhaus, No. 633).

Dated by Muḥammad Ḥusain in the month Ramaḍân, of the 23rd year (of whose reign is not stated; it must be either Shâhjahân's, A. H. 1059 = A. D. 1649, Sept.-Oct., or 'Âlamgîr's, A. H. 1091 = A. D. 1680, Sept.-Oct.).

No. 2387, ff. 210, 2 coll., each ll. 15; Nasta'lik, by three different hands, the oldest on ff. 7-27, 68-79, 84, 85, and 90-210, the middle one on ff. 60-67, 80-83, and 86-89, the youngest on ff. 1-6 and 28-59; size, 8½ in. by 5 in.

1248

The same.

This copy contains only:

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few ḳiṭ'as, on fol. 160^a.

One mathnawī (الا ای آهوی = Brockhaus, No. 685), on fol. 162^b.

A few rubâ'is, on fol. 163^a.

Dated the 2nd of Muḥarram, A. H. 1084 (A. D. 1673, April 19), by 'Abd-alnabi Kâdiri ibn Shaikh Ḥusain, a friend of the Imâm Miyânjân Muḥammad ibn Shaikh Mirânji. Bibliotheca Leydeniana.

No. 2764, ff. 164, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1249

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

The same short mathnawī of ten baits, as in Nos. 1246 and 1247 above, beginning, on fol. 186^a:

هر که آمد در جهان پر زشور.

Muḳaṭṭa'ât, on fol. 186^b, beginning: *فساد چرخ الخ*.

Rubâ'is, on fol. 194^a, beginning:

جز نقش تو در نظر نیاید مارا
جز کوی تو رهگذر نیاید مارا

see W. Pertsch, Berlin Cat., No. 849, p. 488.

This copy was presented to Major Robert MacKenzie by William Shep. Greene, 1709.

No. 80, ff. 198, 2 coll., each ll. 12; excellent Nasta'lik; illuminated frontispiece; ornaments throughout; size, 8½ in. by 5¼ in.

1250

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few mathnawi-baits and a series of *kit'as*, the latter beginning, on fol. 233^b: *آصف عهد زمان* *الخ*.

Rubâ'is, on fol. 239^b, beginning: *امشب زغمت میان* *خون* *الخ* (Brockhaus, No. 626).

Dated by Hidâyat-allâh at Multân the 5th of Sha'bân, A. H. 1147 (A. D. 1734, Dec. 31). College of Fort William, 1825.

No. 2305, ff. 245, 2 coll., each ll. 9; large Nasta'liq, written on paper sprinkled with gold; illuminated frontispiece; the first two pages adorned with gold arabesques; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{2}$ in.

1251

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few *qasidas*, mathnawis, and tarkibbands, on fol. 141^b, beginning as in No. 1246: *جوزای سحر نهاده* *الخ*.

A mukhammas, on fol. 153^a, beginning as in Nos. 1246 and 1247: *در عشق تو ای صنم* *الخ*.

Mukatta'ât and rubâ'is, on fol. 154^a, beginning: *ای دل مجوی منصب دنیا که هیچ نیست* *الخ*.

Dated the 17th of Sha'bân, A. H. 1184 (A. D. 1770, Dec. 6), by 'Azim-aldin.

No. 3356, olim 7. J. 10, ff. 162, 2 coll., each ll. 19; Nasta'liq, the first page supplied later by another hand; size, 8 $\frac{3}{4}$ in. by 5 in.

1252

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

Three *kit'as*, the first of which, on fol. 154^a, begins: *دل منه بر دینی* *الخ* (see No. 1246).

One *tarji'band*, on fol. 155^a, beginning: *ای داده بباد* *خ* دوستداری (see Bodleian Cat., No. 816).

A mukhammas, on fol. 157^a, last line, beginning as in Nos. 1246, 1247, and 1251.

Mathnawis, on fol. 158^b, the first beginning: *الا ای* *آهوی* *الخ*.

Rubâ'is and fards, on fol. 168^a, beginning: *کاش* *حافظ* *الخ*; the second (which in many copies heads this part) corresponds to Brockhaus, No. 617, *مردی* *زکندۀ* *الخ*.

Colophon on fol. 175^a, giving the date of the copy as the first of Dhû-alhijjah, A. H. 1198 (A. D. 1784, Oct. 16), and the name of the transcriber as Ghulâm 'Alî bin Muḥammad اروشی. On fol. 175^b (the last

page) the beginning of a *qasidah*: *در بدخشان لعل* *آگر* *الخ*.

No. 3509, ff. 175, 2 coll., each ll. 16; small Nasta'liq; illuminated frontispiece; size, 4 $\frac{1}{2}$ in. by 3 in.

1253

The same.

Contents :

Muḥammad Gulandâm's preface, on fol. 1^b, beginning: *حمد بیکد و ثنای بیعد* *الخ*.

One *qasidah*, on fol. 6^b, beginning: *ثنا گویم* *خداوندی* *الخ*.

One mathnawî, on fol. 8^a (Brockhaus, No. 685, *الا ای آهوی* *الخ*); one mukhammas, on fol. 10^a (Brockhaus, No. 693, *در عشق* *الخ*); and a second mathnawî, on fol. 11^a, *سرفتنه* *الخ* (see No. 1246 above).

Ghazals, in alphabetical order, on fol. 16^b.

Some *kit'as*, on ff. 170^b-179^b.

A second *qasidah*, on fol. 179^b (Brockhaus, No. 692).

A *tarji'band*, on fol. 180^b, beginning as in No. 1246: *ساقی آگرت* *الخ*.

Rubâ'is, on fol. 182^b, beginning: *مردی زکندۀ* *الخ* (see No. 1252).

Two small lacunas, on ff. 90^b and 139^a. Copied A. H. 1212 (A. D. 1797, 1798), in Işfahân, by 'Alî Riqâ, known as Mirzâ Bâbâ of Shirâz, at the request of Ja'far 'Alîkhân Bahâdur.

No. 172, ff. 188, 2 coll., each ll. 15; large and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 16^b; ff. 1^b, 2^a, 16^b, and 17^a richly adorned; size, 11 $\frac{1}{8}$ in. by 6 $\frac{1}{4}$ in.

1254

The same.

Contents :

Muḥammad Gulandâm's preface, on fol. 1^b.

Two *qasidas*, on fol. 6^b (with some lines left partly or wholly blank); beginning of the first, *ثنا گویم* *الخ* (see the preceding copy); the second, on fol. 8^a, begins: *مقدری که از آثار صنع کرد اظهار* *الخ* (corresponding to the beginning of the Calcutta edition of 1791).

Ghazals, in alphabetical order, on fol. 9^b.

Kit'as, on fol. 195^a, beginning: *دل منه* *الخ*.

The same *tarji'band* as in No. 1252, but beginning here, on fol. 205^a: *ای باد بگو بدوستداری* *الخ*.

The usual mukhammas, on fol. 207^b.

Five short mathnawîs, on fol. 209^a; the first begins: *بنشینم و با غم تو بازم - پنهان زتو با تو عشق سازم* *الا ای* *آهوی* *الخ*. the second, on fol. 210^b, is the usual one: *مردی زکندۀ* *الخ*.

Rubâ'is, on fol. 219^a, beginning: *مردی زکندۀ* *الخ*.

A few verses from the *نامه* *ساقی*, on fol. 227^b.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May, 1804.

No. 2863, ff. 228, 2 coll., each ll. 14; very large and distinct Nasta'lik; a gorgeously illuminated frontispiece on fol. 9^b; ff. 9^b and 10^a richly adorned; splendid Eastern binding, outside with flowers, inside with two large pictures, unfortunately severely injured on both sides; size, 13 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

1255

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Mathnawis, kiṭ'as, and rubā'is, on fol. 248^b, beginning:

الا ای آهوی الخ

The usual mukhammas, on fol. 259^a.

No date. Presented by J. H. Peile, Esq., Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3467, olim 7. J. 13, ff. 271, 2 coll., each ll. 11; large Nasta'lik, by a modern hand; size, 8 $\frac{1}{2}$ in. by 6 in.

1256

The same.

Contents:

Muḥammad Gulandām's preface, on fol. 1^b.

Ḳaṣidas and tarkibbands, on fol. 5^b, beginning: زدلیری نتوان الخ (corresponding to the second ḳaṣidah in No. 1246=Broekhaus, No. 692).

Ghazals, in alphabetical order, on fol. 14^b.

The usual mukhammas, on fol. 203^a.

Kiṭ'as, mathnawis, and rubā'is, on fol. 204^b, beginning: دل منه الخ; the first mathnawī, on fol. 216^a, مردی سرفتنه الخ; the first rubā'ī, on fol. 223^a, زکندد الخ.

No date. Some pages slightly injured, almost all soiled by water and partly effaced.

No. 3464, olim 7. J. 8, ff. 228, 2 coll., each ll. 14; Nasta'lik; illuminated frontispieces on ff. 1^b, 5^b, and 14^b; rather effaced pictures on ff. 53^a, 95^b, 147^a, and 197^b; small ornaments throughout; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

1257

The same.

Contents:

Muḥammad Gulandām's preface, on fol. 1^b.

Ḳaṣidas, on fol. 5^a, beginning: زدلیری نتوان الخ.

Three mathnawis, on fol. 10^b; the first beginning: الا ای آهوی الخ.

Some tarkibbands and the usual mukhammas, on fol. 17^a.

Ghazals, in alphabetical order, on fol. 20^b.

Kiṭ'as, on fol. 194^b, beginning as in No. 1250: آصف عهد زمان الخ.

Rubā'is, on fol. 204^b, beginning as in No. 1250: امشب زغمتم الخ.

No date. Some pages injured; various readings and additions on the margin.

No. 678, ff. 1-210, 2 coll., each ll. 15; Nasta'lik, the first two pages illuminated; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

1258

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Tarkibbands, a few mathnawis (the first beginning: الا ای آهوی الخ), and the usual mukhammas, on fol. 183^a.

Kiṭ'as, on fol. 193^a, beginning: دل منه الخ.

Rubā'is, on fol. 201^b, beginning as in No. 1249: جز نقش تو الخ.

No date.

No. 1704, ff. 209, 2 coll., each ll. 14; clear and distinct Nasta'lik; illuminated frontispiece; size, 8 $\frac{1}{8}$ in. by 4 $\frac{7}{8}$ in.

1259

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawis, on fol. 204^b, the first begins: الا ای آهوی الخ; the second, a ساقی نامه, begins, on fol. 206^a, as the first mathnawī in No. 1246: بیا ساقی آن می الخ.

Parts of ff. 207^b and 208 are left blank.

Kiṭ'as, on fol. 209^a, beginning: زمانه گر گهر پاک الخ (=Broekhaus, No. 580).

A few rubā'is, on fol. 212^a, followed on fol. 214^a by a short account of Ḥāfiẓ. On ff. 215^a-217^b a tract on the various metres of epic poems, illustrated by those of Sanā'ī, Nizāmī, Khusrāu, etc. (see a similar tract at the beginning of the autograph of Jāmi's Kulliyāt in Rosen, Persian MSS., pp. 216-218).

On fol. 218^a some scattered poetry. Bibliotheca Leydeniana.

No. 2826, ff. 218, 2 coll., each ll. 13; Nasta'lik; size, 6 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1260

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Kiṭ'as, rubā'is, and fards, on fol. 186^b, beginning: ای که از روزگار می طلبی الخ (corresponding to the first kiṭ'ah in No. 66 of Rosen's Cat.).

No date. Occasionally various readings on the margin; some pages slightly injured at the corners.

No. 3466, olim 7. J. 12, ff. 201, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{8}$ in.

1261

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawis, on fol. 164^b; the first beginning:

الا ای آهوی الخ

Kit'as and rubâ'is, on fol. 163^a, beginning: دل منه الخ

Ff. 158-165 are misplaced, their proper order is: 158, 164, 160-163, 159, 165.

No date.

No. 3344, olim 7. J. 14, ff. 168, 2 coll., each ll. 14; small, but clear Nasta'lik; illuminated frontispiece, the first two pages neatly adorned; size, 6½ in. by 3½ in.

1262

The same.

Contents:

Ghazals, in alphabetical order, on ff. 172-178 of No. 3358, and ff. 1-181^a of No. 3357. At the end, on fol. 181^b sq., a few mathnawis, beginning: سرفتنه الخ

No date.

The first seven leaves have by mistake been bound at the end of No. 3358, instead of being put at the top of No. 3357.

No. 3358, olim 7. J. 15, ff. 172-178, and No. 3357, olim 7. J. 11, ff. 185, 2 coll., each ll. 12; clear Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1263

A defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Kit'as and ta'rikhs, on fol. 205^a, beginning: مسند نشین دولت جان شکوه شوکت الخ

Three mathnawis, on fol. 211^a; the first begins: الا ای آهوی الخ; the second, on fol. 212^b: سرفتنه الخ; the third, on fol. 213^b: مغتنی ملولم دو تازی بنز الخ; it breaks off on fol. 214^b.

On the last fly-leaf the following remark: From Exhibition of 1851.

No. 3511, ff. 214, 2 coll., each ll. 12; clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; neat arabesques with flowers at the end, and sometimes even in the middle, of each ghazal, etc.; additional illuminations in gold, green, and other colours on ff. 23^b, 25^a, 44^b, 47^b, 52^b, and 65^a; some pages injured; pictures on ff. 3^b, 4^b, 6^a, 8^b, 11^a, 13^a, 14^a, 17^b, 24^a, 25^b, 29^a, 30^a, 33^b, 40^b, 45^a, 48^a, 49^b, 51^a, 53^a, 61^b, 65^b, 68^b, 76^b, 85^b, 87^b, 89^a, 101^a, 103^a, 110^a, 112^b, 114^a, 119^a, 121^a, 124^a, 127^b, 129^b, 136^b, 139^a, 141^a, 144^a, 154^a, 161^a, 163^b, 168^b, 171^a, 176^a, 180^a, 184^a, 188^b, 191^b, 193^b, 194^b, and 202^b; size, 7½ in. by 4½ in.

1264

Another defective copy of the same.

Contents:

Muhammad Gulandâm's preface, on fol. 1^b.

Kašidas, on fol. 4^a, beginning: سپیده دم که صبا (corresponding to the initial kašidah in Bodleian Cat., No. 826, and Rosen, No. 66).

Ghazals, in alphabetical order, on fol. 9^b.

Kit'as, mathnawis, and a few rubâ'is, on fol. 151^b, beginning: سرور اهل عمایم الخ; this part is incomplete

and breaks off on fol. 162^b. Some pages slightly injured.

No. 3465, olim 7. J. 9, ff. 162, 2 coll., each ll. 16; Nasta'lik; size, 7½ in. by 4 in.

1265

A third defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. There is a lacuna of three leaves after fol. 2.

Four unalphabetical ghazals, on ff. 151^b-153^a.

The usual mukhammas, on fol. 153^a.

Mathnawis, kit'as, and rubâ'is, on fol. 154^a, beginning: الا ای آهوی الخ

Ff. 24 and 25 are misplaced and must be inserted after fol. 117.

No date. A few various readings and additions on the margin.

No. 3358, olim 7. J. 15, ff. 1-171, 2 coll., each ll. 16; Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1266

Extracts from the same diwân.

Contents:

Muhammad Gulandâm's preface, on fol. 400^b.

Ghazals, in alphabetical order, on fol. 402^b.

Kit'as, on fol. 492^a, beginning: بر تو خوانم ز دفتر اخلاق (= Brockhaus, No. 583).

Rubâ'is, on fol. 494^a, with a few fards at the end, beginning: مردی زکننده الخ

No. 407, margin-column, ff. 400^b-496^a, ll. 44; clear Nasta'lik; ornaments throughout.

1267

The ghazals of Ḥâfiz.

Ghazals, in alphabetical order, beginning as usual.

Dated by Shaikh Abû Turâb, living in Diwpûr in the Pargana of پندق, the 1st of Dhû-al-ḥijjah, A.H. 1213 (1206 of the Bangâlî era = A.D. 1799, May 6).

No. 2398, ff. 205, 2 coll., each ll. 13; Nasta'lik; size 8½ in. by 6½ in.

1268

Another copy of the same ghazals.

Ghazals, in alphabetical order.

No date. This copy is extremely worm-eaten.

No. 3512, ff. 189, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; size, 7½ in. by 3½ in.

1269

Sharḥ-i-Diwân-i-Ḥâfiz (شرح دیوان حافظ).

A Persian commentary on the ghazals of Ḥâfiz, by an anonymous writer, compiled A.H. 1026 (see fol. 248^b, l. 7) = A.D. 1617. It is the same commentary which is noticed by A. Sprenger, Catal., p. 416, l. 20; beginning: الا یا ایها الساقی دانا و آگاه باش ای

رعنا که الا حرف تنبيه است و يا حرف ندا ايها كلمه
ايست که معرّف بلام الّخ

The explanations given are very elaborate and of a decided Sūfic character.

No date. Bibliotheca Leydeniana.

No. 2490, ff. 249, ll. 17; Nasta'liq; worm-eaten in several places; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1270

Kashf-alastār 'an wujūhi mushkilāti alash'ār (کشف الاستار عن وجوه مشکلات الاشعار).

Another commentary on Ḥāfiẓ' diwān, by Muḥammad Afdal of Ilāhābād, who flourished under Shāhjahān, forming the seventh risālah out of eighteen (not sixteen as Sprenger asserts), dealing with the interpretation of Persian poetry, except the mathnawī and the ḥadiqah. The immediately preceding sixth risālah was a commentary on Nizāmī's Sharaḥnāma or Iskandarnāma, as we learn from the very heading of this copy, on fol. 1^b: خاتمه شرح شرفنامه مشهور بسکندر نامه و فاتحه شرح دیوان خواجه حافظ قدس سره.

Beginning:

زبان میگشایم بشکر خدا
که از کشف استار آن بیتها

The title appears on fol. 2^b, and in the same page begins the introduction (مقدمه) to the commentary. The commentary itself opens, on fol. 21^b (شروع در شرح) with the verse: (ابیات) در همه دیرمغان نیست چو من شیدائی الّخ.

The work is especially interesting, on account of its long extracts from older and contemporary writers, particularly on mystical matters; comp. A. Sprenger, Catal., p. 415. Bibliotheca Leydeniana.

No. 2482, ff. 153, ll. 15; Nasta'liq; size, 8 $\frac{7}{8}$ in. by 6 in.

1271

Khulāṣat-albaḥr fi iltikāṭ-aldurar (خلاصة البحر في إلتقاط الدر).

Part of a third detailed commentary on Ḥāfiẓ' diwān, composed by 'Abdallāh, known as 'Ubaid-allāh, with the epithet Khalīfah Hayy bin 'Abd-alḥakḥ (known as 'Abd-alkādir alkhawishī al'āḥishti). The author states in the preface, that he had already compiled, before this work, another commentary on the difficult passages of Ḥāfiẓ' diwān, styled بحر الفراسة, that he was for a time attached to the Shaikh Maulānā 'Abd-alrashīd (known as Muḥammad Rashīd) Yuwānji, and afterwards in the service of Shaikh Pir Muḥammad of Lakhnau, and that he then resolved upon writing a larger and fuller exegetical work on Ḥāfiẓ. But this copy contains only a small portion of the poet's diwān; it comprises only the ghazals as far as the rhyme-letter ث, all the rest is missing, perhaps never completed by the author,

سپاس و ستایش خداوندی را که اولیاء خود را بکلامی مخصوص ساخت الّخ

The ghazals of Ḥāfiẓ are not only, as is usual in diwāns, arranged according to the last rhyme-letter, but there are also subdivisions according to the first letter of the first bait of each ghazal, which are called *bābs*. The larger divisions according to the rhyme-letter are styled *kitāb*.

The right order of ff. 79-113 is: 79, 87, 88, 81-86, 80, 89-104, 112, 106-111, 105, 113.

No. 1029, ff. 256, ll. 19; careless Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{3}{4}$ in.

1272

Kalid-i-diwān-i-Ḥāfiẓ (کلید دیوان حافظ).

Explanation of the difficult words and phrases in Ḥāfiẓ' diwān, arranged alphabetically, and preceded by an introduction (مقدمه) on the mystical terms which frequently occur in the poems of Ḥāfiẓ, for instance, معشوق, عاشق, عشق, etc. The author's name does not occur; as title appears, on fol. 1^a: کلید خواجه حافظ و فرهنگ حافظ.

Beginning of the preface, on fol. 1^b: حمد بیکد و ثنای بیعد و سپاس بی قیاس حضرت خداوندی را که جمیع دیوان حافظان الّخ.

Beginning of the alphabetical key (کلید) or glossary, on fol. 10^a: آغاز لغات دیوان خواجه حافظ شیرازی باب الف الّخ.

No date. Copied by Fakhr-al-dīn.

No. 1840, ff. 1-21, ll. 13; very careless Nasta'liq; size, 8 $\frac{3}{4}$ in. by 6 in.

1273

Another key to Ḥāfiẓ' diwān.

This little work is, like the preceding one, entitled at the beginning کلید خواجه حافظ and in the colophon, on fol. 38^a, فرهنگ حضرت دیوان حافظ. It also consists of two parts, for although the colophon appears already at the end of the first part, there cannot be any doubt that the following alphabetical glossary belongs, as second part, to the same work. The author's name seems to be Nūr Muḥammad (see fol. 21^b: فقیر حقیر نور محمد), who may be identical with Mīr Muḥammad Nūr-allāh Aḥrārī, the commentator of the mathnawī (see No. 1104 above). The first part contains, like the muḥaddimah of the preceding کلید, an explanation of mystical terms and phrases in twenty short bābs, beginning, on fol. 21^b: حمد و ثنای مر حضرت الهی خالق را که الّخ.

The second part, an alphabetical glossary for the difficult and rare words, especially the Arabic ones, which are found in Ḥāfiẓ' poems, begins, on fol. 38^b: افواء دهنها استعانت یاری خواستن الّخ.

No date. Copied by the same Fakhr-al-dīn.

No. 1840, ff. 21-48, ll. 13; very careless Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

1274

A third key to Hâfiz' diwân.

This glossary to Hâfiz' diwân is arranged alphabetically according to the first letter, and begins, without any introduction, immediately with the explanation of the word آشوب = شور و غوغا, after which follows افسانه = حکایتها, and so on. No title occurs anywhere.

No date. Some pages badly injured.

No. 678, ff. 211-235, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1275

Diwân-i-Jalâl (دیوان جلال).

Lyrical poems by Sayyid Jalâl-aldin of Yazd, the son of Sayyid 'Adud-aldin, who was a wazir of Muḥammad Muẓaffar; according to Taḳī Kāshī (see A. Sprenger, Catal., p. 18, No. 71) he died A.H. 793 (A.D. 1391); comp. Bodleian Cat., No. 854; Butkhāna, No. 32, ib., col. 200; Ātashkada, No. 623, ib., col. 283; Makhzan-algharā'ib, No. 490, ib., col. 326; Rieu ii. p. 869b.

Contents:

A preface in prose, on fol. 496^a, beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِهِ نَسْتَعِينُ جواهر زواهر حمد و سپاس بی حد و قیاس الخ.

Kaṣidas, on fol. 499^a, beginning:

بصحن گلشن گیتی زاعتدال بهار
صبا بساط زمرد فگنده دیگر بار

Ghazals, on fol. 509^a, beginning:

عاشقان اول قدم بر هر دو عالم میزنند
بعد از آن در کوی عشق از عاشقی دم میزنند

Kiṭ'as, on fol. 566^a, beginning: خداوندا توئی کاوراد. مدحت الخ.

Rubā'is, on fol. 568^a, beginning: ای بارگهت ز چرخ گردون برتر الخ.

Good copy, not dated.

No. 407, margin-column, ff. 496^a-571^b, ll. 44; illuminated throughout; clear and distinct Nasta'liq.

1276

Tuḥfa-i-Naṣā'ih (تحفه نصائح).

A didactic poem, in form of a kaṣidah, on all the various topics of ethics and practical philosophy, somewhat on the lines of Nāṣir bin Khusrāu's Rūshanā'ināma (see No. 904 in this Cat.), by Yūsuf Gadā (Yūsuf the dervish) or according to the colophon of the following copy, Muḥammad Yūsuf, who intended these admonitions for his son Abū-alfath. The poet's spiritual teacher was Shaikh Maḥmūd (or, with his fuller designation according to the following copy, Shaikh Naṣir-aldin Maḥmūd), whom he celebrates, on fol. 2^a:

شیخ معظّم پیرمان محمود صاحب قران

into forty-five bābs, and comprises in this copy 786 baits (هفصد هفتاد و شش), in the following one 781 (هفصد هفتاد و یک). As date of composition, there appears both here and in the following copy, A.H. 795 (هفصد نود و پنج), the 10th of Rabi' II = A.D. 1393, February 23, whereas the St. Petersburg MS. (see Cat. des MSS. et Xylographes, p. 440, compare also Rehatsek, Catalogue raisonné, p. 129, No. 11) contains as date, A.H. 752 (A.D. 1351); it is hard to say which of the two is the correct one; if the Shaikh Naṣir-aldin Maḥmūd is really identical with the great Shaikh of the Cīstī order, Naṣir-aldin Maḥmūd Cīrāgh of Dihli (who died A.H. 757 = A.D. 1356, see Safinat-alauliyyā, No. 116, col. 287 in this Cat., and Sawāṭī-alanwār, No. 22, col. 331 above), A.H. 752 has decidedly the better chance. An incomplete copy of this poem is also noticed in W. Pertsch, Berlin Cat., pp. 124, 125; it is mentioned besides in H. Khalfa ii. p. 242, No. 2684. A lithographed edition of it has appeared in Bombay, A.H. 1283. Beginning:

حمدی بگویم بیعد مر خالق جن و بشر
کرده. معلّق آسمان هم اختران شمس و قمر

On the margin a great number of Kurān verses and traditions are quoted as references for the text.

Dated Jumādā-alawwal, A.H. 1173 (A.D. 1759, Dec., to 1760, Jan.), by Nūr-aldin 'Alī alḥusainī.

College of Fort William, 1825.

No. 2194, ff. 29, 2 coll., each ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

1277

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2^b, l. 3, and in the colophon; the title, on fol. 2^b, l. 8.

No date. The proper order of ff. 31-39 is: 31, 38, 32-37, 39. College of Fort William, 1825.

No. 2342, ff. 39, 2 coll., each ll. 11; Nasta'liq; size, 8½ in. by 4½ in.

Poets who died between A.H. 800 and 900.

1278

Diwân-i-Kamâl Khujandī (دیوان کمال خجندی).

The lyrical poems of Shaikh Kamāl-aldin Mas'ūd of Khujand in Transoxania, who died in Tabriz, according to the best authorities, A.H. 803 (A.D. 1400, 1401), see Haft Iklim, No. 1525 (col. 494 in this Cat.). Other, less trustworthy, dates of his death are A.H. 792 (A.D. 1390), according to Daulatshāh, the Safinah, the Ātashkada (see Bodleian Cat., col. 209, No. 41), etc., A.H. 793 (A.D. 1391), see Rosen, Persian MSS., p. 119 and note 2 ib., and A.H. 808 (A.D. 1405, 1406), see Bodleian Cat., Nos. 857, 858; Rieu ii. p. 632; W. Pertsch, Berlin Cat., p. 855; G. Flügel i. p. 557; J. Aumer, p. 27; A. Sprenger, Catal., p. 454; Fleischer, Dresden Cat., p. 7; J. C. Tornberg, p. 103; Onseley, Biogr. Notices, p. 192; Bland, Century of Ghazals, No. 3, etc.

Contents :

One *kašidāh*, on fol. 1^b, beginning :

افتتاح سخن آن به که کنند اهل کمال
به ثنای ملک المملک خدای متعال

Ghazals, in alphabetical order, on fol. 2^b, beginning :

جهانی پرز مقصودست و رای روشن و پیدا
دریغا تشنه لب خواهیم مردن بر لب دریا

The initial ghazal of Sprenger's copy in Cat. Oudh is found here, on fol. 11^b.

Kit'as, *rubā'is*, and a few *fards*, on fol. 231^a.

Beginning of the *kit'as* :

چو دیوان کمال افتد بدست
نویس از شعرا و چندانکه خواهی

Beginning of the *rubā'is*, on fol. 235^b :

تا فکرت من نهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Dated A. H. 971 (A. D. 1563, 1564), at Marw, by Muḥammad Ḥusain bin Ghiyāth-al-dīn 'Alī Jāmī. On several pages one or two hemistichs are omitted.

No. 906, ff. 237, 2 coll., each ll. 14; Nasta'lik, the first two pages richly illuminated; size, 9½ in. by 6 in.

1279

Another copy of the same.

This copy of Kamāl's diwān contains :

Ghazals, in alphabetical order, on fol. 1^b, beginning :

اینها العطشان فی وادی الهوا
جوی جویان جانب دریا بیا

This initial ghazal is found in the preceding copy, on fol. 12^a, but there is written *اینها العطشان* instead of *اینها العطشان*.

Kit'as, on fol. 206^b, and

Rubā'is, on fol. 212^a, both beginning as in the preceding copy.

Dated the 16th of Rabi'-alawwal, A. H. 1085 (A. D. 1674, June 20), by Shaikh Kālī.

No. 925, ff. 214, 2 coll., each ll. 15; clear Nasta'lik; size, 9 in. by 5½ in.

1280

An extract from the same diwān.

Contents :

Ghazals, in alphabetical order, on fol. 572^a, beginning :

از تو يك ساعت جدائی خوش نمی آید مرا
با دگر کس آشنائی خوش نمی آید مرا

Rubā'is, on fol. 622^a, beginning : ای سرو ترا اگرچه
طوبی خوانیم *الح*.

The initial *rubā'i* of No. 1278 is here the fourth.

No. 407, margin-column, ff. 572-623, ll. 44; clear Nasta'lik; ornamented throughout.

1281

Diwān-i-Maghribi (دیوان مغربی).

The lyrical poems of Mullā Muḥammad Shirin Maghribi of Nā'in, in the province of Isfahān, who was a friend of Kamāl Khujandi, and died at Tabriz, A. H. 809 (A. D. 1406, 1407); comp. Bodleian Cat., No. 859; Rieu ii. p. 633; W. Pertsch, Berlin Cat., pp. 719, 720, and 856; A. Sprenger, Catal., p. 476; Ouseley, Biogr. Notices, p. 106. His diwān has been printed in Persia, A. H. 1280.

Contents :

A preface in prose, on fol. 1^b, beginning : الحمد لله
الذي انشاء عروض الكون بسى للجسم الثقيل والروح
الخفيف *الح*.

Ghazals, in alphabetical order, except the first, preceded by a short mathnawi (dedicated to Shāhrukh).

Beginning of the mathnawi, on fol. 2^b :

بس از بینی درین دیوان اشعار
خرابات و خراباتی و ختار

Beginning of the first (unalphabetical) poem, the first three baits of which are written in Arabic, on fol. 3 :

نظرت فی رقی نظرت فصار فداك *الح*.

Beginning of the first alphabetical poem, on fol. 3^b :

خورشید رخت چو گشت پیدا
ذرات دو کون شد هویدا

Tarji'āt and *rubā'is*, on fol. 74^a, beginning :

آفتاب وجود کرد اشراق - نور او سر بسر گرفت آفتاب

At the end of the diwān, on fol. 92^b, there are some prose-lines, beginning : زیرا که علوم و معارف ایشان ذوقی *الح*.

Dated the 10th of Shawwāl, A. H. 1151 (A. D. 1739, Jan. 21), by Ghulām Muḥyi-aldīnkhān of Gilān. Some mathnawi-baits on the fly-leaves.

No. 230, ff. 1-92, 2 coll., each ll. 15; Shikasta; size, 8¾ in. by 5 in.

1282

Another copy of the same.

This copy, which is somewhat older than the preceding one, contains only ghazals in alphabetical order, except the first, with a few mathnawi-baits and *rubā'is* at the end. Beginning both of the initial (unalphabetical) and the first alphabetical ghazal the same as in the preceding copy. Occasionally various readings on the margin. Dated by Gisūrāi, the 7th of Rabi'-alawwal, A. H. 1139 (eighth year of Muḥammadshāh's reign)=A. D. 1726, Nov. 2.

No. 254, ff. 277-382, 2 coll., each ll. 12-15; careless Nasta'lik; size, 8½ in. by 4½ in.

1283

An incomplete copy of the same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning :

هیچ دانی که ما کثیم وشما - سایه آفتاب و نور خدا

The first alphabetical poem of the preceding copy is here the *second* (on fol. 2^a).

Rubâ'is, incomplete at the end, on fol. 61^b, beginning:

ای گشته عیان روی تو از جام جهان
پیدا شده از نام خوش نام جهان

The last rubâ'i corresponds to fol. 91^b, last two lines, in No. 1281.

No. 1086, ff. 63, 2 coll., each ll. 16; distinct Nasta'lik; size, 7½ in. by 4½ in.

1284

Khamsa-i-Jamâliyyah (خمسة جمالیة).

Five mathnawis, in imitation of the five famous poems of Nizâmî, composed by a poet with the takhallus *Jamâlî*, who is not mentioned anywhere (his fuller title given in the frontispiece of the first poem is *حضرة الجمالیة الاحمدیة*). He flourished at the end of Timûr's reign, and under his first successors. The five poems of this khamsah are:

1. تحفة الابرار, in twenty makâlas, an imitation of the Makhzan-alasrar, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - هست سر آغاز کتاب کریم

2. مهر و نگار, an imitation of Khusrau and Shîrin, on fol. 29^b, beginning:

بفضل بی کران یا ذی المعالی
در توحید بگشا بر جمالی

Composed A.H. 805 (A.D. 1402, 1403), see fol. 85^b, l. 14.

3. محزون و محبوب, an imitation of Lailâ and Majnûn, on fol. 86^b, beginning:

ای ذات ترا بدایتی نی - اوصاف ترا نهایتی نی

Composed A.H. 814 (A.D. 1411, 1412), see fol. 132^a, l. 20.

4. هفت اورنگ, an imitation of the Haft Paikar, on fol. 132^b, beginning:

ای جهان جمله آفریده تو - سقف افلاک بر کشیده تو

Composed A.H. 820 (A.D. 1417), see fol. 178^b, last line but one.

5. Another mathnawî, incomplete at the end; the title of this last poem cannot be made out, as no headings are found, and the only place in which the author himself enumerates his mathnawis, viz. fol. 134^a, ll. 10, 11, occurs already in the beginning of the هفت اورنگ, that is in the fourth poem. Beginning of this mathnawî, on fol. 179^b:

الهی ز مه تا بهای تراست
همه بندگانیم و شاهی تراست

No doubt it is an imitation of the Iskandarnâma. Many leaves are a little injured; the last page is very severely damaged. The second mathnawî is dated the

8th of Ramađân, A.H. 869 (A.D. 1465, May 4), the third in the month Muḥarram, A.H. 870 (A.D. 1465, Aug.-Sept.). We learn from the colophons of both, that this copy was made in Baghdâd.

No. 138, ff. 210, 4 coll., each ll. 25; Nasta'lik; illuminated frontispiece at the beginning of each poem; pictures on ff. 14^a, 24^a, 75^a, 101^b, 125^b, and 205^a; size, 12½ in. by 7½ in.

1285

Diwân-i-Kâsim-i-Anwâr (دیوان قاسم انوار).

The lyrical poems of Sayyid Mu'in-aldin 'Alî Kâsim-i-Anwâr, with the two takhalluses Kâsim and Kâsimî, born in Sarâb, near Tabriz, A.H. 757 (A.D. 1356), died at Kharjird, near Jâm, A.H. 837 (A.D. 1433, 1434); see Haft Iklim, No. 1314, col. 476 above, and comp. Bodleian Cat., Nos. 862-866; Rien ii. p. 635 sq.; W. Pertsch, p. 101, and Berlin Cat., p. 860 sq.; A. Sprenger, Catal., p. 532; G. Flügel i. pp. 558, 559; J. Aumer, p. 28; Bland, Century of Persian Ghazals, No. 6; etc.

Contents:

Daulatshâh's account of Kâsim's life and works (ذکر دژ دریای (سید قاسم انوار), on fol. 1^b, beginning: حقیقت الخ. Daulatshâh is the only biographer who, with his usual inaccuracy, fixes the poet's death in A.H. 835 (A.D. 1431, 1432).

Ghazals, in alphabetical order, except the first two, on fol. 9^b. Beginning of the initial ghazal:

من بیچاره سودازده سرگردانم
که باوصاف خداوند سخن چون رانم

Beginning of the first alphabetical ghazal, on fol. 10^b:

ای صبح سعادت ز جبین تو هویدا
این حسن چه حسنست تبارک و تعالی

Tarjîbands, kit'as, short mathnawîs, and rubâ'is, on fol. 209^a, beginning:

بیا ای عشق عالمسوز بی غم
قدم بر چشم من نه خیر مقدم

(see No. 863 in the Bodleian Cat.).

This copy is dated the 4th of Jumâdâ-althâni, A.H. 1028 (A.D. 1619, May 19), by 'Abd-allatîf al-'Abbâsi (the learned editor and commentator of Sanâ'i's *Hadîkah* and Jalâl-aldin Rûmî's mathnawî, see above, Nos. 923, 924, 1088-1091, 1101, 1102), who wrote it for Mirzâ Muḥammad Ashraf.

No. 495, ff. 227, 2 coll., each ll. 11; Nasta'lik; two small pictures, the first rather effaced, on ff. 18^b and 39^a; blanks on ff. 140^b and 200^a; size, 6½ in. by 3½ in.

1286

Another copy of the same.

This copy seems to be older than the preceding one, but is not dated; it is injured in many places, and has the

first sixty-two leaves in this most bewildering order: ff. 1-20, 29, 22, 23, 30, 21, 24, 25, 47-53, 54, 32-38, 27, 28, 26, 55-60, 39-46, 31, 61, 62.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1^a. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy. At the end of the ghazals, on fol. 163^b, four rubâ'is.

One tarjîband, ghazals, kit'as, short mathnawîs and rubâ'is, all mixed together, beginning, on fol. 164^a: *اللا ای عشق الخ* (see the preceding copy, fol. 209^a).

The last mathnawî, on fol. 178^a, begins:

الا ای شاهباز قدس لاهوت - مقید مانده در دام ناسوت
(identical with the *امیر تیمور گورگان* in No. 862 of the Bodleian Cat.).

No. 2831, ff. 179, 2 coll., each ll. 21; small Nasta'lik; size, 6½ in. by 4 in.

1287

The same.

This copy is not dated; but a seal, bearing the date A. H. 1174 (A. D. 1760, 1761), appears on fol. 1^a.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1^b; beginning the same as in the preceding copies.

One tarjîband, kit'as, short mathnawîs and rubâ'is, on fol. 189^b, beginning: *بیا ای عشق الخ*.

No. 489, ff. 199, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1288

The same.

This copy, which has some lacunas after ff. 37, 38, and 39, contains:

Ghazals, in alphabetical order, except the first two, on fol. 1^b, with a few rubâ'is at the end.

No date. This MS. came into the library of Khân-ṣāhib Ḥabīb-allāh Khânṣāhib Bahādur, A. H. 1213 (A. D. 1798, 1799).

No. 2577, ff. 160, 2 coll., each ll. 17; Nasta'lik; the first page supplied later; size, 8½ in. by 5½ in.

1289

The same.

This very defective copy contains:

Ghazals, in alphabetical order, except the first (which begins in the usual way), on fol. 1^b. Between ff. 1 and 2 a lacuna; the abrupt beginning of fol. 2^a: *زاهد*:

زاهد, از چشم یقین باز گشاید الخ (1286 in this Cat.), fol. 8^b, l. 3. The next complete ghazal on the same page corresponds to fol. 4^a, l. 1, in the same copy. This part breaks off, on fol. 169^b, with the fourth bait of a ghazal rhyming in ی; the last verse corresponds to fol. 146^a, l. 7, in No. 2831.

Kit'as, one tarjîband, and short mathnawîs, on fol. 170^a, defective both at the beginning and end; the first bait occurring belongs to a kit'ah, corresponding to fol.

IND. OFF.

169^b, l. 9, in No. 2831; the first complete kit'ah on the same page to fol. 172^b, l. 4 ab infra, in the same copy.

This part breaks off in a short mathnawî, on fol. 179^b.

The right order of ff. 33-42 is: 33, 41, 35-40, 34, 42; and of ff. 73-82: 73, 80, 81, 76-79, 74, 75, 82. A little worm-eaten here and there.

No. 3459, olim 13. J. 15, ff. 179, 2 coll., each ll. 15; careless Nasta'lik; size, 8½ in. by 4½ in.

1290

Kulliyât-i-Kâtibi (کلیات کاتبی).

Complete poetical works of Shams-aldin Muḥammad bin 'Abdallâh Kâtibi, who was born in Tarshiz, studied in Nishâpûr, and died at Astarâbâd A. H. 838 or 839 (A. D. 1434-1436), see Haft Iklim, No. 753, col. 433 in this Cat.; and comp. Bodleian Cat., Nos. 867-870; Rieu ii. pp. 637-639; W. Pertsch, p. 76, and Berlin Cat., p. 862; A. Sprenger, Catal., p. 457; G. Flügel i. p. 561; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; J. C. Tornberg, p. 104; H. Khalifa iii. p. 302, No. 5625; Onseley, Biogr. Notices, p. 188 sq.; Bland, Century of Persian Ghazals, No. 5; etc.

Contents:

Ghazals, arranged alphabetically, on fol. 1^b, beginning:

*آفاق پر صداست زکوه گناه ما
کوه گناه چند بود سنگ راه ما*

Kit'as, on fol. 83^b, beginning:

*شبی بمجلس میر اردشیر در رفتم
به بنده بود یکی قطعه بهتر از طبعی*

Rubâ'is, and some fards, on fol. 90^a, beginning:

*ای خنده حسن گلزاران از تو
وی گریه ابر نوبهاران از تو*

This part is dated by the copyist Nî'mat-allâh bin 'Inâyat-allâh the 14th of Rabi'-alawwal, A. H. 1007 (A. D. 1598, Oct. 15).

First mathnawî, the Gulshan-i-Abrâr (گلشن ابرار), or 'Rose-garden of the Pure,' an imitation of Nizâmî's Makhzan-alasrâr, incomplete at the beginning, on fol. 100^a. The first bait found here runs thus:

*جذبۀ لطفت چو کمند افکند
هر دو جهانرا ز سمند افکند*

This is the 214th bait of the poem, corresponding to fol. 193^a, l. 15, in No. 223 (1292 in this Cat.).

Second mathnawî, entitled Sî Nâma (سی نامه), or the 'Thirty Epistles,' on fol. 116^b, beginning:

*زهی سی نامه ام نامی ز نامت
حدیثم حرفی از جزو کلامت*

Copied the 19th of Muḥarram, A. H. 1007 (A. D. 1598, Aug. 22).

Third mathnawî (or risâlah, as it is styled in the colophon), on fol. 152^b, entitled Dilrubâi (دلربای), or 'the Charmer,' an allegorical poem, beginning:

زهی روح را رحمت راتحه - کلام مرا حمد تو فاتحه

Fourth mathnawî, entitled *Majma'-albahrain* (مجمع البحرين), or 'Combination of the two seas or metres,' also styled *Nâzîr u Manzûr* (ناظر و منظور), on fol. 166^b, beginning:

ای شده از قدرت تو ما و طین
لوحه دیباچه دنیا و دین

Fifth mathnawî, entitled *Dah bâb* (ده باب), or the 'Ten Chapters,' on fol. 198^b, beginning:

ای برحمت عالی را کار ساز
جمله عالم را برحمت کار ساز

This mathnawî is identical with the *Tajnisât* (تجنیسات) of W. Pertsch, pp. 76, 77 (comp. A. Sprenger, Catal., p. 458).

Kašidas, interspersed with *tarjî'bands*, *musaddasât*, etc., on fol. 231^b, beginning:

سپاس و حمد ترا زبید ای محقق برحق
که حامدند ترا مطلقا مقید و مطلق

The initial *kašidah* of No. 867 of the Bodleian Cat., of the British Museum copies, Sprenger's copy, etc., is here the second, on fol. 232^b. Ff. 22-38 are misplaced, the right order is: 21, 24-30, 22, 23, 32-37, 31, 38.

No. 52, ff. 312, 2 coll., each ll. 19; clear and distinct *Nasta'lik*; illuminated frontispieces on ff. 1^b, 116^b, 152^b, 166^b, 198^b, and 231^b; ff. 1^b, 2^a, 116^b, 117^a, 152^b, 153^a, 166^b, 167^a, 198^b, 199^a, 231^b, and 232^a richly adorned; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1291

Another copy of the same.

Contents:

Kašidas, intermixed with *tarjî'bands*, on fol. 1^b, beginning as in all the usual copies: *ای گیل آدم بخمر الخ* (the second poem in the preceding copy, on fol. 232^b).

Ghazals, arranged alphabetically, on fol. 78^b, beginning as in the preceding copy.

Kit'as, on fol. 179^a, beginning: *ای دل ار خواهی الخ* (see Nos. 867 and 868 of the Bodleian Cat.).

Rubâ'is and riddles, on fol. 186^b, beginning: *ای وعده دیدار تو ميعاد بهشت الخ*.

The five mathnawîs in the following order:

1. *Gulshan-i-Abrâr* (= 1 in the preceding copy), on fol. 190^b, beginning:

بسم الله الرحمن الرحيم - تاج کلامست و کلام قدیم

2. *Dah bâb* (= 5 in the preceding copy), on fol. 211^b.

3. *Majma'-albahrain* (= 4 in the preceding copy), with a preface in prose, on fol. 249^b, beginning: *مدام از حضرت مبلغ الهام الخ*; the poem itself begins on fol. 251^a.

4. *Si Nâma* (= 2 in the preceding copy), on fol. 285^b.

5. *Dilrubâi* (= 3 in the preceding copy), on fol. 330^b.

This copy is dated the 15th of Dhû-al-hijjah, A.H. 1087 (A.D. 1677, Feb. 18).

No. 272, ff. 345, 2 coll., each ll. 17; excellent *Nasta'lik*; illuminated frontispieces on ff. 1^b, 78^b, 190^b, 211^b, 249^b, 285^b, and 330^b; illuminated headings besides throughout; the first two pages richly adorned; a vignette on fol. 1^a; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1292

The same.

Contents:

Kašidas, intermixed with *tarjî'bands*, on fol. 1^b, beginning as in the preceding copy.

Ghazals, arranged alphabetically, on fol. 84^b, beginning as in the two preceding copies.

Rubâ'is, on fol. 180^a, beginning: *داماد نبی شیر خدا صدر امین الخ*.

Four mathnawîs (the *Dilrubâi* is wanting in this copy) in the following order:

1. *Gulshan-i-Abrâr*, on fol. 187^b.

2. *Majma'-albahrain*, with the prose-preface, on fol. 210^b; beginning of the poem on fol. 212^a.

3. *Dah bâb*, on fol. 243^b.

4. *Si Nâma*, on fol. 278^b.

No date.

No. 223, ff. 316, 2 coll., each ll. 20; beautiful *Nasta'lik*; illuminated headings, with *Kûfic* inscriptions, on ff. 1^b, 84^b, 187^b, 210^b, 243^b, and 278^b; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1293

Diwân-i-Shâhi (دیوان شاهی).

Lyrical poems of Âkâ Malik bin Jamâl-al-dîn Amir Shâhi of Sabzwâr in Khurâsân, belonging to the princely family of the Sarbadârs, who died in Astarâbâd, A.H. 857 (A.D. 1453), see Haft Iklim, No. 771, col. 434 in this Cat., and comp. Bodleian Cat., Nos. 875-881; Rieu ii. p. 640; W. Pertsch, Berlin Cat., p. 864; A. Sprenger, Catal., p. 563; G. Flügel i. p. 562 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; Rosen, Persian MSS., pp. 205, 209, and 210; J. C. Tornberg, p. 105; Ouseley, Biogr. Notices, pp. 139-143; H. Khalfa iii. p. 286, No. 5480.

This copy contains:

A *murabba'*, on fol. 2^b, beginning: *شکر خداوند که در ابتدا الخ*.

Ghazals, in alphabetical order, except the first (which rhymes in; and begins: *یا رب بسوز سینه زندان پاکباز الخ*, corresponding to fol. 27^b in the following copy); the second, i.e. the first alphabetical *ghazal*, on fol. 3^b, is the usual one: *نقش بسته نام خطت با سرشت ما الخ*.

At the end a few *rubâ'is*.

Ff. 27-42 are misplaced; their right order is: 27, 39, 40, 28-38, 41, 42.

Dated A.H. 929 (A.D. 1522, 1523).

No. 3386, olim 13, J. 18, ff. 43, 2 coll., each ll. 14; *Nasta'lik*; two pictures on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; small gilt headings throughout; size, 8 in. by 4 $\frac{1}{2}$ in.

1294

Another copy of the same.

Ghazals, in alphabetical order, beginning like the second poem in the preceding copy; a few rubâ'is at the end.

Dated A. H. 970 (A. D. 1562, 1563).

No. 3479, olim 13. J. 19, ff. 50, 2 coll., each ll. 12; clear and distinct Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

1295

The same.

This copy contains only ghazals, in alphabetical order (beginning, on fol. 2^a, as in the preceding copy), with a short prose-introduction, on fol. 1^b: بزرگان گفته اند.

بهترین جلیسی و خوشترین انیسی الخ.

Dated in Dhū-al-hijjah, A. H. 1017 (A. D. 1609, March-April).

No. 3514, olim 2049, ff. 30, 2 coll., each ll. 13; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{4}$ in.

1296

The same.

Ghazals, in alphabetical order, beginning as usual. A few kit'as and rubâ'is at the end.

No date.

No. 2707, ff. 53, 2 coll., each ll. 9-10; distinct Nasta'lik; illuminated frontispiece; all the margins sprinkled with gold; size, 10 in. by 6 $\frac{3}{8}$ in.

1297

A defective copy of the same.

Ghazals, in alphabetical order, beginning as usual; there are two lacunas, one of two leaves after fol. 37 (in the rhyme-letter *z*), and the other of one leaf at the end after fol. 43 (in the rhyme-letter *y*). The last bait appearing is:

تو خوش باش ای ملامت گو که چون من
دل اندر دست بدخوئی نداری

A great number of leaves are besides more or less injured.

Copied by Cand Muḥammad bin Maulânâ Jamâl Muhammad Nausârî, A. H. 1030(?) = A. D. 1621. College of Fort William, 1825.

No. 2108, ff. 1-43, 2 coll., each ll. 13; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1298

Sitta-i-Dâ'i (ستۀ داعی).

Six mathnawis, by Nizâm-al-din Maḥmūd bin al-Ḥasan al-Ḥusainî of Shîrâz, with the takhalluṣ Dâ'i, who was born A. H. 810 (A. D. 1407, 1408), and collected his complete poetical works for the first time in A. H. 865 (A. D. 1460, 1461), see above, No. 1099, where his commentary on the mathnawî is described and the different dates of his birth are duly weighed; comp. also No. 883 in the Bodleian Cat., where the contents of his Kulliyât are given in full; Rieu ii. p. 791^b, and

A. Sprenger, Catal., p. 387. This copy contains only his mathnawis, viz.:

1. Kitâb-i-Mashâhid (کتاب مشاهد), or 'Book of Assemblies,' on fol. 2^b, beginning:

بلبل اگر ناله بر آرد رواست
خاصه که از طرف گلستان جداست

Composed A. H. 836 (A. D. 1432, 1433).

2. Kitâb-i-Ganj-i-rawân (کتاب گنج روان), or 'Book of the Soul's Treasure,' in ten maḳâlas, on fol. 29^b, beginning:

نخستین که آید قلم در زبان
بمحمد خدا به که گردد روان

Composed A. H. 841 (A. D. 1437, 1438).

3. Kitâb-i-Cihîl Şabâḥ (کتاب چهل صباح), or 'Book of the Forty Mornings,' on fol. 63^b, beginning:

بنیاد سخن بنام حق نه - کز هر چه بهست نام حق به

Composed A. H. 843 (A. D. 1439, 1440).

4. Kitâb-i-Câr Cāman (کتاب چار چمن), or 'Book of the Four Meadows,' on fol. 97^b, beginning:

میوه باغ جان ما سخن است
چه سخن هر چه از خدا سخن است

Composed A. H. 842 (A. D. 1438, 1439).

5. Kitâb-i-Cashma-i-Zindagāni (کتاب چشمه زندگانی), or 'Book of the Fountain of Life,' on fol. 139^b, beginning:

ستایش را سزاواری خدایا - که بخشیدی مرا یاری خدایا

Composed A. H. 856 (A. D. 1452).

6. Kitâb-i-Ishk-nāma (کتاب عشقنامه), or 'Book of Love,' on fol. 174^b, beginning:

از ازل گرگوش داری تا ابد - بشنوی از هر زبان حمد احد

Composed A. H. 856 (A. D. 1452).

To these six mathnawis there is added, on ff. 247^b sq., a seventh mathnawî without any title, a kind of Sâkinâma, dealing with the various topics of Şûfism, beginning, on fol. 247^b:

الحمد لواءب الانابه - والشکر لمن له الاجابه

It ends on fol. 284^b, and is followed by a series of *Tarjî'ât*, beginning:

عشقم از خویشتن ندامت داد - سرم اندر ره ملامت داد

A short preface in prose, on fol. 1^b, opens the *Sittah*.

No date. An entry, dated A. H. 1059 (A. D. 1649), on the fly-leaf.

No. 1887, ff. 299, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece at the beginning of each mathnawî; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{8}$ in.

1299

Diwân-i-Riyâdî (دیوان رباعی).

The lyrical poems of Maulânâ Riyâdî of Samarkand, who was drowned A. H. 884 (A. D. 1479, 1480), comp. Bodleian Cat., Nos. 890 and 891; Rieu iii. p. 1074; W. Pertsch, Berlin Cat., p. 894; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311.

The diwân contains only ghazals, in alphabetical order, beginning:

ای پری از رخ بر افکن طرّه طرار را
تا بکی بر روی مصحف می نهی زتار را

No. 895, ff. 23, 2 coll., each ll. 14; Nasta'liq; an illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Jâmi (Nos. 1300-1389).

1300

Kulliyât-i-Jâmi (کلیات جامی).

A very old, but somewhat defective, copy of the complete *poetical* works of Nûr-al-dîn 'Abd-alrahmân Jâmi, usually styled the last great classical poet of Persia, who was born in Kharjird near Jâm the 23rd of Sha'bân, A.H. 817 (A.D. 1414, Nov. 7), and died at Harât the 18th of Muharram, A.H. 898 (A.D. 1492, Nov. 9); see on his life and works, Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami, etc., 1840; Jourdain, Biogr. Universelle, vol. xi. p. 431; De Sacy in Notices et Extraits, vol. xii. p. 287; Journal Asiatique, vi. p. 257, and 5^{me} série, xvii. p. 301; Ouseley, Biogr. Notices, pp. 131-138; W. Nassau Lees, A Biographical Sketch of the mystic philosopher and poet Jâmi (being the preface to his 'Lives of the Mystics'), Calcutta, 1859; E. Fitzgerald, Notice of Jâmi's life, in his English translation of 'Salâmân and Absâl', London, 1879; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq.; Rosen, Persian MSS., pp. 215-261 (where a most elaborate account of the precious autograph of the poet's Kulliyât is given, and many old errors have for ever been removed); Bodleian Cat., Nos. 894-976; Rieu i. p. 17, and ii. pp. 643-650; W. Pertsch, p. 102, and Berlin Cat., pp. 867-883; A. Sprenger, Catal., pp. 447-451; Cat. des MSS. et Xylographes, p. 369 sq.; G. Flügel i. pp. 564-575; J. Aumer, pp. 30-33, etc. Nearly all collections of Persian MSS. contain a certain number of Jâmi's works (see besides on the printed literature, Zenker ii. pp. 38 and 39).

The present copy, which was written only twenty-five years after the poet's death, contains:

A. First portion.

I. Two centre-columns on ff. 1-463.

1. The first *diwân* (otherwise styled *فائحة الشباب*, 'The Beginning of Youth'; the title *کتاب دیوان اول* is here wrongly prefixed to the second part, on fol. 65^b), in two parts, viz.:

a. *Kašidas*, *tarij'ât*, *marâthi*, and short *mathnawis*, preceded by the usual preface, which is defective at the beginning, the first leaf being missing; the first words on fol. 1^a: *که سبّاحان بحر شمرند جمع ساختہ الخ* correspond to Rosen, Persian MSS., p. 228, l. 4, and No. 2628 (1301 in this Cat.), fol. 1^b, last line; the date of composition, A.H. 884 = A.D. 1479, 1480 (*بر روی صدف نهاد یک دانه گهر*), appears here on fol. 3^b, l. 6. Immediately after that the *kašidas* and *tarij'bands* begin on fol. 3^b, l. 8, the first being headed:

زان پیش : تحمید خداوند تعالی و تقدس
کز مداد دهم خامه را مدد الخ
on fol. 61^a:

بنام خدای که پست و بلند

ز خورشید فضلش بود بهره مند

b. Ghazals, *kiṭ'as*, and *rubā'is*, beginning, on fol. 65^b, with the same six unalphabetical poems as in Rosen, loc. cit., p. 234; first bait:

بسم الله الرحمن الرحيم - اعظم اسماء علیم حکیم

The first alphabetical ghazal begins, on fol. 67^b:

یا من بدا جمالك فى كل ما بدا

بادا هزار جان مقدس ترا فدا

The proper order of ff. 1-141 is: 1-38, 61-140, 39-60, 141. After ff. 206 and 239 there are lacunas; the first comprises some poems in ن, all in و, and a considerable number in ص (the last bait, on fol. 206^b, corresponds to fol. 254^b, l. 10, in the following copy; and the first, on fol. 207^a, to fol. 273^a, first line, in the same copy); the second comprises all the baits of the last ghazal in ی, except the first two, and six *kiṭ'as* (corresponding to fol. 307^a, l. 13-fol. 308^a, lin. penult., in the following copy); the first *kiṭ'ah* that appears here begins: *برای نعمت دینی که خاک بر سر آن الخ*

(= fol. 308^a, last line, in the same copy); the *rubā'is*, on fol. 243^a, begin as in Rosen, p. 238: *سبحانک لا علم لنا*. This first diwân is dated by the transcriber (whose name, Sultân Muḥammad of Harât, appears on fol. 463^b) the 3rd of Ramadân, A.H. 923 (A.D. 1517, Sept. 19). Printed Constantinople, A.H. 1284. Other copies of this diwân are noticed in Bodleian Cat., No. 894, 22; No. 895, 24; No. 896, 9 and 10; and Nos. 947-954; Rieu ii. p. 643; W. Pertsch, pp. 102 and 103, and Berlin Cat., Nos. 867-870; A. Sprenger, Catal., p. 448, No. 1; Cat. des MSS. et Xylographes, No. 422, ff. 407^b-570^b, centre; A. F. Mehren, p. 41; J. C. Tornberg, p. 106; Cat. Codd. Or. Lugd. Bat. ii. p. 120; Krafft, p. 68; G. Flügel i. pp. 570 and 571, Nos. 595 and 596; J. Aumer, p. 30, etc.

2. The second *diwân* (*کتاب دیوان ثانی*), otherwise styled *واسطه العقد*, 'The Middle of the Chain'), containing:

A preface in prose, on fol. 252^b, beginning: *بسم الله الرحمن الرحيم - املی حمد المثنان الکرم الخ*, see Rosen, p. 239. The date of composition, A.H. 894 = A.D. 1489 (contained in the *ta'rikh taqsimat*, appears here on fol. 253^a, lin. penult., whereas the wrong date, A.H. 884, which has caused so many mistakes, appears in the same page, l. 6; see on the question of this date, Rosen, p. 256.

Kašidas, on fol. 253^b (with *one* tarkibband, on fol. 260^a), beginning as in Rosen, p. 240, with a *kašidah*, *درین صحیفه چو*; initial bait: *فی توحید باری عز اسمه آغاز کردم املی را الخ*.

Three unalphabetical ghazals, on fol. 269^a, beginning:

اَتَمَّا اللهُ الْوَاحِدَ الْيَحْيَى

Ghazals, in alphabetical order, on fol. 269^b: دى

گذشتیم بدان دلبر و کردیم دعا الی، see Rosen, p. 241.

At the end the same musammat as in Rosen, p. 244:

سقاك الله الی، on fol. 375^a, last line.

Muḳaṭṭa'ât, on fol. 375^b, beginning: جامی سخن بر

آنکه دل بود چو زنگ الی

Rubâ'is, on fol. 379^b: تا ما ره تسبیح و ثنا می

پویم الی

Other copies of this diwân are described in Bodleian Cat., No. 894, 36; No. 896, 11; and No. 955; A. Sprenger, Catal., p. 448, No. 2; Cat. des MSS. et Xylographes, No. 422, ff. 407^b-537^b, margin, etc.; wrong dates of composition are given in Bodleian Cat. and Sprenger, viz. A. H. 884; in Dorn, p. 372, viz. 885; in Krafft, viz. 889, etc.

3. The third diwân (کتاب دیوان ثالث, otherwise styled 'The Conclusion of Life'), containing:

A short preface, on fol. 383^a, beginning:

بسم الله الرحمن الرحيم - طرفه خطابیت ز سفر قدیم

The date of composition, A. H. 896 = A. D. 1490, 1491 (در شهر سنه سته و تسعین و ثمانمائه), appears here in l. 9 of the same page.

The three introductory poems, noted in Rosen, p. 246, viz. التوحید, مناجات, and فی نعت النبی (the last without a title here), followed by ḳaṣidas, on fol. 383^a, last line; first bait: آنکه تسبیح حما بر صدق الی، او آمد گوا الی

One tarkibband (on the death of Khwâjah 'Ubaid-allâh) on fol. 392^b, and two ta'rikhât, see Rosen, p. 247.

Ghazals, in alphabetical order, on fol. 395^a, preceded by the same two short pieces described in Rosen, viz. التوحید (on fol. 394^b), and the praise of the prophet.

Beginning of the initial ghazal:

بر آمد شاه عشق از طور سینا

وز آنجا زد علم بر دیر مینا

Muḳaṭṭa'ât, on fol. 458^a, beginning: درین نشیمن

ادبار جامیا کاری الی، see Rosen, p. 251.

Rubâ'is, on fol. 460^b, beginning: معشوق ازل که هر که دل بست بدو الی

The two mathnawi-baits (نیست در راه الی), and the last two baits of the معنیات (بر حاشیه لوح الی), described in Rosen, pp. 251 and 252, followed by one bait more, viz. هر کس که ازین جهان دلگیر بجست الی، are found here on fol. 463^a.

This part is dated by the same Sultân Muḥammad of Harât (see fol. 252^a in this MS.), the last of Muḥarram, A. H. 924 (A. D. 1518, Feb. 11).

Other copies of the third diwân are described in Bodleian Cat., No. 894, 37, and No. 896, 12; Cat. des MSS. et Xylographes, No. 422, ff. 327^b-406^b, margin; Mélanges Asiatiques, vi. p. 104; A. Sprenger, Catal., p. 448, 3; W. Pertsch, Berlin Cat., p. 870, No. 873, etc. Selections from the various diwâns have been translated into German by Rosenzweig, Biogr. Notizen, etc., nebst Proben aus seinen Diwanen (persisch und deutsch), Vienna, 1840; Rückert, in Zeitschrift für die Kunde des Morgenlandes, v. p. 281 sq., and vi. p. 189 sq.; and in Zeitschrift der D. M. G. ii. p. 26 sq., iv. p. 44 sq., v. p. 308 sq., vi. p. 491 sq., xxiv. p. 563 sq., xxv. p. 95 sq., xxvi. p. 461 sq., and xxix. p. 191 sq.; Wierkerhauser, Leipzig, 1855, and Vienna, 1858; Schlechta-Wssehrd (see Zenker ii. 496).

II. Margin-column, on ff. 1^b-438^b.

4. Tuḥfat-alahrâr (تحفة الاحرار), 'The Gift to the Free,' a religious mathnawî, completed A. H. 886 (A. D. 1481); it begins abruptly in the prose-preface, on fol. 1^a (the first page missing); the mathnawi itself opens, on fol. 1^b:

بسم الله الرحمن الرحيم - هست صلاى سر خوان کریم
It comprises ff. 1^b-38^b and 61^a-68^b (see above on the order of ff. 1-141). Edited by F. Falconer, London, 1848; printed, Lucknow, 1869; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 297 sq.; see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 3; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3; and Nos. 933-939; Rieu ii. pp. 645, No. 7, and 646-648; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 260; W. Pertsch, p. 74, No. 44, and Berlin Cat., No. 876, 5; No. 877, 1; and Nos. 883-884^a; G. Flügel i. pp. 563, No. 3, and 566, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Aumer, p. 31, etc.

5. Subḥat-alabrâr (سبحة الابرار), 'The Rosary of the Righteous,' another religious mathnawi, with a prose-preface, on fol. 69^b: بخون گر خفتم بکچند الی، the mathnawi itself opens, on fol. 70^a:

ابتداء بسم الله الرحمن

الرحيم المتوال (المتوالی) الاحسان

It comprises ff. 69^b-140^b and 39^a-60^a. Printed, Calcutta, 1811 and 1848, lithographed, ib. 1818; it is also included in vol. 6 of the 'Persian Selections,' and vol. 2 of the 'Classic Selections,' see Bodleian Cat., No. 894, 7; No. 895, 20; No. 896, 4; No. 897, 4; No. 898, 4; No. 899, 4; No. 900, 2; No. 901, 2; and Nos. 940-946; Rieu ii. pp. 644, No. 2, and 646-648; A. Sprenger, Catal., p. 450, No. 4; W. Pertsch, p. 104, No. 79, and Berlin Cat., No. 876, 3; No. 877, 2; and Nos. 885-887; Rosen, p. 222; G. Flügel i. pp. 564, 4, 565, 2, and 568; J. Aumer, p. 31, etc.

6. Yûsuf u Zalikhâ (یوسف و زلیخا), a romantic mathnawî, completed A. H. 888 (A. D. 1483), and beginning, on fol. 60^b:

الهی غنچه امید بگشای - گلی از روضه جاوید بنمای

It comprises ff. 60^b and 141^a-248^a. Two lacunas after

ff. 206 and 239 (see above in the *first* diwân); the first comprises p. 101, l. 13, to p. 124, l. 5 ab infra in Rosenzweig's edition; the second, p. 170, l. 4 ab infra, to p. 172, l. 8 in the same. Edited with German translation by Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892; the introductory part of the poem translated into German by H. Barb, 'Die Schönheit,' Vienna, without date. Printed, Calcutta, 1809, A.H. 1244 and 1265; lithographed, ib. 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262 and 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.; it is also included in vol. i of the 'Persian Selections,' and vol. i of the 'Classic Selections;' see Bodleian Cat., No. 894, 8; No. 895, 21; No. 896, 5; No. 897, 5; No. 898, 5; No. 899, 7; No. 900, 5; No. 901, 1; No. 902, 2; and Nos. 903-923; Rieu ii. pp. 645, No. 3, 646, 648, and 649; A. Sprenger, Catal., p. 450, No. 5; W. Pertsch, Berlin Cat., No. 876, 4, and Nos. 888-893; G. Flügel i. pp. 565, 5; 566, 3; and 568; J. Aumer, pp. 31 and 32, etc.

7. Lailâ u Majnûn (لایلی و مجنون), another romantic mathnawî, composed A.H. 889 (A.D. 1484), and beginning, on fol. 248^b:

ای خاک تو تاج سر بلندان - مجنون تو عقل هوشمندان
Translated into French by Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807; see Bodleian Cat., No. 894, 10; No. 895, 22; No. 896, 6; No. 897, 6; No. 898, 6; No. 899, 5; No. 900, 4; and No. 924; Rieu ii. pp. 645, No. 4, and 646; A. Sprenger, Catal., p. 450, No. 6; Rosen, p. 223; G. Flügel i. pp. 565, 6, and 567, 4; J. Aumer, p. 31, etc.

8. Sikandarnâma (سکندرنامه), more correctly styled: خردنامه سکندری, 'The Wisdom-book of Alexander,' an ethical mathnawî, beginning, on fol. 366^b:

الهی کمال الہی تراست - جمال جهان پادشاهی تراست
see Bodleian Cat., No. 894, 13; No. 895, 23; No. 896, 7; No. 897, 7; No. 898, 7; No. 899, 7; No. 900, 3; and No. 925; Rieu ii. pp. 645, No. 5, and 646; A. Sprenger, Catal., p. 451, No. 7; W. Pertsch, Berlin Cat., No. 894; Rosen, p. 224; G. Flügel i. pp. 565, 7, and 567, 5; J. Aumer, p. 31, etc.

B. *Second portion*, containing three centre-columns and one margin-column together, on ff. 464-555:

9. Silsilat-al-dhahab (سلسلۃ الذهب), 'The Golden Chain,' a religious mathnawî, composed A.H. 890 (A.D. 1485), and beginning, on fol. 464^b:

لله الحمد قبل کل کلام - بصفات الجلال والاکرام

It is divided into three books or daftars; the *first*, on fol. 464^b; the *second*, on fol. 509^b; the *third*, on fol. 528^a. The contents of this poem are given in Wiener Jahrbücher, tom. 66, Anzeigeblatt, p. 20 sq.; see Bodleian Cat., No. 894, 1; No. 895, 17; No. 896, 1; No. 897, 1; No. 898, 1; No. 899, 1; No. 902, 1; and Nos. 926-932; Rieu, pp. 644, No. 1, 646, and 647; A. Sprenger, Catal., p. 449, No. 1; W. Pertsch, Berlin Cat., No. 876, 1, and Nos. 878-882; Rosen, pp. 218-220; G. Flügel i. pp. 565, No. 1, and 569; J. Aumer, p. 30. This part is dated end of Sha'bân, A.H. 925 (A.D. 1519, Aug. 26).

10. Salâmân u Absâl (سلامان و ابسال), an allegorical mathnawî, beginning, on fol. 541^b:

ای بیادت زنده جان عاشقان
واب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850; translated by the same, London, 1856; another English translation by E. Fitzgerald, London, 1879; comp. also Garcin de Tassy, in Journal Asiat., 1850, ii. p. 539 sq.; see Bodleian Cat., No. 894, 5; No. 895, 18; No. 896, 2; No. 897, 2; No. 898, 2; No. 899, 2; No. 901, 4; and No. 902, 3; Rieu ii. pp. 645, No. 6, 646, and 647; A. Sprenger, Catal., p. 449, No. 2; W. Pertsch, Berlin Cat., No. 876, 6; Rosen, p. 220; G. Flügel i. p. 565, 2, etc.

No. 800, ff. 555, 2 centre-coll. on ff. 1-463, 3 centre-coll. on ff. 464^b-555, each ll. 19; an additional margin-column on ff. 1-438^b and 464^b-554^b, ll. 34; Nasta'lik; illuminated headings at the beginning of each part; size, 9 $\frac{3}{8}$ in. by 6 in.

1301

Jâmi's *first* diwân.

Another copy of Jâmi's *first* diwân, arranged exactly as in the preceding Kulliyât, and containing:

Preface in prose, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - هست صلاى سر خوان کریم

Kāsidās, tarji'ât, marāthi, and short mathnawis, on fol. 5^b, beginning: زان پیش کز آلج; the mathnawis begin, on fol. 54^a: بنام خدای که آلج.

Ghazals, the first six unalphabetical, on fol. 59^b; beginning both of the initial and the first alphabetical ghazal as in the preceding copy. At the end the same musannaf: الا ای ماء آلج, as noticed in Rosen, p. 238.

Muḳaṭṭa'ât, on fol. 307^b, beginning:

دلا منشین درین ویرانه چون چغد
سوی مرغان قدسی آشیان پر

see Rosen, p. 238.

Rubā'is, on fol. 312^a, beginning: سبحانک لا علم آلج.

This very fine and old copy is not dated; it belonged formerly to Mr. Edw. Galley (ادورد گلی). Bibliotheca Leydeniana.

No. 2628, ff. 323, 2 coll., each ll. 17; illuminated frontispieces on ff. 1^b, 5^b, and 59^b; the first two pages with gold stripes; all the headings in gilt letters; neat and clear Nasta'lik; good eastern binding; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

1302

A defective copy of the same.

This copy of Jâmi's *first* diwân, in two parts, like the one in No. 1300, but with this peculiar arrangement, that the second part (the ghazals, muḳaṭṭa'ât, and rubā'is) precedes the first.

Contents:

Ghazals, in alphabetical order, defective at the

beginning; the copy opens abruptly with this final bait: *آن سرو سهی قدرا شد خاک قدم جامی الخ*, corresponding to fol. 64^b, lin. penult., in the preceding copy. Between ff. 221 and 222 seven blank leaves are inserted, but as a comparison with the preceding copy shows, there is *no* lacuna. At the end the *musammat*: *الا ای ماه الخ*.

Muḳaṭṭa'āt, on fol. 232^b, beginning: *دلا منشین الخ*.

Rubā'is, on fol. 237^a, beginning: *سمحانك لا علم الخ*.

The usual prose-preface of the first *diwān*, on fol. 249^b, beginning:

بسم الله الرحمن الرحيم - هست صلی الخ

Ḳaṣidas, *tarji'āt*, *marāthi*, short *mathnawis*, etc., on fol. 253^a, beginning: *زان پیش الخ*.

No date. Presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3359, olim 7. J. 19, ff. 299, 2 coll., each ll. 17; *Nasta'liq*; illuminated frontispiece on fol. 249^b; size, 9½ in. by 5½ in.

1303

The *first* part of Jāmi's *first diwān*.

Contents:

Prose-preface, on fol. 1^b, beginning as usual.

Ḳaṣidas, etc., on fol. 5^b, beginning: *زان پیش الخ*.

No date.

No. 3360, olim 7. J. 21, ff. 56, 2 coll., each ll. 15; large and clear *Nasta'liq*; illuminated frontispiece; size, 9½ in. by 5½ in.

1304

A defective copy of the same *first part*.

The proper order of leaves in this copy is: ff. 16-39, 2-15, 40-50.

Fol. 16^a opens at the end of a *ḳaṣidah*, corresponding to No. 2628 (1301 in this Cat.), fol. 7^b, l. 10; the first complete *ḳaṣidah* on the same page begins: *بانگ رحیل* = No. 2628, fol. 7^b, lin. penult.; the *mathnawis* begin, on fol. 46^b: *بنام خدای الخ* (= No. 2628, fol. 54^a), and go down to the end. The copy comprises therefore fol. 7^b, l. 10 to fol. 58^b of No. 2628. The first leaf (fol. 1^b), written by a more modern hand, contains a repetition of the first nine baits of a *ḳaṣidah*, beginning: *ای سر از قدر الخ*, corresponding to fol. 39^b, l. 8 sq. in this copy and to No. 2628, fol. 31^b, l. 10 sq.

No date.

No. 884, ff. 50, 2 coll., each ll. 17; distinct *Nasta'liq*; illuminated frontispiece; size, 10 in. by 6½ in.

1305

The *second* part of Jāmi's *first diwān*.

Contents:

Unalphabetical *ghazals*, on fol. 1^b, beginning: *بسم الله الرحمن الرحيم*.

Alphabetical *ghazals*, on fol. 3^b, beginning: *یا من الخ*; at the end the usual *musammat*.

Muḳaṭṭa'āt, on fol. 236^b, beginning: *دلا منشین الخ*.

Rubā'is, on fol. 238^b, beginning: *سمحانك لا الخ*.

Dated 1st of Dhū-al-hijjah, A. H. 932 (A. D. 1526, Sept. 8), by Luṭf-allāh bin Ḥasan Ma'ād alḤusaini. College of Fort William, 1825.

No. 2153, ff. 247, 2 coll., each ll. 17; distinct *Nasta'liq*; illuminated frontispiece; size, 9½ in. by 5½ in.

1306

The same *second part*.

Contents:

Unalphabetical *ghazals*, on fol. 1^b.

Alphabetical *ghazals*, on fol. 3^b; at the end the usual *musammat*.

Muḳaṭṭa'āt, on fol. 271^b.

Rubā'is, on fol. 276^b. All the beginnings as usual.

The last six leaves seriously injured.

Dated the 15th of Rajab, A. H. 988 (A. D. 1580, Aug. 26).

No. 3281, olim 7. J. 18, ff. 289, 2 coll., each ll. 15; *Nasta'liq*; small illuminated frontispiece; size, 10 in. by 5½ in.

1307

An *earlier collection* of Jāmi's minor poems, afterwards embodied in the *first diwān*.

This copy, which is unfortunately defective, is of quite an exceptional value, as it was written ten years before the final redaction of the *first diwān*, dated, on fol. 219^b, the 10th of Sha'bān, A. H. 874 (A. D. 1470, Feb. 12), by Darwish 'Alī, known as Waisī (درویش علی), and must contain therefore that earlier collection of lyrical poems which Jāmi, when about fifty years old, dedicated to Sulṭān Abū Sa'id, and which he afterwards included in *both parts* of his first *diwān*; the usual preface: *موزون ترین کلامی الخ*.

is wanting here (see the following two copies), but the contents quite agree with those in the best copies of this earlier collection in Rieu ii. pp. 644 and 646; Bodleian Cat., No. 947 (there incorrectly represented as *first diwān*); G. Flügel i. pp. 570-572; Cat. des MSS. et Xylographes, p. 379 (No. 439), etc.; see about this collection, Rosen, p. 257.

Contents:

The usual initial *ghazal* of the *second part* of the first *diwān*, on fol. 1^b:

بسم الله الرحمن الرحيم - اعظم اسماء عليم حکيم

the second poem corresponds to the usual second one; the third is headed: *فی نعت نبی الخ*, and begins:

ای ذات تو الخ, agreeing with fol. 192^a, l. 10, in No. 2628 (1301 in this Cat.); with the sixth bait of this poem the copy breaks off, on fol. 2^b, in consequence of a lacuna between ff. 2 and 3; on fol. 3^a, l. 2, appears the *tarji'band*: *ماء معین چیست الخ*, corresponding to fol. 36^a, l. 7 ab infra, in No. 2628; the next following

poem, on fol. 6^a, is a *kašidah*, چو پیوند با دوست الخ, agreeing with fol. 23^a, l. 11, in the same copy; these poems therefore were afterwards included in the *first part* of the first *diwān*.

The usual alphabetical *ghazals* of the *second part* begin here, on fol. 7^b: یا من بدا جمالك الخ.

Another set of *tarji'āt* and *marāthi* (later included in the first part), on fol. 202^a, beginning: صبحدم بادۀ صبحدم بادۀ; corresponding to fol. 41^a, l. 3 *ab infra*, in No. 2628; on fol. 209^a the usual *musammāt* of the *second part*: الا ای ماء الخ.

Mukatta'āt, on fol. 213^b; the first is not a proper *kit'ah*, but a short *ghazal*; the second is the initial *kit'ah* of the first *diwān*: دلا منشین الخ.

Rubā'is, on fol. 216^a, beginning: یا من ملکوت کلّ صبحدم بادۀ, corresponding to fol. 321^b, l. 4, in No. 2628.

On ff. 1^a, 220^a, and 220^b there are written by the same hand some abrupt pieces in prose and verse, probably belonging to *Jāmi* also.

No. 1624, ff. 220, 2 coll., each ll. 17; *Nasta'liq*; size, 8 in. by 4½ in.

1308

Another copy of the *earlier collection*.

This copy contains about the same miscellaneous poems as the preceding one (*ghazals*, *tarji'āt*, *kit'as*, *rubā'is*, etc.), and—in addition to them—the earlier preface with the dedication to *Abū Sa'id*, on fol. 226^b: موزون ترین کلامی که غزال (غزل) سرایان انجمن انس و محبت و قافیه سنجان الخ.

The usual initial *ghazal* (as in the preceding copy), on fol. 229^a; the first alphabetical *ghazal*, on fol. 238^a, begins here: هر دم افزونی چو گل رخسار آشنایک را الخ, corresponding to fol. 71^a, l. 1, in No. 2628.

The right order of ff. 526–530 is: 526, 529, 528, 527, 530.

No date.

No. 512, margin-column, ff. 226^b–619, ll. 26; *Nasta'liq*; illuminated heading on fol. 226^b.

1309

The same.

The second or larger half of this copy represents the same *earlier collection*, but in a shorter form; it begins, on fol. 55^a, with the same prose-preface as the preceding copy: موزون ترین کلامی که غزل سرایان الخ, and contains *ghazals*, *tarji'āt*, *kit'as*, *rubā'is*, etc.

The usual initial *ghazal*, on fol. 57^b, l. 10; the alphabetical *ghazals*, on ff. 62^b–174^a.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from *Jāmi's Bahārīstān* (see further below, Nos. 1383–1386), as is stated in several places. The whole seventh

raḍah of that work is found on ff. 33^a, l. 3 *ab infra*, to 54^b روضۀ هفتم در داستان مرغان قافیه سنج سرایستان (سخنوری الخ). This miscellaneous portion begins with a *kašidah* of *Sa'di*, on fol. 1^b.

No date. *Bibliotheca Leydeniana*.

No. 2471, ff. 180, ll. 13–15; *Nasta'liq*, in a large, uncounted handwriting; size, 9 in. by 4½ in.

1310

Similar selections from *both parts* of the *first diwān*.

Contents:

Three unalphabetical *ghazals*, on fol. 1^b, beginning: سبحان من تحیر فی ذاته سواء الخ, corresponding to the second *ghazal* in No. 2628 (1301 in this Cat.), fol. 60^a.

Ghazals, in alphabetical order, beginning, on fol. 3^a: بکعبه گر نهای جمال خود مارا الخ, corresponding to fol. 67^a, l. 10, in No. 2628.

One *tarji'band*, on fol. 140^b, beginning: صبحدم بادۀ صبحدم بادۀ, see No. 1624 (1307 in this Cat.), fol. 202^a.

A few *kit'as* and *rubā'is*, on fol. 148^a (turned upside down), beginning: دلا منشین الخ.

Some leaves are misplaced, viz. fol. 73 must be inserted between ff. 144 and 148.

On the margin of ff. 10^a–16^a appears a *kitāb-i akhtalāj*; on that of ff. 56^b–80^b a series of *Umar bin Khayyām's* *rubā'is* (see above, Nos. 906 and 907); on that of ff. 81^a–86^a a *تلخیص البیان فی علامات مهدی آخر الزمان*, in four *fāṣls*; and on that of ff. 98^a–103^a a tract on the interpretation of dreams (در علم تعبیر).

No date.

No. 3504, olim 7. J. 17, ff. 149, 2 coll., each ll. 14; *Nasta'liq*; size, 7½ in. by 4½ in.

1311

The same.

This copy contains:

Ghazals, in *two series*, both arranged in alphabetical order, except the first four *ghazals* of the first series. Beginning of the initial poem of the *first series*, on fol. 1^b: ای ذات تواز صفات ما پاک الخ, see No. 1624 (1307 in this Cat.), fol. 2^b, and No. 2628 (1301 in this Cat.), fol. 192^a, l. 10; the first alphabetical *ghazal* is the usual one: یا من بدا الخ.

The *second series* begins, on fol. 120^b: ای غمت نخم شادمانیها الخ, corresponding to No. 2628, fol. 67^a, l. 1.

One *tarji'band*, followed by a few *kit'as*, *rubā'is*, etc.; beginning of the *tarji'band*, on fol. 135^b: ای بروی تو چشم جان روشن الخ, corresponding to fol. 44^b, l. 6, in No. 2628; beginning of the *rubā'is*, on fol. 139^a: یا من ملکوت الخ, see No. 1624 (1307 in this Cat.), fol. 216^a.

No date. The right order of the leaves is: ff. 1-47, 53-57, 48, 58-95, 49-52, 96-145.

No. 1613, ff. 145, 2 coll., each ll. 14; Nasta'liq; illuminated frontispiece; size, $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

1312

Shorter selections from the *first diwân*.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

يا من بدا جمالك الخ

Tarjî'ât, on fol. 90^a, beginning: صحدم باده الخ.

Dated by Shaikh Ghulâm Naṣîr-al-din ibn Shaikh Muḥammad Ṣalâh Balgrâmî, the 13th of Muḥarram, in the third year of Shâh 'Âlam's reign (=A.H. 1176, A.D. 1762, Aug. 4).

No. 875, ff. 1-93, 2 coll., each ll. 17; careless Nasta'liq; size, $10\frac{1}{4}$ in. by $5\frac{1}{8}$ in.

1313

A defective copy of the same.

Ghazals, kaṣidas, tarjî'ât, short mathnawis, and a few rubâ'is, beginning with the usual initial ghazal of the *second part*; there is a lacuna after fol. 2; fol. 2^b ends with the sixth bait of the third unalphabetical ghazal (corresponding to No. 2628, fol. 60^b, l. 3 ab infra), and fol. 3^a begins with the fourth bait of the fifth alphabetical ghazal (=No. 2628, fol. 62^b, l. 3 ab infra). Some leaves are misplaced, viz. fol. 17 must be followed by 23, and fol. 23 by 19-21. Sometimes a line or two are omitted.

No date. Copied by Sultân 'Alî of Mashhad (who died A.H. 919=A.D. 1513, see Bodleian Cat., No. 1896).

No. 1701, ff. 51, 2 coll., each ll. 17; clear Nasta'liq; illuminated frontispiece; another highly embellished ornament at the end of the last page; a little worm-eaten throughout; size, 10 in. by $5\frac{7}{8}$ in.

1314

Jâmi's *second diwân*.

Another copy of Jâmi's second diwân, arranged exactly in the same way as in No. 1300, fol. 252^b sq.

Preface in prose, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - املی حمد المثنان الکرم الخ

Kaṣidas, etc., on fol. 2^b, beginning: درین صحیفه چو آغاز الخ.

Three unalphabetical ghazals, on fol. 19^b, beginning: اثمنا الله الخ.

Alphabetical ghazals, on fol. 20^a, beginning: دی گذشتیم الخ. At the end the usual musammaṭ.

Muḳaṭṭa'ât and rubâ'is, on fol. 115^a, beginning:

جامی سخن الخ.

No date.

No. 3425, olim 7. J. 20, ff. 1-122, 2 coll., each ll. 18; Nasta'liq; illuminated frontispieces on ff. 1^b and 19^b; size, 9 in. by $5\frac{1}{2}$ in.

1315

A defective copy of the same *second diwân*.

This diwân is wrongly styled on the fly-leaf دیوان جامی

IND. OFF.

جلد سوم, as if it was the third diwân; this mistake is simply due to the first page (fol. 1^b) actually containing the beginning of the prose-preface of the third diwân:

بسم الله الرحمن الرحيم - طرفه خطابیست ز صفر (ا) قدیم but this preface breaks off at the end of the same page (corresponding to fol. 123^b, l. 4 ab infra in the following copy), in consequence of a lacuna after fol. 1, and all the rest of the MS. contains the *second diwân*, at least from fol. 2^b, last line onwards, where a kaṣidah begins: چیست آن شاهد الخ, corresponding to fol. 12^b, l. 4, in the preceding copy; fol. 2^a opens in the middle of a kaṣidah, having باشد as ردیف, which cannot be traced in other copies. The kaṣidas (with one tarkibband) are continued as far as fol. 9^b, l. 3 (ending exactly in the same way as the preceding copy); and on fol. 9^b, l. 5, the first of the three unalphabetical ghazals begins: اثمنا الله الخ.

The alphabetical ghazals begin, on fol. 10^a: دی گذشتیم الخ. At the end the usual musammaṭ.

Muḳaṭṭa'ât and rubâ'is, on fol. 128^a, beginning: جامی سخن الخ; one half of fol. 3 and the whole of fol. 138^a are supplied by a later hand.

No date.

No. 3471, olim 7. J. 16, ff. 138, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; size, $9\frac{1}{8}$ in. by $5\frac{3}{8}$ in.

1316

Jâmi's *third diwân*.

Another, but rather incomplete, copy of Jâmi's third diwân, arranged exactly in the same way as in No. 1300, fol. 383^a sq.

Preface in prose, on fol. 123^b, beginning:

بسم الله الرحمن الرحيم - طرفه خطابیست ز سفر قدیم

The three introductory poems, on fol. 123^a, the first beginning: انکه تسبیح حضا الخ, after which the kaṣidas follow. The tarkibband, and the two ta'rikhât, noticed in the above copy, appear here on ff. 129^b and 131^a respectively.

Ghazals, in alphabetical order, preceded by the same two pieces as in No. 1300; beginning of the initial ghazal, on fol. 132^a: برآمد شاه عشق الخ.

The ghazals end on fol. 196^a; of the muḳaṭṭa'ât, which begin on the same page in the usual way, only five are found, the copy breaking off on fol. 196^b; besides, the last six leaves are so seriously damaged, that whole portions of the text are torn away.

No. 3425, olim 7. J. 20, ff. 123-196, 2 coll., each ll. 18; Nasta'liq; illuminated frontispiece; size, 9 in. by $5\frac{3}{8}$ in.

1317

Haft Aurang (هفت اورنگ).

Another excellent, but undated copy of the *seven* mathnawis of Jâmi, with the usual prose-preface, quoted in full in Rosen, pp. 216-218, and beginning, on fol. 1^b: حمدا الرب جلیل من عبد ذلیل و سلاما علی حبیب فائق الخ.

The mathnawis are arranged in the following order:

1. Silsilat-al-dhahab, *first* book, on fol. 3^b; *second* book, on fol. 89^b; *third* book, on fol. 124^b.
2. Salâmân u Absâl, on fol. 149^b.
3. Tuhfat-alahrâr, on fol. 175^b.
4. Subhat-alahrâr, on fol. 213^b margin.
5. Yûsuf u Zalikhâ, on fol. 277^b.
6. Lailâ u Majnûn, on fol. 363^b.
7. Khiradnâma-i-Sikandari, on fol. 445^b.

The right order of ff. 439-443 is: 439, 441, 440, 442, 443; fol. 412 is turned upside down.

Complete copies of the Haft Aurang are described in Bodleian Cat., Nos. 897-899; Rieu ii. pp. 645 and 646; A. Sprenger, Catal., pp. 449-451; G. Flügel i. p. 564; Cat. des MSS. et Xylographes, p. 368; J. C. Tornberg, p. 107, etc.

No. 3141, ff. 496, 2 coll., each ll. 12, and a third on the margin, ll. 24 (on a few pages also a fourth column on the margin); beautiful Nasta'lik; the first two pages luxuriously adorned; an illuminated frontispiece at the beginning of each mathnawi, and also at the beginning of each book of the first poem; size, 10½ in. by 7 in.

1318

Another copy of the same.

Another good, but modern copy of the *seven* mathnawis of Jâmi, beginning with the same prose-preface as the preceding one, on fol. 1^b.

1. Silsilat-al-dhahab, *first* book, on fol. 3^a; *second*, on fol. 56^b; *third*, on fol. 81^b.

2. Salâmân u Absâl, on fol. 97^b.

3-7. The five principal mathnawis of Jâmi, usually called Jâmi's Khamsah (خمسة جامی), or Jâmi's Panj Ganj (پنج گنج جامی), with a short general preface, on fol. 114^b, beginning:

قبله همت خدای شناس
هست بر نعمت خدای سپاس الخ

see Rosen, p. 220; Rieu ii. pp. 645^b, 646^a; G. Flügel i. p. 566, etc. In Bodleian Cat., Nos. 896, 901, etc., and in Rieu ii. p. 645^b, No. 7, it is prefixed to the Tuhfat-alahrâr.

3. Tuhfat-alahrâr, with a short prose-preface, on fol. 115^a, beginning: حامداً لمن جعل جنان الخ, see Rieu ii. p. 647^b; Rosen, p. 259, and W. Pertsch, Berlin Cat., p. 877. Beginning of the poem itself, on fol. 115^b.

4. Subhat-alahrâr, with the prose-preface, on fol. 139^b.

5. Yûsuf u Zalikhâ, on fol. 181^b.

6. Lailâ u Majnûn, on fol. 236^b.

7. Khiradnâma-i-Sikandari, on fol. 288^b.

Some pages a little injured, especially the last one. This copy was made for Sir Barry Close, 1810, by Munshi Mir Ibn 'Alî, at Haidarâbâd.

No. 1317, ff. 319, 4 coll., each ll. 21; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi, and also at that of the general preface of the Khamsah; the first two pages richly adorned; fine pictures on ff. 5, 39, 42, 60, 66, 74, 108, 135, 144, 150, 167, 202, 225, 230, 244, 256, 281, 285, 290, and 309; headings are wanting on ff. 27^a-29^b; size, 9½ in. by 6½ in.

1319

Silsilat-al-dhahab.

Another copy of the *first* mathnawi of the Haft Aurang, dated A.H. 977 (A.D. 1569, 1570), by Muhammad Husain ibn Khwâjah Saif-al-din 'Alî. *First* book, on fol. 1^b; *second*, on fol. 121^b; *third*, on fol. 172^b (this last one beginning here as in A. Sprenger, Catal., p. 449, and Rosen, p. 219: حمد ایزد نه کار تست ای, instead of زکار, as other copies read, for instance, No. 1322 below).

No. 193, ff. 207, 2 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each book; the first two pages richly adorned; size, 9½ in. by 5½ in.

1320

The same.

This copy, which is dated A.H. 1051 (A.D. 1641, 1642), has no subdivision into three books; all the headings besides are left blank.

No. 1945, ff. 69^b-180, 3 centre-coll., each ll. 17; careless and unequal Nasta'lik; worm-eaten; size, 9½ in. by 5½ in.

1321

The same.

Contents:

The prose-preface, prefixed to the Haft Aurang in No. 1317 above, beginning, on fol. 1^b: حمداً لربّ جلیل الخ. This preface is written by a hand different from that which copied the poem itself, and is dated the 10th of Ramaḍân, A.H. 1144 (A.D. 1732, March 7).

First book, on fol. 4^a; *second*, on fol. 96^b; *third*, on fol. 135^b. No date at the end. The right order of ff. 81-89 is: 81, 88, 82-87, 89. Various readings and additions on the margin.

No. 3429, olim 13. J. 3, ff. 161, 2 coll., each ll. 22; careless Nasta'lik; ff. 1-3 supplied by a later hand; size, 8½ in. by 4½ in.

1322

The same.

First book, on fol. 1^b; *second*, on fol. 84^b, preceded here by a special short preface in prose, on fol. 82^b, beginning: بزرگان و فیلسوفان و دانایان جهان حسابی الخ, on fol. 118^a margin.

No date. An astronomical table on the first fly-leaf at the end of the copy.

No. 231, ff. 141, 2 coll., each ll. 13-14, and a third on the margin, ll. 24; Nasta'lik, ff. 74^b and 93-98 supplied by a more modern hand; size, 8½ in. by 4½ in.

1323

The same.

First book, on fol. 1^b; according to the colophon this part of the mathnawi was composed already in A.H. 880 (A.D. 1475, 1476); *second* book, on fol. 138^b; the colophon here gives the usual date of composition, viz. A.H. 890; *third* book, on fol. 196^b.

No date. Many annotations on the margin throughout.

No. 421, ff. 235, 2 coll., each ll. 15; Nasta'lik; an illuminated frontispiece at the beginning of each book; size, 9½ in. by 5½ in.

1324

The same.

A very good and correct copy, undated.

First book, on fol. 1^b; *second*, on fol. 56^b; *third*, on fol. 81^b.

No. 366, ff. 98, 4 coll., each ll. 19; Nasta'lik; the first two pages splendidly adorned in gold and other colours; illuminated frontispieces at the beginning of the second and third books; five miniature paintings on ff. 23^b, 40^b, 70^b, 75^b, and 89^b; size, 10½ in. by 6½ in.

1325

The same.

Contents:

The same prose-preface of the Haft Aurang as in No. 1321 above, on fol. 1^b.

First book, on fol. 3^a; *second*, on fol. 125^b; *third*, on fol. 176^b.

No date. Some of the first and last leaves injured by the worms.

No. 3369, olim 13. J. 4, ff. 211, 2 coll., each ll. 17; good and clear Nasta'lik; ff. 209 and 210 turned upside down; an illuminated frontispiece at the beginning of the preface and of the second and third books; size, 8½ in. by 5½ in.

1326

The same.

First book, on fol. 1^b; *second*, on fol. 136^b; *third*, on fol. 193^b.

No date. Some pages injured. Many marginal and interlinear glosses.

No. 3368, olim 13. J. 6, ff. 232, 2 coll., each ll. 15; clear Nasta'lik; size, 8½ in. by 5 in.

1327

The same.

First book, on ff. 1^b-158^b, centre-columns; *second* and *third* books (not separated here), on ff. 1^b-131^b, margin-column.

No date. Copied by Muhyi-aldin 'Abdallāh. College of Fort William, 1825.

No. 2268, ff. 158, 2 centre-coll., each ll. 13, and a third on the margin of ff. 1-131, ll. 20-24; Nasta'lik; size, 8½ in. by 5 in.

1328

Salāmān u Absāl.

Another copy of the *second* mathnawī of the Haft Aurang, written A. H. 1030 (A. D. 1620, 1621).

No. 64, ff. 40^b-61, 2 centre-coll., each ll. 17, and a margin-column, ll. 28; Nasta'lik; size, 8½ in. by 4½ in.

1329

The same.

No date. Copied by Muḥammad Ṣalāḥ; a great number of the first and some of the last leaves badly injured.

No. 352, ff. 44, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; margin of various colours, sometimes with drawings, arabesques, etc.; size, 11½ in. by 7 in.

1330

Tuḥfat-alahrār.

Another copy of the *third* mathnawī of the Haft Aurang, with the short prose-preface, beginning:

مطلع الأنوار (see No. 1318 above), on fol. 1^b. Beginning of the poem itself, on fol. 2^b. The title, given to this book on the fly-leaf, viz. مطع الأنوار (by Amīr Khusrāu), is a glaring mistake.

Dated by Muḥammad Tābir of Bukhārā, A. H. 978 (A. D. 1570, 1571).

No. 1368, ff. 1-75, 2 centre-coll., each ll. 12; distinct Nasta'lik; illuminated frontispiece; size, 8 in. by 4½ in.

1331

The same.

Beautiful copy, dated the 2nd of Ramadān, A. H. 989 (A. D. 1581, Sept. 30).

Prose-preface, on fol. 1^b; beginning of the poem, on fol. 3^b.

No. 140, ff. 79, 2 coll., each ll. 12; Nasta'lik, written on paper of different colours, the margins of which are ornamented with arabesques, etc.; two miniature paintings on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; size, 12½ in. by 7½ in.

1332

The same.

Another copy, with the prose-preface, dated the 27th of Shawwāl, A. H. 989 (A. D. 1581, Nov. 24), by Maḥmūd bin Aḥmad Zāhidī.

No. 418, ff. 244-321, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1333

The same.

Dated Rabi'-althānī, A. H. 1078 (A. D. 1667, Sept.-Oct.), in Shāhjahānābād.

No. 1976, ff. 59^b-122, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 5 in.

1334

The same.

Dated by Muḥammad Salmān in Jumādā-althānī, A. H. 1186 (A. D. 1772, September).

Preface, on fol. 1^b; beginning of the poem, on fol. 2^b.

College of Fort William, 1825.

No. 2053, ff. 1-70, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5½ in.

1335

The same.

No preface. In the colophon appears as date—no doubt of the composition of the poem—the month Ramadān, A. H. 886 (A. D. 1481, Oct.-Nov.). The first page and several of the last pages are slightly injured; parts of some baits are torn away.

No. 3421, ff. 23, 4 coll., each ll. 21; small, but clear and distinct Nasta'lik; size, 10 in. by 6½ in.

1336

The same.

Preface, on fol. 1^b; the poem itself, on fol. 2^b.

No date.

No. 1188, ff. 72, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece on fol. 2^b; size, 9½ in. by 5½ in.

1337

The same.

No date. Preface, on fol. 1^b; the poem, on fol. 2^b.

No. 1461, ff. 61, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; waterspots throughout; size, 9½ in. by 6½ in.

1338

Subhat-alabrâr.

Another copy of the *fourth* mathnawî of the Haft Aurang, with the short prose-preface, on fol. 1^b, beginning: *المنته لله الع*.

Beginning of the poem itself, on fol. 2^b.

Dated month Sha'bân, A.H. 975 (A.D. 1568, Febr.), by Rukn-al-din bin Muḥammad Shams-al-din. College of Fort William, 1825.

No. 2254, ff. 142, 2 centre-coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1339

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a.

No. 710, ff. 120, 2 coll., each ll. 13; clear Nasta'lik; illuminated frontispiece, rather effaced; size, 8½ in. by 5½ in.

1340

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. Collated.

No. 709, ff. 91, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4½ in.

1341

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. A few various readings and additions on the margin.

No. 3460, olim 13. J. 5, ff. 81, 2 coll., each ll. 19; small Nasta'lik; a little worm-eaten; size, 8½ in. by 4½ in.

1342

Yûsuf u Zalikhâ.

Another very good and correct copy of the *fifth* mathnawî of the Haft Aurang, dated the 24th of Rajab, A.H. 1007 (A.D. 1599, Feb. 20).

No. 737, ff. 150, 2 coll., each ll. 15; very large and distinct Nasta'lik; a vignette on fol. 1^a; large pictures on ff. 1^b, 9^b, 46^a, 57^b, 61^a, 91^a, and 102^b; illuminations throughout; almost all the margins adorned with arabesques; size, 14½ in. by 9½ in.

1343

The same.

Dated the 23rd of Rajab, A.H. 1138 (A.D. 1726, March 27), by Shaikh Muḥammad ibn Pir Muḥammad Şûfi.

No. 2254, margin-coll., ff. 2^b-141^a, ll. 30; Nasta'lik.

1344

The same.

Copied by Muḥammad alkiwâm of Shîrâz, without a date. But on fol. 1^a there appears a seal of Mir Abû 'Alikhân Bahâdur, bearing the date A.H. 1174 (A.D. 1760, 1761).

No. 3426, olim 7. J. 3, ff. 175, 2 coll., each ll. 12-13; clear Nasta'lik; the first two pages luxuriously illuminated in ultramarine, gold, and other colours; pictures on ff. 37^b, 62^a, 73^b, 117^b, and 147^b; size, 8½ in. by 5½ in.

1345

The same.

Dated the 12th of Muḥarram in the 4th year of the reign of *صاحب قران ثانی عزیز الدین* (perhaps Shâh 'Âlam, that would be A.H. 1177=A.D. 1763, July 23). Various readings on the margin.

No. 624, ff. 142, 2 coll., each ll. 13-16; written very unequally by different hands, partly in careless Nasta'lik, partly in Shikasta; size, 9 in. by 5½ in.

1346

The same.

Dated the 15th of Sha'bân, A.H. 1185 (A.D. 1771, Nov. 23), by Muḥammad Ramaḍânî. A little worm-eaten.

No. 3463, olim 7. J. 5, ff. 123, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4½ in.

1347

The same.

Dated the 17th of Rajab, A.H. 1209 (A.D. 1795, Febr. 7), by Muḥammad 'Alî, at Farrukhâbâd.

No. 729, ff. 137, 2 coll., ll. 15; Nasta'lik; size, 7½ in. by 4½ in.

1348

The same.

This copy was purchased by J. H. Peile, March, 1817, presented Sept. 19, 1818, and transferred to Civil College, Aug. 9, 1819.

No date. At the end a few baits from the pen of the transcriber. On the eight fly-leaves miscellaneous verses, excerpted from various diwâns.

No. 3508, olim 7. J. 6, ff. 1-140, 2 coll., each ll. 15; careless Nasta'lik; occasionally various readings on the margin; size, 7½ in. by 4½ in.

1349

The same.

Another, tolerably old and good copy, undated. It is a little injured and effaced in several places. College of Fort William, 1825.

No. 2321, ff. 122, 2 coll., each ll. 17; clear Nasta'lik; pictures on ff. 19^a, 34^b, 44^a, 46^b, 55^a, 63^b, 79^b, 83^a, 97^a, and 104^b; on other pages blanks are left, to be filled in with pictures afterwards; size, 8½ in. by 5 in.

1350

The same.

Good and correct copy, not dated.

No. 907, ff. 161, 2 coll., each ll. 13; distinct Nasta'lik; illuminated frontispiece; a few other illuminations; most of the headings written in gold, the text also sprinkled with gold; size, 9 in. by 6 in.

1351

The same.

No date. Collated throughout.

No. 3507, olim 7. J. 4, ff. 139, 2 coll., each ll. 15; large Nasta'lik; the last two leaves supplied later on modern paper; size, 9½ in. by 5½ in.

1352

The same.

No date. The first thirteen verses supplied by a later hand, on ff. 1 and 2. The original MS. begins on fol. 3^a. Bibliotheca Leydeniana.

No. 2492, ff. 122, 2 coll., each ll. 17-18; Nasta'lik, mixed with Shikasta; size, 8½ in. by 6 in.

1353

The same.

Modern transcript without date, by Ghulām 'Alī; on fol. 1^a the following note: بمقابلة اصل رسيد و حتى

الوسع صحيح گرديد باهتمام احقر الانام غلام حسين المسينى عفى عنه ربه الغنى.

No. 3470, olim 7. J. 7, ff. 156, 2 coll., each ll. 13; Nasta'lik; size, 9½ in. by 6½ in.

1354

The same.

A rather uncouth and soiled copy, the original portion of which, on brown paper, begins on fol. 8^a, and ends on fol. 136^b. Ff. 1-7, 137-141, and fol. 64 are supplied by later hands on white paper. Collated. On ff. 1-7 a number of interlinear paraphrases.

No date. Bibliotheca Leydeniana.

No. 2719, ff. 141, ll. 15 (in the original part); large Nasta'lik; size, 9½-9¾ in. by 5½ in.

1355

A defective copy of the same.

Another very uncouth copy, soiled and injured in many places, with a lacuna of one leaf after fol. 134, comprising exactly p. 144 of Rosenzweig's edition. Occasionally various readings on the margin.

No date. Bibliotheca Leydeniana.

No. 2832, ff. 1-172, 2 coll., each ll. 12; Nasta'lik, ff. 1-3 and 171-172 added by other hands, the last three pages in Shikasta; size, 7 in. by 4½ in.

1356

A Pushtû translation of the same.

This Pushtû translation of Jāmi's Yūsuf and Zalikhā begins:

عنایت رب په ماکړه - د اميد غنچه می واکړه

Large extracts from this translation are given in Dorn, Chrestomathy of the Pushtû or Afghan language, ff. 174-288, corresponding with fol. 11^b, l. 4, to fol. 45, last line; fol. 46^b, first line, to fol. 64^b, l. 3; fol. 68^b, l. 6, to fol. 70, l. 6; fol. 88, last line, to fol. 107^b, l. 5;

and fol. 157, l. 4, to fol. 159^b, l. 3; comp. also the preface, *ibidem*, p. xi.

No date.

No. 2818, ff. 169, 2 coll., each ll. 10-13; Nasta'lik; size, 8½ in. by 5½ in.

1357

A collection of Jāmi's prose-works.

This large and beautifully written collection is introduced by a few preliminary lines, on ff. 2^b and 3^a, beginning: حمدی که لوائے اشعۂ لمعات معرفتش دل و گوشه نشینان الخ and contains:

1. تفسیر سورة فاتحة الكتاب, a commentary on the first Sûrah of the Kūrān, on fol. 3^b, beginning: بسم الله الرحمن الرحيم رب وفق بالانعام الحمد لله رب العالمين من الاولين الاقدمين الخ; see G. Flügel iii. p. 375, No. 8.

2. ترجمه منظومه چهل حدیث. A paraphrase in Persian verses, of forty sayings of Muḥammad, on fol. 10^a, beginning: صحيح ترین حدیثی که راویان مجالس دین الخ. It was composed A.H. 886 (A.D. 1481), see Bodleian Cat., No. 894, 20; No. 895, 14; and Rieu i. p. 17, and ii. p. 828, No. i.

3. رساله مناسک حج, on the rites of the pilgrimage, on fol. 12^a, beginning: الحمد لله الذي جعل الكعبة البيت الحرام الخ. Composed A.H. 877 (A.D. 1472, 1473); see Bodleian Cat., No. 894, 26; No. 895, 16; and W. Pertsch, Berlin Cat., p. 166, No. 21.

4. رساله (or الدرّة الفاخرة), usually called رساله في تحقيق مذهب الصوفية, on the definition of Sūfism, on fol. 23^b, beginning: بسم الله الرحمن الرحيم و بده الثقة الحمد لله الذي تجلّى بذاته لذاته الخ; see Bodleian Cat., No. 894, 25; No. 895, 15; G. Flügel iii. p. 409; H. Khalfa iii. p. 207, No. 4952.

5. رساله و جیزه, with its full title: رساله و جیزه در تحقیق و اثبات واجب الوجود, proof for and definition of the absolute, on fol. 30^b, beginning: الوجود ای ما بالانضمام الى الماهیات الخ; see Bodleian Cat., No. 894, 24.

6. کتاب شواهد النبوة, the evidence of Muḥammad's divine mission, on fol. 31^b, beginning: بسم الله الرحمن الرحيم الذي ارسل رسلاً الخ. It is divided into seven رکن, and a خاتمه, and composed A.H. 885 (A.D. 1480), see H. Khalfa iv. p. 82, No. 7689; Bodleian Cat., No. 894, 4; No. 895, 2; Nos. 967 and 968; Rieu i. p. 146; W. Pertsch, Berlin Cat., p. 40, No. 13; p. 90, No. 3, and p. 529 sq.; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; J. Aumer, pp. 101-103; Cat. Codd. Or. Lugd. Bat. iv. p. 299 sq.; Turkish translation by Lāmi'i, G. Flügel iii. p. 126.

7. رساله طریق توحه خواجها, on the mystic road, on fol. 118^b, beginning: سر رشته دولت ای برادر بکف آرائج.

This tract is styled in Bodleian Cat., No. 895, 26 : رساله در شرائط ذكر , rules for devotion ; and in W. Pertsch, Berlin Cat., p. 1052, No. 4 : در طريقه نقشبنديه ; see also Rieu ii. pp. 863^a, No. xii, and 876^a, No. vi.

8. كتاب نفحات الانس, the famous Sûfic biographies, on fol. 119^b, beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِهِ نَقُتِي الْحَمْدَ لِلَّهِ الَّذِي جَعَلَ مَرَاتِي قُلُوبَ أَوْلِيَائِهِ الْخَلِيقِ.

This work contains here 612 biographies; beginning with Abû Hâshim al-sûfi, and ending with an anonymous Persian lady (امراة فارسيه). Composed A.H. 883 (A.D. 1478), see De Sacy, Notices et Extraits, xii. pp. 287-436; Wiener Jahrbücher, tom. 84, Anzeigeblatt, p. 40; Bodleian Cat., No. 894, 3; No. 895, 3; and Nos. 957-961; Rieu i. p. 349; W. Pertsch, Berlin Cat., p. 40, No. 14; p. 89, No. 2; and p. 558 sq.; Fleischer, Dresden Cat., p. 408; H. Khalfa vi. p. 367, No. 13922. Turkish translation by Lâmi'i, printed in Constantinople; another by Mir 'Alishir Nawâ'i, see Rieu, Turkish Cat., p. 274^b. Edited by Nassau Lees, Calcutta, 1859.

9. شرح فصوص الحکم, on fol. 278^b. A commentary on Ibn al-'Arabî's (died A.H. 638 = A.D. 1240, 1241) mystic work, the فصوص الحکم, see G. Flügel iii. p. 333 sq., where also several commentaries are described, and H. Khalfa iv. p. 424, No. 9073; beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي زَيَّنَ خَوَاتِمَ قُلُوبِ أَوْلَى الْهَمَمِ بِفُصُوصِ نُصُوصِ الْخَلْقِ. Composed A.H. 896 (A.D. 1491).

10. نقد النصوص في شرح نقش الفصوص, a commentary on the نقش الفصوص, the extract which Ibn al-'Arabî himself made from his فصوص الحکم, on fol. 337^b, beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ صَفَاتِهِ قُلُوبَ ذَوِي الْهَمَمِ الْخَلْقِ. Composed A.H. 863 (A.D. 1458, 1459), see H. Khalfa vi. p. 380, No. 13968; Bodleian Cat., No. 894, 9; No. 895, 4; and No. 976; W. Pertsch, Berlin Cat., p. 274, No. 1.

11. كتاب شرح لمعات عراقى, commentary on the لمعات of 'Irâkî (see above, No. 1116), usually styled لولا لمعات برق, on fol. 448^b, beginning: نور القدم الخ. Composed A.H. 886 (A.D. 1481), see H. Khalfa v. p. 335; Bodleian Cat., No. 894, 11; No. 895, 5; and No. 966; Rieu ii. p. 594^b; Cat. des MSS. et Xylographes, p. 371, No. 8; W. Pertsch, Berlin Cat., p. 282 sq.

12. رساله شرح رباعيات, Jâmi's commentary, on some of his own rubâ'is, on fol. 485^b, beginning: حمداً لاله: هو بالحمد حقيق الخ; see Bodleian Cat., No. 894, 15; No. 895, 11; Rieu ii. pp. 827^a and 834^a; Cat. des MSS. et Xylographes, p. 373, No. 28; A. Sprenger, Catal., p. 452; W. Pertsch, Berlin Cat., p. 280, No. 1.

13. شرح بيتين مثنوى, commentary on the first two baits of Jalâl-al-din Rûmî's mathnawî, on fol. 496^b, beginning: عشق جز نائی و ما جز نئی نه ایم الخ; see

Bodleian Cat., No. 894, 17; No. 895, 8; Rieu ii. p. 863^a, No. xiii; W. Pertsch, Berlin Cat., p. 43, No. 40, and p. 1052, No. 1; Cat. Codd. Or. Lugd. Bat. ii. p. 112; Journal Asiat. 1868, i. p. 477. It is also styled نی نامه.

14. سخنان خواجه پارسا, extracts from the انفاص of Khwâjah Muhammad Pârsâ al-Bukhârî (died A.H. 822 = A.D. 1419), also styled المناشیه القدسیه, on fol. 498^b, beginning: بعد از گشایش مقال بستايش الخ; see Bodleian Cat., No. 894, 23; No. 895, 13; and No. 1266; Rieu ii. p. 863^a, No. xi; W. Pertsch, Berlin Cat., p. 1052, No. 2.

15. رساله لوائح, system of Sûfic doctrines, on fol. 501^b, beginning: ربّ وقفنا للتكميل و التسميم لا احصى ثناء الخ; see Bodleian Cat., No. 894, 16; No. 895, 12; and Nos. 971-975; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; W. Pertsch, Berlin Cat., p. 282, No. 3, and p. 284; Rosen, Persian MSS., p. 292; J. Aumer, p. 21; H. Khalfa v. p. 344, No. 11234.

16. شرح قصيده ميميه خمره, commentary on 'Umar Ibn al-Fârid's (died A.H. 632 = A.D. 1235) 'wine-kaşidah,' on fol. 508^b, beginning: سبحانه من جميل ليس الخ. Composed A.H. 875 (A.D. 1470, 1471); it is usually styled لوامع, see Bodleian Cat., No. 894, 12; No. 895, 6; Rieu ii. p. 808^b, No. ii, and p. 828^b, No. iv; W. Pertsch, Berlin Cat., p. 282; Cat. Codd. Or. Lugd. Bat. ii. p. 72; H. Khalfa iv. p. 537.

17. شرح قصيده تائيه فارسيه, commentary on 'Umar Ibn al-Fârid's kaşidah, rhyming in ت, on fol. 523^b, beginning: پاكا خداوندی كه صفحات كائنات الخ. Its proper title is نظم درر, see Bodleian Cat., No. 894, 14; No. 895, 7; compare on Ibn al-Fârid's kaşidah, H. Khalfa ii. p. 85; Loth, Arabic MSS., pp. 199 and 236; G. Flügel i. p. 461 sq.

18. شرح حديث, commentary on a tradition of the prophet, delivered by Abû Dharr al-'ukailî, also styled اى پاك, on fol. 530^b, beginning: شرح حديث نبوى زحيز ومبرز مكان الخ; see Bodleian Cat., No. 894, 19; No. 895, 10; Rieu ii. p. 862^b, No. viii.

19. شرح بيت امير خسرو, commentary on a verse of Amir Khusrau Dihlawî (see above, Nos. 1186-1221), on fol. 531^b, beginning: يا من لا رب غير الخ; see Bodleian Cat., No. 894, 18; No. 895, 9; W. Pertsch, Berlin Cat., p. 166, No. 8.

20. رساله تهليليه, on the formula 'there is no God but Allâh,' on fol. 532^b, beginning: من طلب البر من الباري الخ. It is also styled رسالة لا اله الا الله, see A. Sprenger, Catal., p. 448, l. 1.

21. صرف منظوم ومنثور, on Arabic inflexions, on fol. 533^b, beginning: صرف اللسان الخ.

22. شرح كافيه نحو, an Arabic commentary on the كافيه of Ibn-al-hâjib (died A.H. 646 = A.D. 1248, 1249),

usually styled الفوائد الصيائية, on fol. 538^b, beginning : الحمد لله و الصلوة على نبيه الخ. Composed A.H. 897 (A.D. 1492), see Bodleian Cat., No. 894, 2; and No. 970; G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 64; printed Calcutta, 1818, Constantinople, 1820; lithographed, Lucknow, as شرح ملاً جامی, 1887; the glosses of Muḥarram Efendi to the first part of this commentary, entitled كتاب المحرم جامی, were printed, Constantinople, A.H. 1226 (A.D. 1811); a حاشية شرح ملاً جامی also appeared, Lucknow, 1879 and 1880. 'Abd-alghafūr al-Lārī's (see below in No. 1362) glosses to Jāmi's commentary are noticed in G. Flügel i. p. 21, and H. Khalfa v. p. 10.

The first treatise is dated A.H. 960 (A.D. 1553); the third, Rabi'-alawwal, A.H. 968 (A.D. 1560, Nov.-Dec.); the sixth, the last of Muḥarram, A.H. 979 (A.D. 1571, June 24); the eighth, the 14th of Rajab, A.H. 980 (A.D. 1572, Nov. 20); the fourteenth, the 7th of Rabi'-alawwal, A.H. 968 (? perhaps 986?).

No. 842, ff. 613, ll. 27; beautiful Nasta'lik; two splendid vignettes with the titles of all the treatises on ff. 1^b and 2^a; ff. 2^b and 3^a most brilliantly illuminated; illuminated headings at the beginning of each treatise; excellent eastern binding; size, 14 in. by 9 in.

1358

Three prose-treatises by Jāmi.

This copy contains:

1. On fol. 79^b: لوامع مولوی جامی در شرح قصیدة خمرتہ فارسیہ, the same commentary on Ibn al-Fārid's 'wine-kaṣidah' as in No. 16 of the preceding copy.

2. On fol. 122^b: لوائح مولوی جامی, see No. 15 in the preceding copy. Beginning: لا احصى ثناء عليك الخ.

3. On fol. 141^b: شرح رباعیات مولوی جامی, see No. 12 in the preceding copy.

Dated the 22nd of Jumādā-althānī, A.H. 1176 (A.D. 1763, Jan. 8).

No. 1234, ff. 79-175, ll. 18; Naskhi; size, 8 in. by 4½ in.

1359

Nafahāt-aluns.

Another very excellent and useful copy of Jāmi's famous 'biographies of Sūfis' (see No. 8 in the collection of Jāmi's prose works, No. 1357 above), with valuable marginal glosses and a complete index in alphabetical order, on ff. 443^b-453^a. This is not the oldest, but the richest copy in the India Office Collection, the number of biographies here amounting to 620. It is not dated, but on fol. 1^a there are entries from A.H. 1162 (A.D. 1749), A.H. 1183 (A.D. 1769, 1770), and A.H. 1196 (A.D. 1782). Beginning as usual.

No. 2082, ff. 453, ll. 15; splendid Nasta'lik, small but very distinct; illuminated frontispiece; size, 8½ in. by 5 in.

1360

The same.

A third very full and complete copy, containing, like the one in No. 1357 above, 612 biographies (578 men

and 34 women), with copious marginal glosses and additions. There is inserted between the fly-leaves a double index, the first following the order of the biographies in the text, the second arranged alphabetically like that in the preceding copy.

No date.

No. 3118, ff. 419, ll. 15; clear and distinct Nasta'lik; worm-eaten throughout; size, 10½ in. by 5½ in.

1361

The same.

A fourth excellent copy, containing 611 biographies, according to the detailed index on ff. 1^b-9^b, with very large additions and highly useful notes and explanations on the margin. Beginning of the text on fol. 10^b.

Dated in Jumādā-althānī, A.H. 1023 (A.D. 1614, July-August), by Khwājah Tāhir bin Khwājah Darwish alhiṣārī.

No. 1412, ff. 298, ll. 21; clear and distinct Nasta'lik; the last pages a little damaged by worms; illuminated frontispiece; size, 10½ in. by 7 in.

1362

The same.

A fifth excellent copy of the Nafahāt-aluns, older than the preceding ones, but without a full index, dated Rabi'-althānī, A.H. 990 (A.D. 1582, April-May), collated by the same hand which wrote the text, and annotated according to a note at the end of the MS. by another hand in A.H. 1042 (A.D. 1632, 1633). These notes, which cover the margin to a great extent, are taken from the حواشی غفورتہ or the نکلمات علی نفحات الأنس, that is the commentary compiled by 'Abd-alghafūr al-Lārī, Jāmi's disciple, who died A.H. 912 (A.D. 1506, 1507), see Bodleian Cat., No. 960; Rieu i. p. 350 sq. Ff. 1^b-3^b contain the fragment of an index to the Nafahāt-aluns, only going as far as fol. 104^a (1.1).

No. 8097, ff. 566, ll. 15; clear and distinct Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in.

1363

The same.

A sixth excellent and well written copy, also containing 611 biographies, but no index at all.

Not dated. College of Fort William, 1825.

No. 2160, ff. 400, ll. 18; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1364

The same.

This copy contains, according to the index on ff. 1-16, like No. 1360 above, 612 biographies (not 645, as is stated by mistake at the end of the index), but the last page is missing, and several leaves are slightly injured, others rather effaced. Beginning of the text, on fol. 17^b.

No date. Collated.

No. 1880, ff. 334, ll. 19; Naskhi; ff. 1-16, 33-43, 144-148, and 333 supplied by other hands in Nasta'lik and Shikasta, ll. 16-19; size, 8 in. by 5¼ in.

1365

The same.

This otherwise excellent and annotated copy is much smaller than the preceding ones, and contains only 597 biographies; many marginal glosses and additions; all the Arabic quotations are translated into Persian.

Dated A. H. 1065 (A. D. 1654, 1655). Some leaves are misplaced; the right order of ff. 123-126 is: 123, 125, 124, 126; and of ff. 130-135: 130, 134^b, 134^a, 132, 133, 131^b, 131^a, 135.

No. 394, ff. 286, ll. 25; Nasta'liq; size, 11 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

1366

The same.

This copy is the oldest of all, dated the 8th of Rabi'-althani, A. H. 987 (A. D. 1579, June 4), but it contains only 549 biographies, and has no index; besides on ff. 46-50 all the names are omitted. Partly collated. On ff. 1^a and 1^b a double repetition of the first twelve or thirteen lines of the preface, which begins on fol. 2^b.

No. 946, ff. 406, ll. 17-18; Nasta'liq; irregularly written by different hands; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1367

A very defective copy of the same.

An incomplete copy of the Nafahât, which breaks off on fol. 355^b at the end of the biography of تلميذة سري سقطي (a female disciple of Sarî Saqâti), corresponding to No. 1412 (1361 in this Cat.), fol. 292^a, l. 3 ab infra. There are besides a great number of lacunas, usually marked by blank leaves, viz. fol. 267 (comprising ff. 210^a, l. 1 to 210^b, l. 14 in No. 1412), ff. 270 and 271 (comprising ff. 212^a, last line, to 213^a, l. 13 in the same copy), fol. 280 (comprising ff. 219^b, l. 13, to 220^b, l. 3 in the same copy), ff. 284 and 285 (comprising ff. 222^b, last line, to 224^b, l. 4 in the same copy), after fol. 301 (without a blank leaf, comprising ff. 238^a, l. 6 ab infra, to 240^b, l. 7 ab infra in the same copy), after fol. 307 (likewise without a blank leaf, comprising ff. 245^a, lin. penult., to 246^a, l. 7 in the same copy), and fol. 354 (the largest of all lacunas, comprising ff. 277^b, l. 7, to 291^b, l. 7 in No. 1412). Ff. 326-328 must besides be inserted after fol. 288. Parts of several pages are torn away, others are injured by worms.

No. 1597, ff. 355, ll. 17; Nasta'liq; ff. 1, 3-6, 88, 160, 161, 168, 210, 244, and 245 supplied by a later hand; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1368

Lawâ'ih.

Another copy of Jâmi's Lawâ'ih (see Nos. 15 and 2 in Nos. 1357 and 1358 above respectively), with its full title: *لوائح در بیان معارف و معانی*, beginning: لا احصي ثناء عليك الخ.

Dated A. H. 978 (A. D. 1570, 1571), by Muḥammad Tâhîr of Bukhârâ.

No. 1368, ff. 76^b-105^b, ll. 12; distinct Nasta'liq; illuminated frontispiece; size, 8 in. by 4 $\frac{1}{2}$ in.

1369

The same.

Dated 9th of Dhû-alhijjah, A. H. 1111 (A. D. 1700, May 28), by Abd-alra'uf; many marginal annotations and interlinear glosses.

No. 652, ff. 23, ll. 13; Nasta'liq; illuminated frontispiece; size, 9 in. by 4 $\frac{1}{2}$ in.

1370

The same.

Dated the 8th of Muḥarram, A. H. 1167 (A. D. 1753, Nov. 5), by Sirâj-al-dîn Shaikh Wali-allâh 'Abbâsî.

No. 1994, ff. 1-58^b, ll. 11; Nasta'liq; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1371

The same.

No date. Some marginal glosses on the first page.

No. 2354, ff. 1-50, ll. 10; Naskh; size, 6 in. by 4 in.

1372

A commentary on the Lawâ'ih.

A short Persian commentary on the principal topics of Jâmi's *لوائح*, styled *کلمات فی بیان بعضی معانی اللوائح*, by Muḥammad bin Shaikh Muḥammad Faḍl-allâh, and beginning: الحمد لله و بعد يقول العبد المذنب المحتاج الى شفاعة النبي الخ.

It is collated. After the conclusion, on fol. 106^b, a short appendix in Arabic follows, probably by the same scholar, dealing with the same topics, and beginning: اقول مدار الكلام الصوفية على خمسة احرف الخ. It is written by the same hand as the commentary itself. Another, considerably extensive, commentary on the *لوائح*, with the title *اشعة اللوائح*, by 'Abd-almalik ibn 'Abd-alghafûr alansâri, is noticed in W. Pertsch, Berlin Cat., pp. 284 and 285.

No. 1994, ff. 59^b-110, ll. 11; clear Nasta'liq; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1373

Glosses on the Lawâ'ih.

Glosses on the same Lawâ'ih (حاشية لوائح), beginning:

ای از تو عیان لوائح نور قدم
یک لائحہ زان لوائح آمد عالم
گر نور وجود تو نگشتی لائحہ
ظاہر نشدی حقائق از کتم عدم الخ

As author is named, on fol. 1^a and also on the back of the binding, Mullâ 'Imâd; in the work itself no name is mentioned.

No. 704, ff. 1-43, ll. 17 (diagonal lines); Nasta'liq; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1374

Shawāhid-alnubuwwat.

Another copy of the شواهد النبوة, or evidences of Muḥammad's divine mission, see No. 6 in the large collection of Jāmi's prose-works (No. 1357 above); beginning: الحمد لله الذى ارسل رسلاً مبشرين و منذرين. The headings of the مقدمة, the seven ركن, and the خاتمة are as follows:

مقدمة در بيان معنی نبی و رسول و آنچه تعلق بدان دارد, on fol. 4^a.

رکن اول در شواهد و دلائل که پیش از ولادت آنحضرت ظاهر شده است, on fol. 6^a.

رکن ثانی در بیان آنچه از مولد تا مبعث واقع شده است, on fol. 16^a.

رکن ثالث در بیان آنچه از بعثت تا هجرت ظاهر شده است, on fol. 32^a.

رکن رابع در بیان آنچه از هجرت تا وفات ظاهر شده است, on fol. 46^b, in two kisms.

رکن خامس در بیان آنچه خصوصیت بیکی ازین اوقات نداشته باشد یا معلوم نباشد و در بیان آنچه دلالت آن ندارد, on fol. 90^a, in two kisms.

رکن سادس در شواهد و دلائلی که از صحبت کرام و ائمه عظام رضی الله عنهم بظهور آمده است, on fol. 100^b.

رکن سابع در ذکر شواهد و دلائلی که از تابعین و تبع تابعین تا طبقه صوفیه رحمهم الله تعالی ظاهر شده است, on fol. 167^a.

خاتمة در عقوبات اعدا, on fol. 179^a.

No date. An entry from A. H. 1031 (A. D. 1621, 1622), on fol. 1^a.

No. 1154, ff. 183, ll. 17; clear Nasta'lik; illuminated frontispiece; size, 9½ in. by 5¾ in.

1375

Ashī'at-allama'āt.

Another copy of Jāmi's commentary on 'Irāqī's لمعات, see No. 11 in the collection of Jāmi's prose-works (No. 1357 above), beginning: لولا لمعات برق. حاشیه لمعات. It is styled here نور القدم الخ.

No date.

No. 704, ff. 44-141, ll. 17 (diagonal lines); Nasta'lik; size, 6¾ in. by 4½ in.

1376

Risāla-i-ṭarīḡ-i-tawajjuh-i-khwājahā.

Another copy of the tract on the 'mystic road,' or the 'rules for devotion,' here styled در مراقبه و ابواب ذکر, see No. 7 in the collection of Jāmi's prose-works (No. 1357 above). Beginning: سر رشته دولت الخ. On ff. 71^a, 75^b, and 76^a-78^a, some prayers and traditions of renowned Ṣāfi' Shaikhs

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are added by the transcriber, Abū Ṭalīb alḥusaini, who copied this treatise, A. H. 1173 (A. D. 1759, 1760).

No. 1234, ff. 71-78^a, ll. 15; Nasta'lik; size, 8 in. by 4¾ in.

1377

Sharḥ-i-rubā'iyyāt.

Another copy of Jāmi's commentary on some of his own rubā'is, see No. 12 in the collection of Jāmi's prose-works (No. 1357 above). It begins: حمداً لله هو بالحمد حقیق الخ.

Dated the 4th of Sha'bān, A. H. 968 (A. D. 1561, April 20).

No. 1693, ff. 41^b-82^b, ll. 15; distinct Nasta'lik; size, 5½ in. by 3½ in.

1378

Ḥilyat-alḥulal (حلیة الحلال).

The fourth and largest treatise on riddles, also styled حلل المطرز, extracted from the work رسالة کبری در معما of Sharaf-al-din al-Yazdi (who died A. H. 858 = A. D. 1454), by Jāmi (not included in No. 1357 above), beginning (with the same words as No. 14 in the collection of his prose-works):

بعد از گشایش مقال - بستایش خجسته مال الخ.

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345; W. Pertsch, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; H. Khalifa iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, i; G. Flügel iii. p. 542, No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's own hand, with numerous marginal additions, and dated A. H. 856 = A. D. 1452 (i.e. two years before Sharaf-al-din Yazdi's death), see the colophon and also the remark on fol. 1^a: این رساله تصنیف حضرت مولوی جامی بدستخط خاص.

No. 3212, ff. 51, ll. 13; neat and small Nasta'lik; small illuminated frontispiece; size, 4¼ in. by 6¼ in.

1379

Muntakhab-i-Ḥilyat-alḥulal (منتخب حلیة الحلال).

An extract from Jāmi's largest treatise on riddles, styled کتاب حلیة الحلال, made (before A. H. 879 = A. D. 1474, 1475) by the poet himself, comp. J. Aumer, pp. 44 and 45; H. Khalifa v. p. 683, No. 12429.

Beginning:

ای اسم تو گنج هر طلسمی
قانع ز تو هر کسی باسمی الخ

Dated the 28th of Ramaḍān, A. H. 1133 (A. D. 1721, July 23).

No. 1474, ff. 76-100, ll. 14; Nasta'lik; illuminated frontispiece; size, 6½ in. by 3¾ in.

1380

Risāla-i-'arūd (رساله عروض).

Jāmi's well-known treatise on prosody and metre (likewise not included in No. 1357 above), usually

called رساله في العروض, beginning: سپاس وافر قادری; راکه حرکات سریع دوائر افلاک را سبب الخ; see Bodleian Cat., No. 894, 33; No. 895, 33; No. 896, 17; and No. 969; G. Flügel iii. p. 543, No. 6; W. Pertsch, Berlin Cat., p. 186, No. 4.

Dated the 14th of Šafar, A.H. 1073 (A.D. 1662, Sept. 28), by Ibn Sayyid 'Abdallāh bin Sayyid Pir Muḥammad.

No. 1968, ff. 18, ll. 17; distinct Nasta'liq; size, 8½ in. by 5 in.

1381

'Akā'id-i-Jāmi (عقائد جامی).

A short theosophical mathnawī by Jāmi, an exposition of the Muḥammadan creed, also styled اعتقاد نامه, beginning:

بعد حمد خدا ونعت رسول
بشنو این نکته را بسمع قبول الخ

see Rieu ii. p. 827^a, No. viii. It is not found in the usual collections of Jāmi's prose-works.

Dated the 8th of Dhū-al-ḥijjah, A.H. 1143 (A.D. 1731, June 14).

No. 1621, ff. 11, 2 coll., each ll. 13; careless Nasta'liq; size, 7½ in. by 4½ in.

1382

Another copy of the same.

Dated the 5th of Shawwāl, A.H. 1209 (A.D. 1795, April 25).

No. 1345, ff. 45^b-55^a, 2 coll., each ll. 13; Nasta'liq; size, 7½ in. by 4½ in.

1383

Bahārīstān (بهارستان).

Jāmi's spring-garden, in eight raudas, a collection of moral anecdotes in prose and verse, in imitation of Sa'di's Gulistān, with an anthology of Persian poets in the seventh raudah (see a copy of it in No. 1309 above), composed A.H. 892 (A.D. 1487), and beginning:

چو مرغ امر ذی بالی ز آغاز
نه از نیروی حمد آید بهرواز الخ

Another title of it is: روضة الاخيار و تحفة الابرار; the date of composition (نهدم زهشت) appears on fol. 74^b, first line; comp. on this work. Bodleian Cat., No. 894, 27; No. 895, 27; No. 896, 19; and Nos. 962-964; Rieu ii. p. 755; W. Pertsch, Berlin Cat., pp. 882, 883, and 885; G. Flügel i. p. 574, and iii. p. 542; J. Aumer, p. 52; Rosen, Persian MSS., pp. 260, 261, and 293; and Grangeret de Lagrange, in Journal Asiat., tom. vi (1825), pp. 257-267. Parts of it have been published in the 'Wiener Anthologie,' in Wilken's 'Chrestomathie,' p. 172 sq., and in Spiegel's 'Chrestomathia Persica,' Leipzig, 1846, pp. 1-23; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 301 sq.; the full Persian text, with German translation, by Schlechta-Wssehrd, appeared, 1846, in Vienna; a literal English translation of the whole

work was published by the Kama Shastra Society, Benares, 1887; an English version of the sixth raudah, under the title, 'Persian Wit and Humour,' by C. E. Wilson (see Trübner's Record, Nos. 187-190, p. 68^b). Eastern editions: Lucknow (without date); Constantinople, A.H. 1252 (with the Turkish commentary of Shākir Efendi) and A.H. 1295. The Turkish commentary of Sham'i on the Bahārīstān has been noticed in Rieu ii. p. 755^b, and Turkish Cat., p. 159; W. Pertsch, p. 107, and Berlin Cat., p. 883; G. Flügel i. p. 574, and J. Aumer, p. 52; Cat. Codd. Or. Lugd. Bat. i. p. 357.

The present copy is dated A.H. 1007 (as it seems) = A.D. 1598, 1599. At the end, on ff. 74^b-75^b a ḡasidah is added, beginning: ای خدای بجز از تو ملک العرش ندانم الخ.

No. 1474, ff. 1-75, ll. 15; Nasta'liq; illuminated frontispiece; size, 6½ in. by 3½ in.

1384

Another copy of the same.

Dated the 26th of Jumādā-althānī, A.H. 1081 (A.D. 1670, Nov. 10), at Akbarābād, by Muḥammad Amin alḡusaini of Kāndahār. Bibliotheca Leydeniana.

No. 2486, ff. 1-91, ll. 15; Nasta'liq; size, 8½ in. by 5 in.

1385

The same.

Dated in the month Shawwāl, A.H. 1098 (A.D. 1687, Aug.-Sept.), by Muḥammad Ḥusain bin Mihr 'Alī.

No. 74, ff. 92, ll. 14; Nasta'liq; size, 8½ in. by 4½ in.

1386

The same.

A modern, undated copy, excellently written, which was originally in the possession of Mr. Henry George Keene (1803), and bought of him (together with Juwaini's Nigārīstān, bound together with this MS., see No. 756 above), for four guineas, by Mr. Adam Clarke, 1817. It was received into the library, April 10, 1877.

No. 3183, ff. 1-61, ll. 17; large and distinct Nasta'liq; size, 11½ in. by 6½ in.

1387

Ruḡa'āt-i-Jāmi (رغعات جامی).

Jāmi's standard-letters and specimens of refined prose-writings, beginning: بعد از انشاء صحائف ثنا و م حمدت لله الذی انزل علی عبده الكتاب الخ; see Bodleian Cat., No. 894, 35; No. 895, 35; No. 896, 20; and No. 965; G. Flügel i. pp. 264 and 265, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. These letters have been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811. This collection also bears the title of دیوان الرسائل جامی, منشآت جامی, and sometimes انشاء جامی. The present copy, which contains a great number of interlinear glosses and paraphrases, is dated the 12th of Dhū-al-ḡa'dah, A.H. 1039 (A.D. 1630, June 23).

No. 1691, ff. 121, ll. 11; Nasta'liq; size, 8½ in. by 4½ in.

1388

A slightly defective copy of the same.

This copy begins abruptly with the last words of the introduction: داده آمد شاید که بدین وسیله . . . بر خاطر الخ, corresponding to fol. 2^a, l. 4 in the preceding copy.

Dated the 24th of Jumâdâ-alawwal in the 48th year of 'Alamgir's reign (=A.H. 1116, A.D. 1704, Sept. 24), by 'Abd-alnabi ibn Shaikh Ibrâhîm bin Muḥammad Murâd. Some pages slightly injured.

No. 497, ff. 85, ll. 14-15; Nasta'liq; size, 8 in. by 5½ in.

1389

A still more defective copy of the same.

This copy is defective both at the beginning and end; it opens abruptly, just five words before the beginning of the preceding copy: جمع کرده شد و ترتیب داده . . . آمد الخ, and breaks off on fol. 82^b. The exact words, with which this copy ends, cannot be traced in the two preceding copies, as the arrangement of letters differs in some points, but fol. 82^a, l. 8, corresponds to fol. 78^a, l. 3 in the preceding copy. Many pages are slightly injured. The proper order of the leaves is: ff. 1-15, 17-20, 16, 21-82; there are besides lacunas after ff. 6 and 15. Bibliotheca Leydeniana.

No. 2484, ff. 1-82, ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

Poets who died between A.H. 900 and 1000.

1390

Bâgh-i-Iram (باغ ارم).

The garden of Iram, or the story of Bahrâm and Bih-rûz, an epic poem by Maulânâ Kamâl-al-din Bannâ'i of Harât, who was killed in the massacre of Shâh Isma'il at Samarkand, A.H. 918 (A.D. 1512, 1513); comp. on the poet's life and works Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; A. F. Mehren, p. 41; Notices et Extraits iv. p. 289; see also Haft Iklim, No. 635 (col. 424 in this Cat.); Safinah, No. 35 (col. 213 in the Bodleian Cat.); Âtashkada, No. 291 (ib. col. 273), etc. The poem is usually styled بهرام و بهروز (see also Rieu i. p. 351^b); but the genuine title appears here, on fol. 33^a, l. 6:

نام او شد نهال باغ ارم - تاکه روشن کند چراغ ارم

(the word نهال being an apparent misspelling for نهاده, as the Bodleian copy has); in his lyrical poems Bannâ'i used Ilâli as takhalluṣ (see Âtashkada and Sprenger, loc. cit.). Beginning of the poem, on fol. 1^b:

ای وجود تو اصل کل وجود - هستی و بودۀ وخواهی بود

(an initial bait which has been closely imitated by Hilâlî in his شاه و گدا, see further below, Nos. 1426-1429); on fol. 1^a, the author is called by mistake

Thanâ'i instead of Bannâ'i. The right order of ff. 262-265 is: 262, 264, 263, 265.

No. 273, ff. 269, 2 coll., each ll. 15; Nasta'liq; collated throughout; size, 8½ in. by 4½ in.

1391

A fragment of the same.

This fragment of the باغ ارم, which is by mistake inserted in a copy of three mathnawis by Sanâ'i (see No. 915 above), comprises fol. 93^b, l. 6, to fol. 116^a, l. 2 of the preceding copy.

First bait:

هر کجا فتنه شدی پیدا - بود چون فتنه در میان بر پا

Last bait:

هر که او از خدای ترسان نیست
شک میاور درین که انسان نیست

How the mistake of this insertion came about is easily explained. On fol. 1^a of the present MS. the name of Sanâ'i appears as Thanâ'i, and as the same error is sometimes committed with regard to the author of the باغ ارم (see the preceding copy), the transcriber of this copy must have assumed that all the various extracts collected in this volume belonged to one and the same poet.

Dated A.H. 1061 (A.D. 1651).

No. 1991, ff. 316-331^a, 2 coll., each ll. 19; Nasta'liq; size, 9½ in. by 4½ in.

1392

Ghazaliyyât-i-Fighânî (غزلیات فغانی).

Ghazals by Bâbâ Fighânî of Shirâz, who had originally the takhalluṣ of Sakkâkî, and died in Khurâsân A.H. 922 or 925 (A.D. 1516 or 1519); the former date is found in the Lubb-altawârikh, the latter in Sâm Mirzâ (see Notices et Extraits iv. p. 305). the Haft Iklim, No. 212 (col. 394 in this Cat.), the Butkhâna, No. 38 (col. 200 in the Bodleian Cat.), etc.; comp. also Bodleian Cat., Nos. 992-994; Rieu ii. p. 651; W. Pertsch, Berlin Cat., pp. 886 and 887; A. Sprenger, Catal., p. 21, No. 176, and pp. 403-404; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Bat. ii. p. 122; J. Aumer, p. 34; Bland, Century of Persian Ghazals, No. 9. Wrong dates of his death are A.H. 911 (A.D. 1505, 1506) in Safinah, No. 3 (col. 212 in the Bodleian Cat.), and A.H. 915 (A.D. 1509, 1510) in the Khulâsat-alafkâr, No. 198 (ib. col. 309). He was a court-poet of Sultân Ya'kûb; compare on his poetical style and the great number of imitators he found, the Makhzan-algharâ'ib, No. 1869 (col. 359 in the Bodleian Cat.). The ghazals are arranged alphabetically and begin:

ای سر نامه نام تو عقل گره گشایرا
ذکر تو مطلع سخن عشق غزل سرایرا

Dated A.H. 1051 (A.D. 1641, 1642).

No. 1945, margin-column, ff. 129^b-164^a, ll. 32-36; careless Nasta'liq.

1393

Diwân-i-Âsafî (دیوان آصفی).

The lyrical poems of Khwâjah Âsafî, the son of Mukim-aldin Nîmat-allâh of Kuhistân, who was a pupil of Jâmi, friend of Mir 'Alîshir, and flourished under Sultân Husain Mirzâ; he died, according to the best authorities, A.H. 923 (A.D. 1517), at Harât, see Haft Iklim, No. 832 (col. 438 in this Cat.), and Safinah, No. 34 (col. 213 in the Bodleian Cat.); other dates of his death are A.H. 920 (A.D. 1514), see Âtashkada, No. 289 (col. 272 in the Bodleian Cat.), and A.H. 928 (A.D. 1522), see the Khulâsat-alfakâr, No. 22 (ib. col. 303), and the Makhzan-algharâ'ib, No. 61 (ib. col. 318); comp. also Bodleian Cat., Nos. 990 and 991; Rien ii. p. 651 sq.; A. Sprenger, Catal., pp. 20, 71, and 310; G. Flügel i. p. 577; W. Pertsch, p. 74, and Berlin Cat., pp. 893 and 894; Cat. des MSS. et Xylographes, p. 385; A. F. Mehren, p. 41; J. Aumer, p. 34. This copy contains chiefly ghazals in alphabetical order, with a few kit'as and rubâ'is at the end; and although undated, it must take precedence over the following copies, as it is larger than those and has a number of various readings and glosses on the margin. Beginning of the first ghazal:

ساز آباد خدایا دل و برانی را
یا مده مهر بتان هیچ مسلمانی را

No. 3381, olim 13. J. 11, ff. 86, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5¾ in.

1394

Another copy of the same.

This collection of Âsafî's lyrical poems is somewhat smaller than the preceding one, and not so well written; it is dated the 16th of Jumâdâ-althâni, A.H. 1157 (the 26th year of Muḥammadshâh's reign) = A.D. 1744, July 27, at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 2093, ff. 263-318, 2 coll., each ll. 10-14, and besides one or two diagonal lines in every page, each containing two baits; Shikasta; size, 8¾ in. by 5 in.

1395

The same.

This copy, not dated, contains, like the two preceding ones, at the end of the ghazals a few kit'as, but only one rubâ'i; the remaining rubâ'is are missing. Beginning as usual. A very large number of glosses on the margin of the first fifty-two leaves.

No. 3374, olim 13. J. 10, ff. 78, 2 coll., each ll. 15; large Nasta'lik; size, 8¾ by 6 in.

1396

The same.

This copy contains the ghazals only, with the usual beginning. A few various readings and short glosses on the margin of the first leaves.

No date.

No. 3461, olim 13. J. 12, ff. 75, 2 coll., each ll. 10-18, written in unequal Nasta'lik by at least three different hands; size, 7¾ in. by 4¾ in.

1397

The same.

A shorter collection of Âsafî's ghazals, dated A.H. 1051 (A.D. 1641, 1642). Beginning as usual.

No. 1945, margin-column, ff. 181^a-206^b, ll. 28-36, and 3 centre-columns on ff. 204^b and 205^a, each ll. 17; careless Nasta'lik; size, 9½ in. by 5½ in.

Hâtifi (Nos. 1398-1416).

1398

Lailâ u Majnûn (لیلی و مجنون).

The loves of Lailâ and Majnûn, an epic poem by Maulânâ 'Abdallâh Hâtifi of Jâm, Jâmi's nephew, who died A.H. 927 (A.D. 1521), according to the ta'rikhs شاعران and شاعرشاهان, quoted in the Makhzan-algharâ'ib, No. 3036 (col. 393 in the Bodleian Library), which may serve as corrective for the slight error in A. Sprenger, Catal., p. 87, ll. 22 and 23. This mathnawî is the first of his projected Khamsah, of which, however, only four poems are extant, viz. the present one, the تیمور نامه (Nos. 1410-1416 below), the هفت خسرو و شیرین (or شیرین و خسرو); see Haft Iklim, No. 671 (col. 427 in this Cat.); Safinah, No. 45 (col. 213 in the Bodleian Cat.); Âtashkada, No. 158 (ib. col. 267); Khulâsat-alkalâm, No. 76 (ib. col. 301), etc.; comp. on Hâtifi and his poems, Bodleian Cat., Nos. 996-1016; Rieu ii. p. 652 sq.; W. Pertsch, p. 107, and Berlin Cat., pp. 888-893; A. Sprenger, Catal., p. 421 sq.; Ouseley, Biogr. Notices, p. 143; G. Flügel i. pp. 581 and 582; Cat. Codd. Or. Lugd. Bat. ii. p. 121, etc. This poem was edited by Sir W. Jones, Calcutta, 1788; lithographed, Lucknow, A.H. 1279 (A.D. 1862).

Beginning:

این نامه که خامه کرد بنیاد - توقیع قبول روزیش باد

Dated the 16th of Rabi'-althâni, A.H. 1078 (A.D. 1667, Oct. 5).

No. 1446, ff. 69, 2 coll., each ll. 15; Nasta'lik; size, 9¼ in. by 5¾ in.

1399

Another copy of the same.

Beginning as in the preceding copy.

Dated by Sayyid Faïd-allâh ibn Sayyid 'Itâb-allâh ibn Sayyid 'Azmat-allâh Nahrwâni (نهروانی) the 13th of Dhû-alhijjah, A.H. 1108 (A.D. 1697, July 3).

This copy belonged formerly to Sir Barry Close.

No. 1465, ff. 21^b-102, 2 coll., each ll. 13; Nasta'lik; size, 6¾ in. by 4½ in.

1400

The same.

This very good copy was finished the 25th of Ramaḍân in the forty-eighth year of 'Âlamgir's reign (A.H. 1116 = A.D. 1705, Jan. 21).

No. 1066, ff. 79, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 5¼ in.

1401

The same.

Dated the 2nd of Dhû-alka'dah, A. H. 1193 (A. D. 1779, Nov. 11).

No. 3083, ff. 49-118, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

1402

The same.

Modern copy, dated the 6th of Muḥarram, A. H. 1210 (A. D. 1795, July 23).

No. 1722, ff. 82, 2 coll., each ll. 13; large Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1403

The same.

Another modern copy, dated by Munshi Muḥammad Hanif the 21st of Dhû-alhijjah, A. H. 1221 (A. D. 1807, Feb. 28, or March 1), and acquired by Sir Barry Close, the 14th of May, 1813. The poem, which begins on fol. 5^b in the usual way, is here preceded by a prose-preface on Hâtifi's life and works, beginning, on fol. 1^b: **ملاً هاتفی جامی نامش عبد الله و خواهر زاده ملا عبد الرحمن جامیست در نظم و نثر الخ**.

No. 1076, ff. 102, 2 coll., each ll. 11; large Nasta'lik; two illuminated frontispieces on ff. 1^b and 5^b; gift ornaments on ff. 1^b, 2^a, 5^b, and 6^a; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1404

The same.

A third modern copy, written by the same Munshi Muḥammad Hanif, and dated the 22nd of Sha'bân, A. H. 1222 (correctly 1223, as the Christian date 1808, Oct. 15, proves). The poem, which begins on fol. 7^b, is preceded, (a) on fol. 1^b sq., by a part of the usual preface of Jâmi's **هفت اورنگ** (see Nos. 1317 and 1318 in this Cat.), on the metres of his seven mathnawîs, beginning here: **مولوی عبد الرحمن جامی در کتاب خویش یعنی مجموعه جامی میفرماید که اوزان کتب تصنیفات خود بر طبق وزن کتب شعری متقدمین بدین نهج بعمل عروض آورده اند و تفصیل آن که تصنیف فرمودند اینست مثنوی اول کتاب سلسله الذهب است** (the last words quoted here correspond to p. 216, last line, and p. 217, first line, in Rosen, Persian MSS.; the end of the text, in the present copy, to p. 217, l. 3 ab infra in the same Cat.). (b) On fol. 3^b sq., by the same prose-preface as in the preceding copy, beginning: **ملاً هاتفی جامی نامش الخ**.

No. 561, ff. 91, 2 coll., each ll. 13; large and distinct Nasta'lik; splendid eastern binding; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

1405

The same.

Another copy of Hâtifi's *Lailâ u Majnûn*, without a date (only the 15th of Sha'bân is mentioned in the colophon).

No. 1173, ff. 79, 2 coll., each ll. 13; large Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1406

The same.

No date. Sir Barry Close acquired this copy the 14th of May, 1813.

No. 1061, ff. 97, 2 coll., each ll. 11; Nasta'lik, apparently written by two different hands, a careful one, and a more careless one; size, 7 $\frac{3}{8}$ in. by 4 in.

1407

The same.

No date (only the 24th of Şafar is mentioned in the colophon).

Quite modern copy.

No. 2752, ff. 55, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 6 in.

1408

A defective copy of the same.

There are two lacunas in this copy, the first after fol. 1, comprising fol. 2^a, l. 4, to fol. 3^a, l. 2 in No. 561 (1404 in this Cat.); the second after fol. 7, comprising fol. 14^b, l. 4, to fol. 15^b, l. 1 in the same copy; there are besides four baits missing at the end; the last verse here corresponds to fol. 90^b, l. 4 ab infra in No. 561.

No. 2843, ff. 84, 2 coll., each ll. 12; Nasta'lik; size, 5 $\frac{1}{4}$ in. by 3 $\frac{1}{4}$ in.

1409

A fragment of the same.

This fragment, beginning with the usual initial bait, comprises fol. 1^b to fol. 9^a, last line; fol. 9^b, last line, to fol. 10^a, l. 8; fol. 9^b, l. 1, to fol. 9^b, lin. penult.; fol. 10^a, l. 9, to fol. 34^a, lin. penult.; and fol. 34^b, l. 6, to fol. 37^a, l. 8, in No. 561 (1404 in this Cat.). It was copied in or after A. H. 1103 (A. D. 1691, 1692).

No. 3106, margin-column, ff. 1-28^b, 9-13 baits in a page; Shikasta.

1410

Timûrnâme (تیمورنامه).

Hâtifi's famous mathnawî on the warlike exploits of Timûr, an imitation of Nizâmî's *Iskandarnâme*, styled *تیمورنامه* (or rather, to suit the metre, *تیمورنامہ*), also sometimes *ظفرنامه تیموری* (see *Haft Iklim*, No. 671), or *ظفرنامه منظوم* (see *Zeitschrift der D. M. G.* xiii. p. 340, No. 252, and W. Pertsch, Berlin Cat., p. 891, No. 908 and note 2), or simply *ظفرنامه* (see H. Khallâ iv. p. 176, No. 8017, and fol. 1^a in the present copy, probably on account of the verse in the khâtimah of the poem itself, fol. 115^b, l. 9, **دروغ بی باقیم یی** *ظفرنامه*, where the *ظفرنامه*, however, clearly refers to Sharaf-al-din 'Alî Yazdî's well-known history of that title, Nos. 173-187 in this Cat.), or even, with an allusion to Nizâmî's poem, *اسکندرنامه تیموری* (so in the *Raudat-alsafâ*, see W. Pertsch, Berlin Cat., p. 892, note 2); see, besides the general references given above in No. 1398, H. Khallâ ii. p. 489, No. 3820; and iv. p. 176, No. 8017; Cat. des MSS. et Xylographes, p. 381; and J. Aumer, p. 34; the Hamburg collection also contains several excellent

copies of this mathnawi; and there is one copy in the Library of the D. M. G. (Pers. 23). Lithographed in Lucknow, 1869, under the title of *ظفرنامه هاتفی*.

Beginning :

بنام خدائی که فکرو خرد - نیارد که تا کنه او پی برد

This oldest copy of all extant was finished in the very year of Hâtifi's death, viz. A. H. 927, the 15th of Shawwâl (A. D. 1521, Sept. 18), by Kamâl Nishâpûri Nûrbakhshî. Bibliotheca Leydeniana.

No. 2568, ff. 117, 2 coll., each ll. 13; excellent Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

1411

Another copy of the same.

Beginning :

بنام خداوند فکرو خرد - نیارد که با کنه او پی برد

Dated A. H. 999 (A. D. 1590, 1591) by 'Arab Muḥammad bin Muḥammad tarsûni alsamarkandi.

No. 233, ff. 133, 2 coll., each ll. 15; excellent Nasta'liq; illuminated frontispiece, the first two pages splendidly adorned; size, 9 in. by 5½ in.

1412

The same.

This copy is dated at Aḥmadâbâd the 18th of Sha'bân, A. H. 1027 (وافق تأریخ ۱۸ شمسی ماه امرداد الهی سنه ۱۳), i. e. the 13th solar year of Jahângir's reign) = A. D. 1618, Aug. 10. Worm-eaten. Bibliotheca Leydeniana.

No. 2833, ff. 150, 2 coll., each ll. 16; small, but distinct Nasta'liq; size, 7¾ in. by 4½ in.

1413

The same.

Another, extremely injured, copy of the same, dated in the colophon (which, however, is written by another hand) the first of Rabi'-alawwal, A. H. 1038 (A. D. 1628, Oct. 29). Many pages are torn, others less damaged; blanks on ff. 58b, 158b, and 161b.

No. 2766, ff. 167, 2 coll., each ll. 14; Nasta'liq; size, 9 in. by 5¼ in.

1414

The same.

No date; the last pages injured.

No. 234, ff. 144, 2 coll., each ll. 12; Nasta'liq; illuminated frontispiece; size, 9 in. by 5½ in.

1415

The same.

No date. The transcriber was Muḥammad alkiwâm alkâtib of Shirâz. The first page is rather injured. College of Fort William, 1825.

No. 2140, margin-column, ff. 2b-195b, ll. 18 (9 baits); clear and distinct Nasta'liq.

1416

The same.

This copy, undated like the two preceding ones, lacks some baits at the end; a comparison, moreover,

with No. 2568 (1410 in this Cat.) shows, that the last sixteen verses appearing here, are quite different from those in that copy; the last bait, that is the same in both copies, is

فسونی دمیدم زبان بندرا - بمستم زبان حاسدی چندرا
on fol. 185a, l. 6 in the present copy, and on fol. 116b, l. 6 in No. 2568.

College of Fort William, 1825.

No. 2293, ff. 185, 2 coll., each ll. 11; clear and distinct Nasta'liq; illuminated frontispiece; size, 8 in. by 4½ in.

1417

Futûḥ-alḥaramain (فتوح الحرمين).

A poetical description of the two holy cities, Makkah and Madinah, and of the observances during the pilgrimage, by Muḥyi Lâri, one of the pupils of the learned Dawâni (who died A. H. 908 = A. D. 1502, 1503, see Haft Iklim, No. 167, col. 390 in this Cat.). A. Sprenger, Catal., p. 451, ascribes this poem wrongly to Jâmi (see on the origin of this mistake Rieu ii. p. 655), and the same has been done on fol. 1a of No. 887 (1420 in this Cat.). According to the Vienna copy (G. Flügel ii. p. 122) it was composed A. H. 911 (A. D. 1505, 1506); the poet died A. H. 933 (A. D. 1526, 1527); see Haft Iklim, No. 268 (col. 398 in this Cat.), and H. Khalfa iv. p. 385, No. 8922; comp. also for further details on Muḥyi and his work, Rieu ii. p. 655; W. Pertsch, Berlin Cat., pp. 260 and 261; Wiener Jahrbücher, vol. 71, Anzeigebblatt, p. 49, and Schefer, Sefer Nameh, Paris, 1881, Introd., pp. 57 and 58. It has been lithographed at Lucknow, A. H. 1292.

Beginning :

ای همه کس را بذرت التجا - کعبه دل را ز تو نور و صفا

The author's name, Muḥyi, appears on fol. 3b, l. 2. In an entry, on fol. 1a, this poem is incorrectly styled *مناسک الحج*. It is dated the 10th of Sha'bân, A. H. 1006 (A. D. 1598, March 18), at Makkah, by Imâm Kûli Kandarî (Kunduzi?) bin Daulatqadam; it was bought of Sayyid Husain at Milâpûr the 11th of Rabi'-alawwal, A. H. 1187 (A. D. 1773, June 2). College of Fort William, 1825.

No. 2344, ff. 41, 2 coll., each ll. 17; Nasta'liq, ff. 1-4 supplied by a more modern hand on white paper; many leaves of the older part greatly injured, half of fol. 5 being torn away besides; illustrations on ff. 20b, 22a, 23a, 24a, 24b, 26a, 26b, 27b, 28a, 31a, 32a, 34a, 36b, 39a, 39b, 40b, and 41a; size, 7½ in. by 4¾ in.

1418

Another copy of the same.

Beginning the same as in the preceding copy; the poem concludes on fol. 56b, and is followed, on ff. 57b-73b, by the same anonymous prose-treatise on the holy places of Makkah, which is noticed in No. 426 of the Bodleian Cat., beginning here: بدان آیدک الله بنیل
هذه السعادات والكرامات که این کلمه چند مسطور شده
در بیان ذراع حرم مکه معظمه حرّمها الله تعالی عن

الآفات والبليات و مساحت مسجد الحرام که عبارتست از حرم کعبه معظمه مشرقه زاد الله تعالى تعظيماً و تشریفاً Both the poem and the prose-treatise are written A.H. 1070 (A.D. 1659, 1660) by Nûr Muḥammad, the author of a *ḥaṭṭ* (see No. 1273 in this Cat.), who may be himself perhaps the compiler of the latter.

No. 208, ff. 1-73, ll. 12 (2 coll. on ff. 1-56); Nasta'liq; illuminated frontispiece; illustrations on ff. 24^a, 24^b, 27^a, 27^b, 31^a, 32^a, 33^a, 33^b, 38^a, 39^b, 42^b, 48^b, 51^a, 53^a, 53^b, 55^a, and 55^b; fol. 54^b left blank; many pages damped with wet; size, 9½ in. by 5½ in.

1419

The same.

This very clear and distinct copy is dated the 10th of Jumādā-althāni, A.H. 1185 (A.D. 1771, Sept. 20).

Beginning as in the preceding copies. College of Fort William, 1825.

No. 2251, ff. 36, 2 coll., each ll. 13; distinct Nasta'liq; illuminated frontispiece; illustrations on ff. 11^b, 13^a, 13^b, 14^a, 15^b, 16^b, 17^b, 18^a, 20^b, 22^a, 23^b, 24^b, 27^b, 30^b, 33^a, 34^a, 35^a, and 35^b; size, 8½ in. by 5½ in.

1420

The same.

This copy is wrongly styled, on fol. 1^a, *فتوح الحرمين* (see No. 1417 above); but on fol. 1^b the proper statement appears, *كتاب فتوح الحرمين مولانا محيي*. The beginning is different here from that in the preceding copies, the first bait runs thus:

ای دو جهان غرقه آلاى تو— کون و مکان قطره دریاى تو
(corresponding to the initial bait in the Berlin copy, and to the twenty-second verse in the preceding copy, No. 2251, fol. 2^b, l. 1). The author's name appears here, on ff. 4^a, l. 12, 43^a, l. 4, and 54^a, l. 3.

No date.

No. 887, ff. 55, 2 coll., each ll. 14; clear Nasta'liq; illustrations on ff. 14^a, 25^b, 27^a, 27^b, 32^a, 36^b, 38^a, 39^b, 46^b, 49^a, 51^a, 51^b, 52^a, 52^b, 54^b, and 55^a; size, 9½ in. by 5½ in.

1421

Naẓm-al-durr (نظم الدرر).

A didactic mathnawī, illustrating, like Sanā'i's *Ḥadīkah*, Sa'di's *Būstān*, and similar poems, various moral and religious maxims, interspersed with short tales, by a poet with the name of Muwālī (see, for instance, fol. 47^b, l. 10, fol. 48^a, lin. penult., fol. 122^a, l. 6, etc.). According to the *ta'rikh* at the end, on fol. 123^a, *گشت*

فیض الهی تاریخ, it was composed A.H. 936 (A.D. 1529, 1530); it is dedicated to Shāh Tahmāsp, see fol. 48^b, l. 8, and fol. 122^b, l. 2. The author is probably identical with Muwālī Tūnī, who died, according to Taqī Kāshī (A. Sprenger, *Catal.*, p. 45, No. 649), A.H. 949 or 959 (A.D. 1542, 1543, or 1552); the same poet is mentioned in *Haft Iklim*, No. 817 (col. 437 in this Cat.). Another Muwālī, viz. Muwālī Lāri, a great admirer of Ḥāfiẓ, is quoted *Haft Iklim*, No. 269 (col.

398 in this Cat.); Safinah, No. 31 (col. 213 in the Bodleian Cat.), and Ātashkada, No. 693 (ib. col. 285, where he is said to have been called Khurāsānkhān); a third Muwālī or rather Muwālī, a Turkman under Shāh 'Abbās II, is quoted in W. Pertsch, *Turkish Cat.*, No. 168, and Berlin Cat., p. 701 (No. 41).

This copy, the only one hitherto known, is unfortunately defective both in the beginning and in the middle. It opens abruptly with this bait:

این نگارنده سپید و سیاه — هر دو عالم بهستی تو گواه

(there seems to be one page missing).

A lacuna of two leaves, besides, after fol. 90.

The title of the work appears on fol. 47^b, l. 11:

خواستم نام این کتاب از غیب

گشت نظم الدرر خطاب از غیب

Dated by Cand Muḥammad bin Jamāl Muḥammad Nausāri, the 22nd of Jumādā-alawwal, A.H. 1030 (l) (A.D. 1621, April 14), comp. No. 1297 in this Cat.

No. 2108, ff. 46-123, 2 coll., each ll. 13; Nasta'liq; size, 7½ in. by 4½ in.

1422

Mirāt-alḥaqā'ik (مرآة الحقائق).

The mirror of truth, another short didactic poem in the form of a *qaṣidah*, by the same Muwālī, beginning:

سخن را ابتدا کردم بنام حق متناش

علیم عالمش میدانم و قیوم رحمانش

The title occurs in the last bait but one, on fol. 128^a:

بمرآت الحقائق شد مستی این کلام من

خداوندا بکن نامی زفرط و فضل احسانش

Dated by the same transcriber, on the same day in the same year, as the preceding *نظم الدرر*, and concluded by a few baits from the copyist's pen.

No. 2108, ff. 123^b-128^a, ll. 13; Nasta'liq; size, 7½ in. by 4½ in.

Hilālī (Nos. 1423-1431).

1423

Diwān-i-Hilālī (دیوان هلالی).

Lyrical poems of Maulānā Badr-al-din Hilālī of Astarābād, who was put to death by order of 'Abdallāhkhān (so in the Ātashkada and Sprenger, correctly 'Ubaid-allāhkhān) Uzbek at Harāt, A.H. 939 (A.D. 1532, 1533); this date is given by the poet's intimate friend Sām Mirzā, and in the Ātashkada, No. 81 (col. 265 in the Bodleian Cat.), comp. also *Haft Iklim*, No. 1170 (col. 466 in this Cat.). Almost all the other *tadhkiras* fix Hilālī's death in A.H. 936 (A.D. 1529, 1530); see, for instance, Safinah, No. 60 (col. 213 in the Bodleian Cat.); Khazāna-i-'āmirah, No. 131 (ib. col. 260); *Khulāṣat-alkalām*, No. 77 (ib. col. 301), etc.; and comp. Rosen, *Persian MSS.*, p. 126, l. 4 ab infra. Other copies are described in Bodleian Cat., Nos. 1019-

1021; Rieu ii. p. 656; A. Sprenger, Catal., p. 426; W. Pertsch, Berlin Cat., pp. 147, No. 3, and 701, No. 38; G. Flügel i. pp. 563, 578, and 579; J. Aumer, p. 35.

Lithographed, Lucknow, A.H. 1263 and 1281; Cawnpore, A.H. 1281.

Hilālī's diwān consists of ghazals, arranged alphabetically, and a few *kiṭās* and *rubā'is* at the end.

Beginning of the ghazals, on fol. 1^b:

ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینم خدارا

Beginning of the *kiṭās*, on fol. 91^b:

ای سیه نامه گر برای نجات
حرف از باب رحمتش طلبی

No date.

No. 1198, ff. 94, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

1424

Another copy of the same.

This copy, considerably smaller than the preceding one, also contains alphabetical ghazals, with a few *kiṭās* and *rubā'is* at the end; the latter, however, are incomplete. Beginning the same: *ای نور خدا النح*.

No date.

No. 1082, ff. 69, 2 coll., each ll. 13; Nasta'liq, the first page supplied later; size, 8½ in. by 4½ in.

1425

The same.

This copy, still smaller than the preceding one, is defective at the beginning. It opens with the following ghazal, rhyming in *l*:

نمی توان بجفا قطع دوستداری ما
که از جفای تو بیش است با تو یاری ما

The second ghazal corresponds to fol. 3^a, l. 3 *ab infra* in the preceding copy.

After the alphabetical ghazals there follow, on ff. 107^a–110^a, three *kiṭās* and a series of *rubā'is*. Bibliotheca Leydeniana.

No. 2834, ff. 52–110, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 4 in.

1426

Shāh u Gadā (شاه و گدا).

King and beggar, also styled *شاه و درویش*, king and dervish, a mystical mathnawi by the same Hilālī, beginning:

ای وجود تو اصل هر موجود
هستی و بود و خواهی بود

It has been translated into German verse by H. Ethé (*Morgenländische Studien*, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130–135. Other copies are described in Bodleian Cat., Nos. 1022–

1025; Rieu ii. p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; a fragment of the same poem, ib. p. 2, No. 6; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35.

This copy is dated the 20th of Muharram, A.H. 1036 (A.D. 1626, Oct. 11); some extracts from Persian poets on the fly-leaves.

No. 2092, ff. 53, 2 coll., each ll. 13; Nasta'liq; a little worm-eaten; size, 7½ in. by 4½ in.

1427

Another copy of the same.

Beginning:

ای وجود تو اصل هر موجود
هستی و بودی و تو خواهی بود

According to the colophon in the margin of this copy (see No. 743 in this Cat.), the copy was made in Jumādā I, A.H. 1069 (A.D. 1659, Jan., Feb.).

No. 3496, olim S. J. 26, margin-column, ff. 199^b–239^b, ll. 32.

1428

The same.

No date.

Beginning:

ای وجود تو اصل هر موجود
هستی و بودی و خواهی بود

No. 1079, ff. 44, 2 coll., each ll. 13–16, with an occasional margin-column on several pages; Nasta'liq, written by different hands, the first leaves in a very careless way; size, 7½ in. by 4 in.

1429

A slightly defective copy of the same.

This copy which, according to a note on fol. 1^a, was finished the 4th of Muharram, A.H. 1148 (A.D. 1735, May 27), is a little incomplete at the end; the last bait appearing here corresponds to fol. 52^b, l. 10, in No. 2092 (1426 in this Cat.).

No. 1191, ff. 46, 2 coll., each ll. 13–18; Nasta'liq, written by two different hands (on ff. 1–21 and 22–46 respectively); size, 8½ in. by 4½ in.

1430

Ṣifāt-al-ʿāshiqīn (صفات العاشقين).

Another mathnawī of ethical contents, styled 'the qualities of lovers,' by the same Hilālī; as the date of a copy of this poem, noticed in A. Sprenger, Catal., p. 427, proves, it must have been composed before A.H. 913 (A.D. 1507, 1508); comp. besides, Bodleian Cat., No. 1026; W. Pertsch, Berlin Cat., pp. 64, No. 9, c, and 895; G. Flügel i. p. 580; Cat. des MSS. et Xylographes, p. 390.

Beginning:

خداوندی در از غیب بگشای
جمال شاهد لا ریب بنمای

Dated by Zain-uddin 'Alī, the 15th of Ramadān, A.H. 977 (A.D. 1570, Feb. 21). Fol. 40 is left blank.

No. 239, ff. 55, 2 coll., each ll. 12; clear and distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

1431

Another copy of the same.

Beginning as in the preceding copy. No date. As title appears, on fol. 1^b, دیوان میمونه, in the colophon نسخۀ میمونه صفات العاشقین.

No. 1220, ff. 56, 2 coll., each ll. 11; distinct Nasta'liq; size, 6½ in. by 4½ in.

1432

Kulliyât-i-Ahli Shirâzi (کلیات اهلی شیرازی).

An extremely valuable MS., the *original copy* of the poetical works of Maulânâ Ahli of Shirâz, who died in his native town, A.H. 942 (A.D. 1535, 1536), written by the poet himself for his patron Sulţân Isma'îl Şafawî, A.H. 920 (A.D. 1514), see the colophon: قد کتبہ الفقیر المختص بالاهلی هذه الکلیات للسلطان اسمعیل الصفوی المتخلص بالاہلی، وفي سنة عشرين و تسع مائة هجری، and a second one of the same contents on the margin. Ahli Shirâzi must not be confounded with Ahli Tûrânî, a pupil of Jâmi, who died A.H. 902 (A.D. 1496, 1497), see Safinah, No. 4 (col. 212 in the Bodleian Cat.), or Ahli Khurâsânî, who died A.H. 934 (A.D. 1527, 1528), see A. Sprenger, Catal., pp. 319 and 320, or Ahli of Irân, who flourished under Tâhmâsp, see Safinah, No. 75 (col. 214 in the Bodleian Cat.). On Ahli Shirâzi and copies of his poems comp. Bodleian Cat., Nos. 1027 and 1028, and col. 769; Rieu ii. p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i. pp. 585-587; Cat. des MSS. et Xylographes, p. 391; W. Pertsch, Berlin Cat., p. 57 (No. 2); Bland, Century of Persian Ghazals, No. 7; and Erdmann in Zeitschrift der D.M.G. xv. pp. 775-785; see also Haft İklim, No. 213 (col. 394 in this Cat.), and Âtushkada, No. 644 (col. 284 in the Bodleian Cat.), the only tadhkirah which gives a wrong date for the poet's death, viz. A.H. 933 (A.D. 1526, 1527).

The present autograph contains:

I. Centre-column:

1. Kaşâ'id-i-maṣnû' (قصائد مصنوع), three highly artificial kaşidas in honour of Mir 'Alishir, Sulţân Isma'îl Şafawî, and Sulţân Ya'qûb Âk-koyunlû (who died A.H. 896=A.D. 1491), or rather, as Rieu states, Ya'qûb's brother, Yûsufshâh, respectively; they are very close imitations of the artificial kaşidah of Salmân of Sâwa, described in detail in No. 1241 above; see for a full explanation of the manner of taushih, practised in these three kaşidas, Bodleian Cat., coll. 652 and 653. Each of the three kaşidas is preceded by a dibâ'ea in prose.

Beginning of the first dibâ'ea, on fol. 3^b: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ حمدی از حدّ افزون و سپاسی از قیاس بیرون سزاوار صانع بیچون الخ.

Beginning of the first kaşidah (مصنوع قصیده اولی), on fol. 6^b:

نسیم کاکل مشکین کراست چون تو نگار
شمیم سنبل بر چین کجاست (in the Bodleian copies)
کراست (again) مشک تثار

Beginning of the second dibâ'ea (the third in the IND. OFF.

Bodleian copies), on fol. 19^a: حمد و سپاس بی قیاس : صانعی را که فهرست قصیده موجودات و دیباچه جرده الخ.

Beginning of the second kaşidah (مصنوع قصیده ثانی), the third in the Bodleian copies), on fol. 21^a:

هواى گلشن کویت نسیم باد بهار
کدای خرمن مویت شمیم مشک تثار

Beginning of the third dibâ'ea (the second in the Bodleian copies), on fol. 35^b: بعد از حمد بحدّ و سپاس : بمقام مر حضرت عزّت را جلّت نعمائو و عظمت کبریائو الخ.

Beginning of the third kaşidah (مصنوع قصیده ثالث), the second in the Bodleian copies), on fol. 36^b:

هواى جنت کویت نسیم عنبر بار
فدای نکبت مویت شمیم مشک تثار

2. Kaşidas and tarji'bands, without any order, beginning, on fol. 50^b:

الهی بسر دفتر حکمت الله - بنی آدم آئینه قدرت الله

3. Sâkinâma (ساقی نامه), a series of rubâ'is, with a dibâ'ea in prose; beginning of the dibâ'ea, on fol. 187^b: بعد از حمد و ثنای جان آفرین و درود بر روان سیّد المرسلین وآله الطّیّبین الخ.

Beginning of the Sâkinâma itself, on fol. 188^b:

ساقی قدحی که کارسازست خدا
وز رحمت خود بنده نوازست خدا

4. Risâla-i-muḥaṭṭa'ât (رساله مقطعات), a series of kit'as and ta'rikhât, beginning, on fol. 203^b:

ای دل زخود بمیر که گردی خلاص از آنک
تا زنده مقید این دام ماندۀ

5. Rubâ'iyyât-i-ganjifa (رباعیات گنجفد), another series of rubâ'is, written for a pack of cards, with a dibâ'ea in prose; beginning of the dibâ'ea, on fol. 229^b:

بسم الله تيمنا بذکره الاعلى پوشيده نمائد بر ارباب صورت
و معنى که این بنده کم بضاعت اهلی الشیرازی روزی
درسم خدمت در صحبت صاحب دلان بود و یکی از اجلّ آن
قوم گنجفد در کمال تکلف ترتیب داده بود الخ.

Beginning of the first rubâ'i, on fol. 231^a:

ای سرو سهی خاک رخت وقت خرام
کی صورت مد بود چو حسن تو تمام

II. Margin-column:

6. Sihr-i-halâl (سحر حلال), or lawful sorcery, the wonderful mathnawi which has a double rhyme, and can be read in two different metres, a clever combination of the two artifices, practised separately in Kâtibî's (see above, Nos. 1290-1292); it contains the love-story of prince Jam and princess Gul, and has a short dibâ'ea in prose.

Beginning of the *dibāca*, on fol. 4^b: حمد نا محدود و شكر نا محدود سزاوار صانعيت كه بيك امركن نسخه دوكون پرداخت الـ

Beginning of the *mathnawī*, on fol. 5^a:

ای همه عالم بر تو بی شکوه
رفعت خاک در تو پیش کوه

At the end, on fol. 17^a, a *ghazal*.

7. *Sham' u Parwāna* (شمع و پروانه), or candle and moth, another *mathnawī*, composed A.H. 894 (A.D. 1489), and dedicated to Sultān Ya'qūb Āḡ-ḡoyunlū; it begins, on fol. 17^b:

بنام آنکه مارا از عنایت - دهد پروانه شمع هدایت

8. Short poems, partly in the form of *ḡasidas*, partly in that of *mathnawīs*; the first, on fol. 40^a, is styled *ای همایون خیمه همایون*, and begins:

ای همایون خیمه یا رب روضه از جنت است
یا نموداری مگر از کارگاه قدرت است

9. A series of riddles, on the names of Muḥammad and the twelve Imāms (معما باسم دوازده امام ابتدا صلوة), on fol. 44^b.

Beginning:

آب حیوان خوش بود آن لعل لب زان خوشتر است
در صفا آن لعل فاش از جوهر جان خوشتر است

10. *Kitāb-i-ghazaliyyāt* (کتاب غزلیات), the book of *ghazals*, in alphabetical order, beginning, on fol. 50^b:

ای حیرت صفات تو بند زبان ما
انگشت حیرتست زبان در دهان ما

11. *Rubā'iyāt* (رباعیات), a third series of *rubā'is*, beginning, on fol. 257^b:

درد تو کشیم و از دوا محرومیم
خلقی همه محرومند و ما محرومیم

This copy was purchased for 300 rupees.

No. 550, ff. 277, 2 centre-coll., each ll. 8-10, and 2 margin-coll., each ll. 24; *Nasta'lik*; this copy is throughout illuminated and adorned in the most magnificent manner; splendid vignettes in gold, red, blue, and other colours, on ff. 1^b, 2^a, 3^b, and 4^a; two large pictures on ff. 2^b and 3^a; the first 4 centre-columns written on gilt ground; all the other pages highly embellished with beautiful margin-corners, ornamental headings, miniature paintings, etc.; rich Eastern binding with pictures on the inner sides; size, 14 in. by 9½ in.

1433

Another copy of the same.

This copy of Ahlī's *Kullīyyāt* contains:

1. *Sihr-i-ḡalāl*, beginning on fol. 2^a; it is preceded, on fol. 1^b, by the usual *dibāca*, the first words of which run here thus: حمد بـيـحـد و ثـنـای نامحدود و شكر نا محدود سزاوار الـ

2. *Sham' u Parwāna*, on fol. 12^b.

3. *ḡasidas* and *tarjībānds*, on fol. 31^b, beginning as on fol. 50^b in the preceding copy.

4. *Muḡaṭṭa'āt*, on fol. 81^a, beginning as on fol. 203^b in the preceding copy.

5. *Ghazaliyyāt*, in alphabetical order, on fol. 91^b, beginning as on fol. 50^b margin in the preceding copy; a *mukhammas*, on fol. 160^a.

6. *Rubā'iyāt-i-Sāḡināma* (رباعیات ساتی نامه), on fol. 278^a, preceded by the usual *dibāca*, on fol. 277^b margin; beginning of both the same as in the preceding copy.

7. *Rubā'iyāt-i-ganjifa*, on fol. 284^a, preceded by the usual *dibāca*, on fol. 283^b margin.

8. Riddles (معـمـات), on fol. 314^a, beginning as usual.

9. *ḡasā'id-i-maṣnū'*, the same three highly artificial *ḡasidas* as in the preceding copy, but in the order of the Bodleian copies, i.e. the second *ḡasidah* here corresponds to the third in No. 1432, and vice versa.

First *dibāca*, on fol. 317^b, beginning: حمدی از حد افزون الـ

First *ḡasidah*, on fol. 318^b.

Second *dibāca*, on fol. 332^b, beginning: حمد بـيـحـد و سپاس بی قیاس مر حضرت عزت را جلالت نعمائو الـ

Second *ḡasidah*, on fol. 333^b, beginning: هوای جنت کویت نسیم عنبر بار الـ

Third *dibāca*, on fol. 348^b, beginning: حمد و سپاس بی قیاس صانعی را که فهرست الـ

Third *ḡasidah*, on fol. 349^b, beginning: هوای گلشن کویت نسیم باد بهار الـ

Nos. 8 and 11 of the preceding copy are wanting here.

Dated Sha'bān, A.H. 1049 (A.D. 1639, Nov.-Dec.), by Sa'id bin Fakhr-al-din Aḡmad of Shirāz.

No. 365, ff. 363, 2 coll., each ll. 21, and a third on the margin, ll. 12; *Nasta'lik*; illuminated frontispieces on ff. 1^b, 12^b, 31^b, 91^b, and 317^b; rich ornaments and arabesques in gold on ff. 1^b, 2^a, 12^b, 13^a, 31^b, 32^a, 91^b, 92^a, 317^b, and 318^a; size, 10½ in. by 6 in.

1434

Mathnawī-i-Ahli (مثنوی اهلی).

A didactic *mathnawī* on good morals and a life of humility and devotion to God, by a poet with the name of Ahli (see this *takhalluṣ* twice, on fol. 48^b, l. 4, and fol. 58^a, l. 2); but whether Ahli Shirāzi, Ahli Khurāsāni, Ahli Tūrāni, or Ahli Irāni is the author, it is impossible to decide, since no date is given in the poem nor any allusions made to contemporary personages, comp. A. Sprenger, *Catal.*, p. 323.

Beginning:

بنام خداوند لوح و قلم - که بر نیستی زد بهستی رقم

Dated A.H. 1000 (A.D. 1591, 1592).

No. 2360, ff. 43-58, 2 coll., each ll. 12-13; *Nasta'lik*; illuminated frontispiece, some pages a little injured; size, 7 in. by 4 in.

1435

Diwān-i-Hairati (دیوان حیرتی).

Ghazals by Maulānā Muḡammad Taḡi-al-din Hairati of Tān, who flourished under Shāh Ṭahmāsp, and died

in Kāshān, A.H. 961 (A.D. 1554), comp. Haft Iklim, No. 816 (col. 437 in this Cat.), and Khazāna-i-'āmirah, No. 30 (col. 256 in the Bodleian Cat.); only the Ātashkada, No. 148, and the Safinah, No. 253 (ib. col. 267 and coll. 219 and 220), fix the poet's death at later dates, viz. A.H. 970 (A.D. 1562, 1563) and A.H. 989 (A.D. 1581), during a journey to Kashmīr in Akbar's reign, respectively. The Muntakhab-alash'ār, No. 166 (ib. col. 243), makes the poet a native of Transoxania, and the Makhzan-algharā'ib, No. 572 (ib. col. 327), fixes distinctly Bukhārā as his birthplace; the Ā'in-i-Akbari (English translation by Blochmann, Calcutta, 1873, vol. i. p. 187) calls him Samarkandī, but see the foot-note on the same page; other tadhkiras, for instance, Ilāhi's **خزینہ گنج** (A. Sprenger, Catal., p. 75), style him Hairati Marwī. For other copies see Bodleian Cat., No. 1031; Rieu ii. p. 874, and A. Sprenger, Catal., p. 424. The ghazals in this copy are arranged alphabetically, but only go down to the letter **ع**.

Beginning:

روز جزا مگر کند مرحمتی خدای ما
ورنه کجا روا بود طاعت ناروای ما

No date. XI-XII century of the Hijrah. Bibliotheca Leydeniana.

No. 2511*, ff. 1-32, 2 coll., each ll. 15; small, but distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in.

1436

Diwān-i-Sakḳā (دیوان سقا).

The lyrical poems of Darwish Bahrām Sakḳā of Bukhārā (also called Caghatā'i on account of his Turkish extraction), who died on his way to Sarāndib or Ceylon, A.H. 962 (A.D. 1554, 1555), see A. Sprenger, Catal., pp. 59, ll. 18-21; 78, ll. 4-6; 559 and 560; comp. also Safinah, No. 221 (col. 218 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 645, No. 157.

Contents:

Ghazals, in alphabetical order, except the first three; beginning of the initial ghazal, on fol. 1^b (as in No. 365 of the Asiatic Society of Bengal, see A. Sprenger, Catal., p. 560):

پا ز سر کرده براه طلبش حیرانم
که من قطره کجا و هوس عیانم

Beginning of the first alphabetical ghazal, on fol. 2^b:
الا یا ایها الساقی بده آن بادۀ حمرا الخ

Mnsaddasāt, mukhammasāt, kiṭ'as, a series of rubā'is, arranged alphabetically, and fards, on fol. 104^a, beginning: السلام ای روضه ات بر اهل دین دار السلام الخ

Tarji' bands, kaṣidas, and mathnawis, on fol. 167^b.

The last thirty leaves are damaged at the bottom; the right order of ff. 88-145 is: 88, 105-144, 89-103, 104, 145. There appear two dates, on fol. 167^b and at the end, viz. 19th of Rabi'-althāni, A.H. 1058 (A.D. 1648, May 13), and 2nd of Jumādā-althāni in the same year (A.D. 1648, June 24); the name of the

copyist is Shaikh Maṣṣūr, who transcribed this MS. at Bardawān (بردوان).

No. 1822, ff. 221, 2 coll., each ll. 18-19; Nasta'liq; size, 9½ in. by 5½ in.

1437

Khamsa-i-Kāsimi (خمسة قاسمی).

The five epic poems of Mirzā Muḥammad Kāsim alḥusaini of Gūnābād (or Junābid) in Khurāsān, with the takhalluṣ Kāsimi, who flourished under Shāh Tahmāsp (A.H. 930-984 = A.D. 1524-1576); the date of his death is not absolutely fixed; as he is spoken of as still alive in the Nafā'is-alma'āthir (compiled between A.H. 973 and 979 = A.D. 1565-1571, 1572, see A. Sprenger, Catal., p. 52), he cannot have died before A.H. 979, comp. Bodleian Cat., Nos. 513-517; Rieu ii. pp. 660 and 661; G. Flügel i. pp. 602 and 603; A. Sprenger, Catal., pp. 44, 83, and 534-535; Cat. des MSS. et Xylographes, pp. 387 and 388; Dorn, Das Asiatische Museum, p. 375; Mohl, Le Livre des Rois, vol. i. préface, p. lxxvii, note; Notices et Extraits iv. p. 297; H. Khalifa iv. p. 13, No. 7409; see also Haft Iklim, No. 809 (coll. 436 and 437 in this Cat.); Safinah, No. 80 (col. 214 in the Bodleian Cat.); Ātashkada, No. 163 (ib. col. 268); Khulāsat-alkalām, No. 58 (ib. col. 300), and Khulāsat-alafkār, No. 216 (ib. col. 309). This copy contains:

A short preface in prose, by the author himself, beginning, on fol. 1^b: بعد از حمد و سپاس الهی و درود بی قیاس بر حضرت رسالت پناهی صلی الله علیه وآله نموده می آید الخ

The five mathnawis in the following order:

1. Shāhnāma or Shahuāma (شهنامة or شاهنامه), also styled شاهنامه اسمعیل; اسمعیل نامه (so in No. 515 of the Bodleian Cat.); شاهنشاه نامه (so in Taḳī Kāshī, A. Sprenger, Catal., p. 44, No. 609, and in No. 514 of the Bodleian Cat.); شاهانشاه نامه (so in Ilāhi, ib. p. 83). It contains a poetical history of Shāh Isma'il Ṣafawī, and was completed A.H. 940 (A.D. 1533, 1534), see Rieu ii. p. 661^a.

Beginning, on fol. 3^b:

خداوند بیچون خدائی تراست
بر اقلیم جان پادشائی تراست

The continuation or second daftar of this epos, containing the poetical history of the greater part of Shāh Tahmāsp's reign, seems to be really extant only in one copy of the British Museum Collection (see Rieu ii. p. 661^b). According to Ilāhi, loc. cit., both parts of this epos, together with the شاهرخ نامه (No. 5 below), formed one great historical mathnawī in three کتاب.

2. Lailā u Majnūn (لایلی و مجنون), beginning, on fol. 58^b:

ای نامه بنام تو مسجل - مجنون ره تو عقل آول

3. Gūi u Čangān (گوی و چوگان), or 'the ball and the bat,' also styled Kārnama (کارنامه), beginning, on fol. 92^b:

این نامه که هست حسب حالی
طغرائش بنام ذو الجلالی

4. *Khusrau u Shirin* (خسرو و شیرین), composed A. H. 950 (A. D. 1543, 1544), beginning, on fol. 106^b:

الهی قاسمی را دیدور ساز
بروی گلرخانش کن نظر باز

5. *Shāhrukhnāma* (شاهرخ نامه), a poetical history of Sultān Shāhrukh (A. H. 807-850 = A. D. 1405-1447), composed in the same year, A. H. 950, but *after* the preceding mathnawī, since both that and *Lailā* and *Majnun* are mentioned as previous poetical achievements by the author in the preface of this work. Beginning, on fol. 146^b:

الهی بحق پادشائی تراست
همه بنده ایم و خدائی تراست

No date.

No. 888, ff. 202, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece at the beginning of the preface and of each mathnawī; miniature paintings on ff. 6^b, 16^a, 18^b, 19^a, 22^b, 25^a, 28^b, 29^b, 34^a, 35^b, 37^a, 38^b, 40^b, 42^a, 43^b, 51^b, 65^b, 68^a, 71^a, 73^b, 76^b, 78^b, 79^b, 81^a, 98^a, 109^b, 115^b, 124^b, 131^b, 133^b, 135^b, 140^b, 159^b, 162^a, 164^b, 166^a, 168^a, 169^b, 173^a, 175^a, 177^a, 178^a, 186^a, 193^a, 194^b, and 197^a; size, 9½ in. by 6¼ in.

1438

Another copy of Kāsimi's *Shāhnāma*.

No date; some pages injured; beginning as in the preceding copy. The transcriber was Muḥammad alkiwām of Shirāz. College of Fort William, 1825.

No. 2140, ff. 216, 2 centre-coll., each ll. 9, with a third on the margin of ff. 196-216, ll. 18; the first two pages richly illuminated, but rather effaced, like the text of the first baits; clear and distinct Nasta'lik; size, 9½ in. by 6¼ in.

1439

Diwān-i-Rahā'i (دیوان رهائی).

The lyrical poems of Shaikh Sa'd-aldin Rahā'i of Khwāf (or, as the Muntakhab-alash'ar, No. 258, col. 245 in the Bodleian Cat., states, of Harāt), a descendant of the famous saint Zain-aldin Khwāfi (who died in the beginning of Shawwāl, A. H. 838 = A. D. 1435, last of April, see Blochmann, *Ā'in-i-Akbari*, English translation, vol. i. p. 592 and note; another Zain-aldin Khwāfi was the oldest translator of Bābar's memoirs, and died A. H. 940 = A. D. 1533, 1534, see No. 215 in this Cat.); he came to India under Akbar and spent his life in the emperor's service; he was still alive A. H. 983 (A. D. 1575, 1576), as the chronogram at the end of this copy

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(the end of the second hemistich is injured) proves; consequently the date of his death, as given in the *Nafā'is-almaāthir* and in *Badā'ūni* (A. Sprenger, Catal., p. 49, l. 3 ab infra, and p. 58, l. 7 ab infra), must needs be wrong; comp. on this poet, Bodleian Cat., No. 1037 (a much fuller collection of poetical works by Rahā'i); A. Sprenger, Catal., p. 545; *Safinah*, No. 398 (col. 225 in the Bodleian Cat., where he is said to have written an imitation of Nizām's *Khamsah*); *Ātashkade*, No. 173

(ib. col. 268), and *Makhzan-algharā'ib*, No. 833 (ib. col. 333); see also Blochmann, *Ā'in-i-Akbari*, vol. i. p. 592.

This copy, in which the proper order of leaves is as follows: ff. 1, 113-119, 2, 4, 6, 5, 3, 7-17, 25, 19-24, 18, 26-112, 120, contains:

Ghazals, in alphabetical order (except a few poems on the first pages), on fol. 1^b, beginning:

اولیت نیست کس را جز خدا - زانست نامش اول هر ابتدا

Tarji'āt, on fol. 86^b, beginning:

ای وجود تو الیخ

Kit'as and rubā'is, on fol. 97^a, beginning:

هر که با خلق دوستی دارد الیخ

No date. Slight injuries in several pages.

No. 467, ff. 120, ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1440

Diwān-i-Hijri Rāzi (دیوان هجری رازی).

Lyrical poems of Khwājah Muḥammad Sharif (according to the *Makhzan-algharā'ib*, Yūsuf) Hijri of Rai, who was first wazir of Khurāsān, later on under Shāh Tahmāsp, of Yazd and Abarkūh, and finally of Isfahān; he was a nephew of the poet Umidi (see *Haft Iklim*, Nos. 1112 and 1114, col. 461 in this Cat.), and the father both of Khwājah Ghiyāth-aldin Muḥammad (better known as Itimād-aldaulah, wazir of the emperor Jahāngir and father of Jahāngir's wife, Nūrbahān) and of the poet Muḥammad Tāhir Waṣli (ib. Nos. 1115 and 1116). Hijri died A. H. 984 (A. D. 1576, 1577), comp. besides the *Haft Iklim*, loc. cit., *Taqi Kāshi*, No. 573 (A. Sprenger, Catal., p. 42); *Nafā'is-almaāthir* (ib. p. 55, l. 3); *Ilāhi* (ib. p. 87, l. 8 ab infra); *Safinah*, No. 190 (col. 217 in the Bodleian Cat.); *Makhzan-algharā'ib*, No. 3051 (ib. col. 394), and *Rien i. p. 335^b*. According to the *Ātashkade*, No. 461 (col. 279 in the Bodleian Cat.), the poet died A. H. 982 (A. D. 1574, 1575) in Yazd.

This diwān contains:

Haftband (هفت بند) in praise of 'Alī, an imitation of the *Haftband* of Mullā Hasan Kāshi (see on this poem, likewise in praise of 'Alī, in seven stanzas, A. Sprenger, Catal., p. 457), beginning, on fol. 1^b:

السلام ای پرتو مهرت چراغ راه دین

آفتاب مطلع ایمان امیر المؤمنین

This peculiar kind of tarji' is followed, on fol. 4^b, by other tarji'bands, *kaśidas*, and *kit'as*.

Ghazals, in alphabetical order, beginning, on fol. 18^b:

ای دُر فشان بشکر عطایت زمان ما

درجیست پر ز گوهر شکر دهان ما

Rubā'is and fards, beginning, on fol. 56^b:

زاهد که نماز و روزه اش عادت و خوشت

میخواره که دستگیر او جام و سبوست

Dated the 24th of Shawwāl, A. H. 1069 (A. D. 1659, July 15), by 'Abd-alrakīb.

No. 328, ff. 1-60, 2 coll., each ll. 15; distinct Nasta'lik; size, 10½ in. by 5½ in.

1441

Diwân-i-Hijri (دیوان هجری).

The lyrical poems of another poet, with the same takhallus, Hijri, who was, as the contents of this diwân prove, one of the court-poets of the emperor Akbar, and is probably identical with the Khwâjah Hijri, mentioned by Badâ'ûni (A. Sprenger, Catal., p. 65, ll. 5 and 4 ab infra) as a descendant of Shaikh Ahmad-i-Jâm Nâma'î (see the Safinat-alauliyâ, No. 308, col. 305 in this Cat.), comp. also Makhzan-algharâ'ib, No. 3047 (col. 394 in the Bodleian Cat.), and Safinah, No. 189 (ib. col. 217), where he is called Hijri of Farghâna, and stated to have been in Akbar's service.

This diwân contains:

Kasidas and tarkibbands, mostly in honour of the emperor Akbar, beginning, on fol. 1^b:

ملک هندوستان که پرخویان زنگی پیکر است
اصل آن خاک و زمین گویا زمشک و عنبر است

This first poem is introduced by a rubâ'i, beginning:

این نسخه که وصف ملک هندوستانست
نورس چمن پرازگل و رباناست

Similar headings in form of rubâ'is and even of kit'as are given to most of the poems. At the end of this part is a ta'rikh for the death of the emperor Humâyûn: حیف زان پادشاه عارف دانای حکیم: A.H. 963 (A.D. 1556).

Ghazals, without any order, beginning, on fol. 29^b:

رسید آن تازه ایامی که گل در بوستان آید
ز شاخ سنبل تر بوی زلف دلستان آید

Mukatta'ât and rubâ'is, beginning, on fol. 34^a (not on fol. 34^b, where the heading is placed by mistake):

شها و شهریارا بر تو یا رب — مبارک مقدم فرزند بادا

No date; among the many entries and notes on fol. 1^a, the oldest appears to be A.H. 1015, 19th of Jumâdâ-alawwal=A.D. 1606, Sept. 22. This copy belonged formerly to Mr. Richard Johnson.

No. 791, ff. 40, 2 coll., each ll. 17; clear and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 6 in.

1442

Diwân-i-Hudûri (دیوان حضوری).

A large collection of ghazals, by Mir 'Aziz-allâh Hudûri of Kumm, the son of Mir Sayyid 'Ali Muhtasib, in alphabetical order. The poet flourished under Shâh Tahmâsp and Shâh Isma'il II, spent thirty years of his life in Mashhad, and was a brother of Mir Shikib, comp. Haft Iklim, No. 997 (col. 450 in this Cat.), Safinah, No. 259 (col. 220 in the Bodleian Cat.), Âtashkada, No. 481 (ib. col. 279), and Makhzan-algharâ'ib, No. 596 (ib. col. 328); see also A. Sprenger, Catal., p. 30, No. 348. The date of his death is not known; at any rate it must have taken place after A.H. 984 (A.D. 1576, 1577).

Beginning:

الهی بوی معنی ده گل طرز بیانم را
کرامت کن زبان حال گلبرگ زبانم را

No date. Much worm-eaten and injured.

No. 659, ff. 242, 2 coll., each ll. 15-19; written very unequally, partly in Nasta'liq, partly in Shikasta; size, 8½ in. by 5½ in.

1443

Diwân-i-Kâshifi (دیوان کاشفی).

The lyrical poems of Maulânâ Kâshifi of Badakhshân, who came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 2177 (col. 368 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 54. They consist of ghazals only, arranged in alphabetical order.

Beginning: از هر طرف بگوش می آید همین ندا الع
No date.

No. 687, ff. 93, 2 coll., each ll. 9-15; written partly in careless Nasta'liq, partly in Shikasta; ff. 50 and 58 left blank; size, 7½ in. by 4½ in.

1444

Kulliyyât-i-Wahshi (کلیات وحشی).

The complete poetical works of Mullâ Wahshi Bâfiki, who was born in Bâfik in Kirmân, but spent his life in Yazd and died there A.H. 991 or 992 (A.D. 1583 or 1584), comp. Safinah, No. 198 (col. 217 in the Bodleian Cat.), Âtashkada, No. 256 (ib. col. 271), Khulâsat-alkalâm, No. 74 (ib. col. 301), and Taqî Kâshi, No. 453 (p. 35 in A. Sprenger, Catal.). Other copies of Wahshi's complete works are described in Rieu ii. p. 663 sq.; G. Flügel i. pp. 576 and 577; A. Sprenger, Catal., pp. 586 and 587.

This copy of the Kulliyyât, in which, however, one short mathnawi, the خلد برین (edited by W. Nassau Lees, Calcutta, 1861), is wanting, contains:

1. Nâzîr u Manzûr (ناظر و منظور), a love-story in mathnawî-baits, composed A.H. 966 (A.D. 1558, 1559), on fol. 1^b, beginning:

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیشدستی

See H. Khalfa vi. p. 291, No. 13521; the تاریخ کتاب is quoted Rieu ii. p. 664^a, and also noticed in W. Pertsch, Berlin Cat., p. 723, No. 4.

2. Farhâd u Shirin (فرهاد و شیرین), incorrectly styled خسرو و شیرین in H. Khalfa iii. p. 138, and in G. Flügel, loc. cit., another mathnawi, on fol. 54^b, beginning:

الهی سینه ده آتش افروز
در آن سینه دلی وان دل همه سوز

comp. Bodleian Cat., Nos. 1039-1042, 1209, 4. and col. 769; W. Pertsch, Berlin Cat., p. 65, No. 6; p. 98, No. 2; p. 711, No. 3, and p. 898. Lithographed, Calcutta, A.H. 1249, Bombay, A.H. 1265, and Tahrân, A.H. 1270.

3. Tarjî-i-Sâkinâma (ترجیع ساقی نامه), on fol. 98^b, followed by a musaddas and a murabba'. Other copies

of this musaddas are found in Bodleian Cat., No. 1043, and W. Pertsch, Berlin Cat., p. 697, No. 14.

4. Kaşidas, tarkibbands, kit'as, and chronograms, on fol. 106^b, beginning, as in Rieu's first copy: راحت اگر بایدت خلوت عنقا طلب الـ (in Sprenger's copy عزلت is substituted for خلوت); some kaşidas of Wahshi are also found in W. Pertsch, Berlin Cat., p. 723, No. 5, and p. 724, No. 13.

5. Ghazals, in alphabetical order, on fol. 169^b, beginning as in Sprenger (but with a considerable modification in the wording): ای از تو سرخ گشته بخون رنگ زرد ما الـ.

6. Rubā'is, on fol. 240^b.

Dated A.H. 1091 (A.D. 1680).

No. 451, ff. 245, 2 coll., each ll. 18; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

1445

Another copy of Wahshi's Farhād u Shirin.

Beginning the same as in the preceding copy.

Dated A.H. 1010, 23rd of Rabi'-althānī (A.D. 1601, Oct. 21), on fol. 27^a; some Arabic prayers, on ff. 1^a and 28^b; some Persian verses, on fol. 27^b.

College of Fort William, 1825.

No. 2338, ff. 28, 2 coll., each ll. 17, and an additional margin-column on ff. 18^b-27^a, ll. 24-26; Nasta'lik; size, 8 $\frac{7}{8}$ in. by 4 $\frac{7}{8}$ in.

1446

Diwān-i-Mushfikī (دیوان مشفق).

The *first diwān* of Mullā Mushfikī of Bukhārā, who went twice to India under Akbar, but returned again to Bukhārā where he died, comp. Blochmann, *Ā'in-i-Akbarī*, English translation, vol. i. p. 583. He was born A.H. 945 (A.D. 1538, 1539), and died A.H. 994 (A.D. 1586); his family was of Marw; see also A. Sprenger, Catal., p. 64, ll. 1 and 2; Safinah, No. 310 (col. 221 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 2374 (ib. col. 375).

This *first* collection of his lyrical poems was made, according to the ta'rikh at the end (اتمام یافت), A.H. 973 (A.D. 1565, 1566), and contains chiefly ghazals in alphabetical order, with a few kit'as, a muthallath, and a short series of rubā'is at the end. Beginning:

صراحی را زبان باده صیقل شد بمحفلها
بیا ساقی ببر رنگ غم از آئینه دلها

A copy of the *second diwān* of Mushfikī, collected A.H. 983 (A.D. 1575, 1576), is described in the Bodleian Cat., No. 1044; and in A. Sprenger, Catal., pp. 508 and 509.

No date.

No. 914, ff. 79, 2 coll., each ll. 15; clear Nasta'lik; illuminated frontispiece; a few other illuminations on the first two pages; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1447

Diwān-i-Muhtasham (دیوان محتشم).

A defective copy of the complete lyrical poems of Maulānā Muhtasham Kāshī, the teacher and friend of

Taqī-al-din Kāshī, the author of the famous tadhkirah; he flourished under the Shāhs Tahmāsp, Isma'il II, and Muḥammad Khudābanda, and died A.H. 996 (A.D. 1588), see Rieu ii. pp. 665 and 666; G. Flügel i. p. 591; A. Sprenger, Catal., pp. 23 and 500; Bodleian Cat., Nos. 1050 and 1239. 45; W. Pertsch, Berlin Cat., p. 35, No. 13 (where a تاریخ on the accession of Shāh Isma'il II is noticed), pp. 101, No. 12, and 543 (a مرثیه on the death of Hasan and Husain), p. 723, No. 8 (Kaşidas), and p. 724, No. 10 (another مرثیه); and H. Khalfa iii. p. 312, No. 5655. The Khulāṣat-alafkār, No. 250 (col. 311 in the Bodleian Cat.), fixes the poet's death wrongly in A.H. 1000 (A.D. 1591, 1592).

This copy contains:

Kaşidas, on fol. 1^a, beginning:

نفیر مرغ سحر خوان چو شد بلند صدا
پرید زان شب از روی بیضه بیضا

Ghazals, *first* series, in alphabetical order, on fol. 43^b, beginning:

ای گوهر نام تو تاج سر دیوانها
ذکر تو بصد عنوان آرایش عنوانها

This series breaks off in the letter م, on fol. 87^b, in consequence of a large lacuna after fol. 87; the last bait appearing here, corresponds to fol. 114^b, l. 4 ab infra, margin-column, in the following copy, being there the last bait but one of the ghazal in question.

Ghazals, *second* series, likewise in alphabetical order, on fol. 88^a, beginning: تا همتم بدست طلب زد در بلا الـ.

This second series breaks off in the letter د, on fol. 116^b, in consequence of another large lacuna.

Risāla-i-Jalāliyyah (رساله جلالیه), on fol. 117^a, defective at the beginning; comp. on this series of sixty-four ghazals with a preface in prose and aesthetic remarks at the head of each, Bodleian Cat., No. 1050, and A. Sprenger, Catal., p. 500. The remark in the latter work, that this series was composed A.H. 997, must be an error, as the poet died A.H. 996. The first ghazal here begins: بودی در چمن ای کعبه حاجتمندان الـ.

No date. The copy was received into the Library Oct. 29, 1838, presented by Mr. Hawkins.

No. 2601, ff. 139, 2 coll., each ll. 14; clear Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1448

Ghazaliyyāt-i-Muhtasham (غزلیات محتشم).

Another copy of Muhtasham's ghazals, in alphabetical order, beginning in the same way as the *first* series in the preceding copy: ای گوهر نام تو الـ.

Dated the 27th of Šafar, A.H. 1051 (A.D. 1641, June 7).

No. 1945, margin-column, ff. 70^a-129^a, ll. 32-36; careless Nasta'lik.

1449

Diwān-i-Thana'ī (دیوان ثنائی).

The lyrical poems of Khwājah Husain Thanā'ī of

Mashhad, who came to India under Akbar, was the teacher and friend of Faiḍi, and died in the same year as Muḥtasham, viz. A.H. 996 (A.D. 1588), see Bodleian Cat., Nos. 1045-1049; A. Sprenger, Catal., pp. 43, 57, 120, and 578; Blochmann, *Ā'in-i-Akbarī*, p. 563, note 2 (where, however, the wrong date, A.H. 1000, is given for the poet's death), and W. Pertsch, Berlin Cat., pp. 57, No. 4; 722, No. 2, and 899-900; see also Safinah, No. 271 (col. 220 in the Bodleian Cat.); Ātashkada, No. 204 (ib. col. 269); Khulāṣat-alkalām, No. 16 (ib. col. 296), and Khulāṣat-ulafkār, No. 59 (ib. col. 304).

This copy contains:

Ḳaṣidas, in alphabetical order, on fol. 10^b, beginning:

در روش حسن و ناز هست بسی خوش نما

(in other copies غمزه بطرزستم عشوه برنگ حیا (جفا

Ghazals, likewise in alphabetical order, on fol. 105^b, beginning:

راندی بخشم از بر خود ای پسر مرا

صد خار حسرتست ازین در جگر مرا

Ḳiṭ'as, with a few rubā'is at the end, on fol. 123^a, beginning:

در بوستان سرای تو آمید و بیم را

مانند گل زبرگ و نوا خانه خرمست

On ff. 1-6 there is written by another hand a story of 'Umar bin Ma'sūd, the wazir of the Khalif Ma'mūn (A.H. 198-218=A.D. 813-833), told by himself, and not connected with this diwān at all. Beginning of the story: عمر ابن مسعود گوید در ابتدای روزگار وزیر مأمون بودم الخ.

No date.

No. 206, ff. 1-130, 2 coll., each ll. 11-14; the first six leaves written in Shikasta amiz, the rest in Nasta'liq by another hand; ff. 7-9 are left blank; size, 9½ in. by 5½ in.

1450

Another copy of Thanā'i's diwān.

Contents:

Ḳaṣidas, in alphabetical order, on fol. 1^b, beginning as in the preceding copy.

Ghazals, in alphabetical order, interspersed with a few rubā'is, ḳiṭ'as, and fards, on fol. 83^a, likewise beginning as in the preceding copy.

Ḳiṭ'as, in alphabetical order, on fol. 102^b, beginning:

شهریارا بخاک درگه تو - که خدایش نیافرید سما

Rubā'is, in two alphabetical collections, the second of which begins, on fol. 116^a, with an inserted fard, rhyming in د. Beginning of the initial rubā'i of the first collection, on fol. 106^a:

فریاد که دیده غرق خون کرد مرا

دل از ره عقل و دین برون کرد مرا

No date. The takhalluṣ is always omitted in the ghazals here, and the diwān is wrongly ascribed to سنائی, on fol. 1^a.

No. 2185, ff. 119, 2 coll., each ll. 15; careless Nasta'liq; size, 9½ in. by 5 in.

'Urfi (Nos. 1451-1463).

1451

Kulliyyât-i-'Urfi (کلیات عرفی).

Complete poetical works of Maulânâ Sayyid (or Sayyidi) Muḥammad, the son of Khwājah Zain-al-din 'Alī bin Jamāl-al-din (so in the Safinah; according to W. Pertsch, Berlin Cat., p. 902, last line, his father's name was simply Khwājah Balawī) of Shirāz, with the takhalluṣ 'Urfi, who came to India A.H. 994 (A.D. 1586), and died at Lāhur in Shawwāl, A.H. 999 (A.D. 1591, July, August), not 1002, as Taḳī Kāshī wrongly asserts (see A. Sprenger, Catal., p. 37, No. 494); comp. Bodleian Cat., Nos. 1051-1054, and No. 1991; Rieu ii. pp. 667 sq., 738^b (where a special tarjī', styled گلشن راز, is noticed), and 845^b; W. Pertsch, Berlin Cat., pp. 901-905; A. Sprenger, Catal., pp. 112, 113, 528, and 529; G. Flügel i. p. 592 sq.; J. C. Tornberg, p. 110; Rosen, Persian MSS., pp. 261-263; J. Aumer, p. 36; and Blochmann, *Ā'in-i-Akbarī*, vol. i. pp. 569-571; see also Safinah, No. 273 (col. 220 in the Bodleian Cat.); Ātashkada, No. 662 (ib. col. 284); H. Khalifa iii. p. 295, No. 5556; iv. pp. 253 and 254, No. 8297, and vi. p. 596, Nos. 14802-14804; Notices et Extraits, iv. p. 272; etc.

This copy contains:

1. Ḳaṣidas, on fol. 1^b, beginning (as in the British Museum, Bodleian, and Berlin copies):

ای متاع درد در بازار جان انداخته

گوهر هر سود در جیب زبان انداخته

The second ḳaṣidah, on fol. 2^b, اقبال کرم الخ, is the initial poem of the following two copies and of that in A. Sprenger's Catal.

Special collections of these ḳaṣidas are noticed in W. Pertsch, p. 65, No. 11; p. 696, No. 3, and p. 714, No. 1 in 686; one particular ḳaṣidah, styled همراست مماس, is mentioned, ib. p. 74, No. 3, and p. 79, No. 3. Persian commentaries on 'Urfi's ḳaṣidas by Munir, Mirzā Jān (the latter styled مفتاح التکات, and completed A.H. 1073=A.D. 1662, 1663), Ḳuṭb-al-din (A.H. 1101=A.D. 1689, 1690), and Rājū 'ulwī (styled نگارنامه فیضی, A.H. 1111=A.D. 1699, 1700), are described in No. 1054 of the Bodleian Cat.; in Rieu ii. p. 668^b; and in A. Sprenger, Catal., pp. 529 and 530 respectively; five different Turkish commentaries on certain ḳaṣidas and muḳaṭṭa'āt in G. Flügel i. pp. 594 and 595. The ḳaṣidas have been printed in Calcutta, A.H. 1254 (A.D. 1839), with a commentary by Aḥmad ibn 'Abd-alraḥīm (also noticed in A. Sprenger, Catal., p. 530); and (with some muḳaṭṭa'āt and tarjī's) in Lucknow, without a date; a شرح قصائد عرفی and a تحفه مرهم نگیرد خاطر (سینه افکارما) also appeared in Lucknow, 1880; an English translation of selected ḳaṣidas of 'Urfi was published in Calcutta, 1887.

2. Ghazals, in alphabetical order, on fol. 55^b, beginning:

تحفه مرهم نگیرد خاطر (سینه افکارما)

سایه گل بر نتابد گوشه دستار ما

comp. A. Sprenger, Catal., p. 529, l. 3, and Nos. 1052 and 1053 in the Bodleian Cat.; other collections of 'Urfi's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, No. 3. b; and p. 701, No. 40.

3. Kit'as, on fol. 151^b, beginning: ای که در آئینه
ام خود را سیمه رو دیده الخ

The usual initial poem of this part ای دل راهزن الخ is found here, on fol. 152^a, l. 4 ab infra.

4. Rubā'is, on fol. 160^b, beginning:

یا رب نفسی ده که ثنا پردازم
وین نغمه باهنگ سزا پردازم

see No. 1052 in the Bodleian Cat.

5. Majma'-alabkār (مجمع الابکار), a mathnawī in imitation of Nizāmī's Makhzan-alasrār (but not with the same title, as is wrongly stated in A. Sprenger, Catal., p. 529), on fol. 176^b, beginning:

بسم الله الرحمن الرحيم - موج نخستست ز بحر قدیم
see H. Khalfā v. p. 389, No. 11416; Krafft, p. 69; and an additional copy in W. Pertsch, Berlin Cat., p. 64, No. 8. c.

6. Farhād u Shirin (فرهاد و شیرین), or, as it is styled in the colophon of the following copy: Khusrau u Shirin, خسرو و شیرین, another mathnawī, on fol. 215^b, beginning:

خداوندا دلم بی نور تنگست
دل من سنگ و کوه طور سنگست

Both the prose-preface and the Sākināma (see the following copies) are wanting in this collection.

Dated by Shaikh Muḥammad Sa'id of Bukhārā, A. H. 1021 (A. D. 1612, 1613); at the end of this copy there appears the same chronogram, which is noticed in G. Flügel i. p. 593, in A. Sprenger, Catal., p. 529, and in Rosen, p. 263, viz.:

این درج (طرفه نکات سمری و اعجازی
چون گشت مکمل زرقم (برقم پردازی
مجموعه طراز قدس تأرخش گفت (یافت پردازی
اول دیوان عرفی شیرازی

which gives as date for the completion of this collection, A. H. 996 (A. D. 1588), not 986, as Sprenger erroneously states, nor 995, as Flügel asserts, nor 997 or 998, as the transcriber of this copy and the copyist of No. 85 in Rosen's MSS. add. The number of the ḳaṣidas is expressed in this ta'rīkh by the units, viz. 1, 6, 4, 6, 1, 1, and 7 = 26; the number of the ghazals by the tens, viz. 30, 10, 50, 70, 80, 10, 10, and 10 = 270; the number of the rubā'is and kit'as by the hundreds, viz. 200, 300, and 200 = 700 (i.e. 380 rubā'is and 320 kit'as). The further remark of the transcriber of this copy, that this ta'rīkh also gives the date of the poet's death, is wrong; the proper chronograms for his decease, viz. 999, are استاد البشر (see A. Sprenger, Catal., p. 112, last line) and عرفی جوانه مرگ شدی (quoted in Badā'uni, see Rieu ii. p. 667^a).

No. 1484, ff. 227, 3 coll., the first and third ll. 13, the middle one ll. 11; Nasta'liq; illuminated frontispieces on ff. 1^b, 55^b, 176^b, and 215^b; size, 7 in. by 4³/₈ in.

1452

Another copy of the same Kuliyāt.

This copy contains:

1. A prose-preface, usually styled رساله نفس نفیس حمدی که از نهایت شایستگی منزّه از شائبه تعین و تخصیص آمده الخ (see W. Pertsch, Berlin Cat., p. 901, and Rosen, Persian MSS., p. 261), on fol. 1^b, beginning:

This preface is found in No. 1053 of the Bodleian Cat. too.

2. Majma'-alabkār, on fol. 7^b, beginning as in the preceding copy.

3. Khusrau u Shirin, or rather Farhād u Shirin, on fol. 50^b, likewise beginning as in the preceding copy.

4. Ḳaṣidas, on fol. 64^b, beginning: اقبال کرم میگذد ارباب هم را الخ, see the remark in the preceding copy.

5. Kit'as, on fol. 134^b, beginning, as most copies do (see the preceding copy):

ای دل راهزن که از عرش - بحضیض ثری فرستادی

6. Ghazals, in alphabetical order, except the first two; beginning of the initial ghazal, on fol. 144^b:

ای نه فلک ز خوشه صنع تو دانه
وز قصر کبرای تو عرش آشیانه

Beginning of the first alphabetical ghazal the same as in the preceding copy.

7. Rubā'is, on fol. 208^b.

Dated the 3rd of Jumādā-alawwal, A. H. 1066 (A. D. 1656, Feb. 28).

No. 2783, ff. 226, 2 coll., each ll. 16; Nasta'liq; illuminated frontispieces on ff. 1^b, 7^b, 50^b, 64^b, and 144^b; size, 7³/₈ in. by 4³/₈ in.

1453

A defective copy of the same Kuliyāt.

Contents:

1. Ḳaṣidas, on fol. 1^b, beginning: اقبال کرم الخ.

2. Kit'as, on fol. 64^b, beginning: ای دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 73^b, beginning: تحفه مرهم الخ; there is a lacuna after fol. 106; the last bait, on fol. 106^b, corresponds to fol. 78^b, first column, ll. 7 and 8, in No. 1484 (1451 in this Cat.); the first ghazal, on fol. 107^a, is found in No. 1484 on the same page, third column, first line; the second, on fol. 79^b, middle-column, l. 5.

4. Rubā'is, on fol. 177^a, beginning as in No. 1484.

5. Majma'-alabkār, on fol. 193^b, beginning as usual; it is slightly defective at the end, in consequence of a lacuna after fol. 238; the last bait, that appears here, corresponds to No. 1484, fol. 214^a, third column, ll. 9 and 10.

6. Sākināma (ساقینامه), on fol. 239^a, beginning:

بیا ساقی این تشنگی را بسنج - پس از آرزوی دل ما مرنج
This mathnawī, not found in the other copies of 'Urfi's works in the India Office Collection, is noticed in W. Pertsch, Berlin Cat., p. 65, first line, and p. 901, No. 4; in Rosen, Persian MSS., p. 262, No. 5; and in No. 1052 of the Bodleian Cat.

7. Farhād u Shirīn, on fol. 241^b, beginning as usual. No date; the first thirty-seven leaves partly collated; many baits slightly damaged both at the beginning and end.

No. 1745, ff. 255, 2 coll., each ll. 15; Nasta'liq; illuminated frontispieces on ff. 1^b, 73^b, and 193^b; size, 8½ in. by 4½ in.

1454

Diwān-i-'Urfi (دیوان عرفی).

'Urfi's lyrical poems, viz.:

1. Kaşidas, on fol. 1^b, beginning: ای متاع درد الی.
2. Ghazals, in alphabetical order, except the first two, on fol. 90^b, beginning: ای نه فلك الی.

At the end (on fol. 210 sq.) some kit'as.

3. Rubā'is, on fol. 218^b, beginning: یا رب نفسی الی.

Dated the 6th of Sha'bān, A.H. 1098 (A.D. 1687, June 17), by Amān-allāh Suhrawardī, at Patna. The right order of ff. 72-81 is: 72, 80, 74-79, 73, 81.

No. 162, ff. 235, 2 coll., each ll. 15; large Nasta'liq; size, 10½ in. by 6½ in.

1455

A slightly defective copy of the same diwān.

Contents:

1. Kaşidas, with a few kit'as at the end, on fol. 1^b, beginning: اقبال کرم الی.
2. Ghazals, in alphabetical order, on fol. 70^a, beginning:

کوی عشقست و همه دانه دوامست اینجا
جلوه مردم آزاده حرامست اینجا

corresponding to No. 1428 (1451 in this Cat.), fol. 56^b, first column, first line.

3. Rubā'is, on fol. 128^b, beginning: یا رب نفسی الی; this part is defective at the end; the last rubā'i, appearing here and beginning: ای چهره کرم الی, is found in No. 1484, on fol. 165^a, middle column, l. 5.

No. 105, ff. 141, 2 coll., each ll. 15; Nasta'liq, the first pages greatly injured; size, 6½ in. by 3½ in.

1456

Another very defective copy of the same.

Contents:

1. Kaşidas, on fol. 1^a, beginning: ای متاع درد الی.

A large lacuna of six leaves after fol. 9; the last bait, on fol. 9^b, corresponds to fol. 9^a, lin. penult. in the preceding copy; the first bait, on fol. 10^a, to fol. 14^b, l. 5 in the same.

2. Kit'as, on fol. 38^a (Arabic paging ۴۴), beginning: ای دل راهنم الی.

3. Ghazals, in alphabetical order, on fol. 44^b (=۵۰), beginning: تحفه مرهم الی.

Two large lacunas, of ten leaves each, after ff. 57 (۱۳) and 104 (۱۴.); the last bait of fol. 57^b corresponds to IND. OFF.

fol. 81^a, l. 10 in the preceding copy; the first complete ghazal, on fol. 58^a, to fol. 79^b, middle column, l. 5 in No. 1484 (1451 in this Cat.); the last bait, on fol. 104^b, is found on fol. 116^b, l. 5 in the preceding copy; the first complete ghazal, on fol. 105^a, corresponds to fol. 126^b, l. 4 in the same.

4. Rubā'is, on fol. 106^a (۱۳۲), beginning: یا رب نفسی الی.

Dated A.H. 1137 (A.D. 1724, 1725), in Muḥammadshāh's reign. A part of the last leaf is torn away; a few various readings on the margin.

No. 2399, ff. 108, partly 2, partly 3 and even 4 coll., ll. 14-17; careless and irregular Nasta'liq; size, 9 in. by 6½ in.

1457

'Urfi's kaşidas.

Beginning: ای متاع درد در بازار الی.

Dated the 9th of Rabi'-alawwal, A.H. 1073 (A.D. 1662, Oct. 22). Collated throughout.

No. 3042, ff. 71, 2 coll., each ll. 17; Nasta'liq; the first page supplied by another hand; size, 10 in. by 5½ in.

1458

Another copy of the same.

Beginning the same as in the preceding copy; a few kit'as at the end.

Dated the 6th of Jumādā-alawwal, A.H. 1085 (called the eighteenth year of 'Ālamghir's reign, correctly the seventeenth)=A.D. 1674, August 8.

No. 3372, olim 13. J. 7, ff. 83, 2 coll., each ll. 17; written very unequally by different hands in careless Nasta'liq and Shikasta; size, 9½ in. by 5 in.

1459

The same.

Beginning as usual; some tarji'bands and kit'as in addition to the kaşidas.

Dated the 18th of Ramaḍān, in the seventh year of Muḥammadshāh's reign (=A.H. 1138, A.D. 1726, May 20), at Ahmadābād. Various readings and additions on the margin.

No. 683, ff. 25-114, 2 coll., each ll. 16-19; Shikasta; size, 8½ in. by 4½ in.

1460

The same.

Beginning as usual, the kaşidas are interspersed with a few kit'as.

No date. Some pages injured by damp.

No. 3371, olim 13. J. 8, ff. 1-97, 2 coll., each ll. 12; written unequally, partly in careless Nasta'liq, partly in Shikasta; size, 9½ in. by 4½ in.

1461

The same.

A smaller collection of kaşidas only, with four rubā'is at the end. Beginning as usual.

No date.

No. 1364, ff. 1-49, 2 coll., each ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

1462

'Urfi's ghazals and rubâ'is.

Ghazals, on fol. 1^b, beginning: تحفۀ مرهم الخ.

Rubâ'is, on fol. 155^b, beginning: يا رب نفسى الخ.

The copy is extremely worm-eaten throughout.

No date.

No. 3514, ff. 177, 2 coll., each ll. 15; Nasta'liq; size, 7½ in. by 4½ in.

1463

'Urfi's Majma'-alabkâr.

Another copy of 'Urfi's mathnawî Majma'-alabkâr, see above, Nos. 1451-1453. Beginning the same as there. This copy is in a very bad state, severely damaged throughout by damp.

No. 3371, olim 13. J. 8, ff. 97^b-156, 2 coll., each ll. 12; careless Nasta'liq; size, 9½ in. by 4½ in.

Poets who died between A.H. 1000 and 1100.

Faiḍi (Nos. 1464-1479).

1464

Diwân-i-Faiḍi (ديوان فيضی).

A very large copy of the lyrical poems of Shaikh Abû-alfaid with the double takballuṣ of Faiḍi and Fayyâdi, the eldest son of Shaikh Mubârak of Nâgûr (who died A.H. 1001, the 17th of Dhû-alḡa'dah = A.D. 1593, Aug. 15), and brother of Akbar's prime-minister Abû-alfadl, the author of the Akbarnâma, the Â'in-i-Akbari, the Mukâtabât-i-'allâmi, the Ruḡa'ât-i-Shaikh Abû-alfadl, the 'Yâr-i-dânish etc. (see above, Nos. 235-287 and 767-777), who died A.H. 1011 (A.D. 1602). Shaikh Faiḍi was born A.H. 954 (A.D. 1547) in Âgra, and died the 10th of Şafar, A.H. 1004 (A.D. 1595, Oct. 15), comp. on the poet's life and works Blochmann, Â'in-i-Akbari, pp. 490 sq. and 548 sq.; Rieu ii. pp. 450 and 670 sq.; Bodleian Cat., Nos. 1057-1062 and 1992; A. Sprenger, Catal., pp. 62, 127, and 401-402; Ouseley, Biographical Notices, pp. 171-175; Elliot, Bibliographical Index, i. p. 255; Haft Iklim, No. 398 (col. 405 in this Cat.); Safinah, No. 317 (col. 221 in the Bodleian Cat.), etc.; copies of his diwân are noticed besides in J. Aumer, p. 37; W. Pertsch, Berlin Cat., p. 906; Rosen, Persian MSS., p. 263 (a short selection), etc.

Contents:

A preface in prose, by the author himself, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم
گنج ازل راست طلسم قدیم الخ

This verse is identical with the initial bait of Faiḍi's mathnawî, مرکز ادوار (written in imitation of Nizâmî's مخزن الاسرار, A.H. 993 = A.D. 1585), which is not found in the India Office Collection.

Kaṣidas, tarji's, and marâthis, without any order, on fol. 4^b, beginning:

يا ازل الطهور يا ابدی الحفا

نورك فوق التظر حسنك فوق التنا

A series of unfinished kaṣidas (قصائد ناتمام) begins on fol. 87^a.

Ghazals, in alphabetical order, on fol. 112^b, beginning:

مستانه سخن میرسد از دل بلب ما

عشق است که بر بسته زبان ادب ما

A few poetical pieces, without any diacritical points (الاشعار الغير المنقوطة), on fol. 274^a, beginning:

الحمد للمهم الكلام الساعد - وهو المحمود أولا والحمد

Kit'as, chronograms, and a few rubâ'is, on fol. 275^a, beginning: سطعت نسخة مقدسة الخ.

Mathnawî-baits, fards, and riddles, on fol. 297^a, beginning: بسم الله اى قلم ز شكان سخن گشا الخ.

Among these is found, on fol. 302^b sq., the معنیات نمود, or riddles on the ninety-nine names of God, noticed in J. Aumer, loc. cit.

Rubâ'is, on fol. 310^a, beginning:

الله اكبر زهى خدای متعال

خورشید جمالش ایمن از بیم زوال

On several pages some of the first hemistichs of verses are missing; fol. 291^b is entirely left blank.

No date.

No. 3155, ff. 335, 2 coll., each ll. 15; clear and distinct Nasta'liq; splendid binding in red and gold; size, 8½ in. by 5½ in.

1465

Another copy of the same diwân.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

مطرب بلند ساز کن امشب ترانه را

وز شعر من بخوان غزل عاشقانه را

corresponding to the third ghazal in the preceding copy (fol. 113^a). At the end of the ghazals, the last of which is unalphabetical and rhymes in 1, there are found one kaṣidah and two short mathnawîs. Beginning of the first mathnawî, on fol. 100^a:

این منم امروز درین بوستان

مرغ شکر خواره هندوستان

Kit'as, on fol. 106^a, beginning:

بحمد الله که این سلك جواهر

شد از كلك گهر افشان فیضی

At the end, one ghazal.

Rubâ'is, on fol. 111^a, beginning:

تا هست بلند شمع کافوری ماه

تابان زروای این منقش خرگاه

This rubâ'i is found on fol. 322^b, ll. 3 and 4 in the preceding copy.

Kaṣidas, and a few tarji's, on fol. 119^a, beginning :

بر سفره ارباب تحمّل بنشینیم
خوان کرم و بانگ صلا را نشناسیم

At the end one rubā'i.

The last pages from fol. 158^a down to the end contain mere repetitions of former parts of the copy, viz. the rubā'is (ff. 111^a–118^b), the kiṭ'as (ff. 106^a–110^b), and the second mathnawī (fol. 105).

No date.

No. 952, ff. 171, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in.

1466

A slightly defective copy of the same.

Contents:

Kaṣidas, mixed with tarji's and short mathnawis, on fol. 1^b, beginning: یا ازلیّ الظهور الخ.

Ghazals, in alphabetical order, on fol. 37^b, beginning:

مستانه سخن میرسد الخ.

Kiṭ'as, on fol. 132^a, beginning: یا ناظر! فی هذه الصفحات خذ الخ; corresponding to fol. 275^a, l. 8 sq., in No. 3155 (1464 in this Cat.).

Rubā'is, on fol. 141^b, beginning: الله اکبر زهی الخ.

This part, although larger than in the preceding copies, is incomplete at the end; the last rubā'i, of which the first bait is found here, on fol. 189^b, corresponds to the last rubā'i in No. 3155, but as the order of the poems is not the same in both copies, it is impossible to say whether only one page, or a number of pages, are missing at the end.

Some blanks on ff. 9^a and 97^b.

No. 185, ff. 189, 2 coll., each ll. 15; excellent Nasta'lik; two illuminated frontispieces on ff. 1^b and 37^b; size, 9½ in. by 5½ in.

1467

Faīdī's kaṣidas.

A selection of Faīdī's kaṣidas and tarji's, beginning, on fol. 1^b: یا ازلیّ الظهور الخ.

This small copy is a little worm-eaten throughout; the second leaf is badly injured.

No date.

No. 689, ff. 49, 2 coll., each ll. 15; clear Nasta'lik; illuminated frontispiece; size, 7½ in. by 5 in.

1468

Nal u Daman (نل و دمن).

Faīdī's famous mathnawī, Nal and Daman, a free Persian adaptation of the episode of Nala and Damayanti in the Indian Mahābhārata, and composed A. H. 1003 = A. D. 1594, 1595 (comp. Blochmann, Ā'in-i-Akbarī, p. 106, note 4 etc.). Beginning:

ای در تگ و پوی تو ز آغاز – عنقای نظر بلند پرواز

Lithographed, Calcutta, 1831, and Lucknow, A. H. 1263; a part of it is printed in Spiegel's Chrestomathia

Persica, Leipzig, 1846, pp. 131–150. Copies of this mathnawī are also noticed in W. Pertsch, Berlin Cat., p. 905; A. Sprenger, Catal., p. 402; J. Aumer, p. 38; A. F. Mehren, p. 42, etc. This copy is dated the first of Sha'bān, A. H. 1069 (A. D. 1659, April 24); the last pages a little injured.

No. 269, ff. 142, 2 coll., each ll. 15; ff. 1 and 2 supplied by a more modern hand; Nasta'lik; size, 7½ in. by 4 in.

1469

Another copy of the same.

Beginning as usual. Marginal and interlinear glosses throughout. Dated by 'Abd-alrahīm ibn Maulawī Shaikh-i-'allām Muḥammad the 5th of Ramadān, A. H. 1118 (here called the fifty-first year of 'Ālamgir's reign) = A. D. 1706, Dec. 11. It was copied for Ghulām Ḥusain, commonly called Walī Muḥammad (برای خواندن قره العین غلام حسین عرف ولی محمد تحریر نموده شد).

No. 1059, ff. 141, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5 in.

1470

The same.

Excellent copy, dated the last of Rajab, A. H. 1188 (A. D. 1774, Oct. 6).

No. 266, ff. 142, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5½ in.

1471

The same.

Modern copy, dated the 25th of Jumādā-althānī, A. H. 1210 (Fasli era 1203) = A. D. 1796, Jan. 6. An entry, dated Calcutta, March, 1806, on the fly-leaf at the back. Bibliotheca Leydeniana.

No. 2724, ff. 149, 2 coll., each ll. 15; Nasta'lik; illustrations on ff. 10^b, 48^b, 65^a, 70^b, 72^b, 82^b, 92^b, 96^a, 97^a, 109^a, 113^b, 114^b, 125^a, 128^b, 131^a, and 136^b; size, 9½ in. by 5½ in.

1472

The same.

Another modern copy, dated the 5th of Rajab, A. H. 1210 (A. D. 1796, Jan. 15), at Seringapatam; it was written for Tipū Sultān. Bibliotheca Leydeniana.

No. 2501, ff. 190, 2 coll., each ll. 11 (on fol. 180^a, ll. 13; on ff. 180^b–190^b, ll. 12); Nasta'lik, mixed with Shikasta; size, 7½ in. by 5½ in.

1473

The same.

Another copy, not dated. The poem concludes on fol. 126^a; ff. 126^b–127^b contain some short stories, the first of which is written by the same scribe as the mathnawī, viz. by Lāla Caman La'li, and begins:

حکایت آورده اند که فرمان بر مهتر یوسف آمد که ای یوسف الخ.

No. 189, ff. 127, 2 coll., each ll. 12; Nasta'lik, written half on white, half on brown paper; size, 9½ in. by 5½ in.

1474

The same.

No date. The first thirty-eight leaves collated.

No. 263, ff. 130, 2 coll., each ll. 15-16; ff. 1, 2, 8-16, and 128-130 supplied by another hand; Nasta'lik; size, 7½ in. by 4 in.

1475

The same.

A well-written copy, without date.

No. 1894, ff. 143, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5½ in.

1476

The same.

No date.

No. 1848, ff. 143, 2 coll., each ll. 15; small, but clear Nasta'lik; illuminated frontispiece; all the pages throughout sprinkled with gold; size, 9 in. by 5½ in.

1477

The same.

No date. Occasional glosses, both marginal and interlinear.

No. 936, ff. 131, 2 coll., each ll. 16; Nasta'lik; many leaves severely injured by the worms; size, 8½ in. by 5½ in.

1478

The same.

Modern copy, without a date. The right order of ff. 7-14 is: 7, 10, 9, 8, 13, 12, 11, 14; and of ff. 182-187: 182, 184, 183, 186, 185, 187.

No. 448, ff. 225, 2 coll., each ll. 9; large Nasta'lik; size, 8½ in. by 5½ in.

1479

Latîfa-i-Fayyâdi (لطيفة فياض).

The correspondence of Faïdi, collected by Nûr-al-dîn Muḥammad, the son of Ḥakim 'Ain-almulk and nephew of the poet (see fol. 3^b, l. 13 sq.), A.H. 1035 (A.D. 1625, 1626), see Rieu ii. p. 792, iii. p. 984, etc.; Elliot, History of India, vi. pp. 147-149. It is styled here simply انشاء فياض; the proper title, as given above, is a chronogram for the date of the collection. Ḥakim 'Ain-almulk of Shirâz, the father of the collector, died the 27th of Dhû-alhijjah, A.H. 1003 (A.D. 1595, Sept. 2), see his biography in Blochmann, Ā'in-i-Akbari, pp. 480 and 481; he had married a sister of Faïdi and Abû-alfadl.

The work is divided into five chapters, called لطيفة, viz.:

1. Letters addressed to the Emperor Akbar (عرائض فياضى بولا درگاه خلایق پناه ظل الهی شاهنشاه جلال الدین والدنیا اکبر پادشاه), on fol. 7^b.

2. Letters addressed to 'Ulamâs and Sâfic Shaikhs (مفاوضات فیضی بشرافى عظام و علمای عظام و عرفای), on fol. 51^b.

3. Letters addressed to contemporary physicians (مفاوضات که بحکماء معاصر قلمی شده), on fol. 93^b.

4. Letters addressed to Amirs, Khâns, etc. (بامراء), (عظام و خوانین الکرم), on fol. 116^a.

5. Letters addressed to his father, brothers, and other relatives (رقائمی که بوالد بزرگوار و اخوان و اقارب قلمی شده), on fol. 120^a; the last letters are all addressed to his brother Abû-alfadl. Another brother of his was Abû-alkhair. The five latîfas are preceded by Faïdi's preface to his diwân (see No. 1464 above), beginning here with the initial bait of the first ḡaṣidah: یا اربى الظهور یا ابدى الخفا الخ.

The three mantûkas and the khâtimah which, according to Faïdi's own statement, were to follow after the five latîfas, are wanting in this copy, just as in Rieu's.

Dated the 22nd of Shawwâl, in the fourth year of 'Ālamgir's reign (= A.H. 1072, A.D. 1662, June 10).

No. 1064, ff. 136, ll. 17; Nasta'lik; size, 7½ in. by 4½ in.

1480

Rubā'iyyât-i-Sahābi (رباعیات سحابی).

654 rubā'is (besides some additional ones on the margin) by Maulânâ Sahābi of Astarābād (according to Takī Aḥadi of Shūshtar), usually called Najafi, because he had settled in Najaf, who died A.H. 1010 (A.D. 1601, 1602); comp. Bodleian Cat., No. 1063; Rieu ii. p. 672; A. Sprenger, Catal., pp. 42 (No. 587) and 552, 553; see also Haft Iklim, No. 1171 (col. 467 in this Cat.); Khulāṣat-alafkâr, No. 130 (col. 307 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., pp. 925 and 926 (where, by a mistake, the patron of the poet is called Shâh 'Abbâs II, instead of 'Abbâs I or the Great). In A. Sprenger, loc. cit., the collection of Sahābi's rubā'is is styled حقائق معنوی.

The quatrains are arranged alphabetically, and begin:

معنی فعل است هر بد و نیکورا
در پرده قول کرده پنهان اورا

The initial rubā'i of Sprenger's and Rieu's copies is not found in this selection. Bibliotheca Leydeniana.

No. 2486, ff. 92-157^a, five rubā'is in a page; Nasta'lik; size, 8½ in. by 5 in.

1481

Diwân-i-Wali (دیوان ولی).

The lyrical poems of Wali, who is, according to the Makhzan-algharā'ib (No. 2947, col. 390, last line, in the Bodleian Cat.), which quotes several of the ghazals found in this and the following copy (for instance, that on fol. 98^b, l. 5 sq.; fol. 69^a, lin. penult., in the following copy), identical with Maulânâ Wali of Dasht-i-bayâd (in Khurâsân, or as the Safinah states, No. 356, col. 223 in the Bodleian Cat., in Kûhistân), who was contemporary with Husain Thanâ'i of Mashhad (see Nos. 1449 and 1450 in this Cat.) and Maili of Harât (who died about A.H. 1000 = A.D. 1591, 1592, see Rieu ii. p. 666, and Blochmann, Ā'in-i-Akbari, pp. 571 and 572), flourished in the reigns of Shâh Tahmâsp and Shâh 'Abbâs the Great, and was killed, according to the Safinah, loc. cit., A.H. 1012 (A.D. 1603, 1604); see another copy of his diwân in A. Sprenger, Catal.,

p. 589; comp. also Muntakhab-alash'ar, No. 705 (col. 254 in the Bodleian Cat.).

Contents:

Kašidas and kiṭ'as, without any order, intermixed with a few ghazals, on fol. 1^b, beginning:

ای حریمت کعبه حاجت روای جبرئیل
نقش نعلین تو محراب دعای جبرئیل

Ghazals and rubā'is, in alphabetical order, on fol. 97^b, beginning:

شب نوید قرب در زد بندۀ درگاه را
خوش اثرها بود در نی نالۀ جانگاہ را

A great number of lines throughout the copy are rather effaced. No date, as the colophon is torn away; but on fol. 1^a there are several seals, one of which bears the date A. H. 1077 (A. D. 1666, 1667).

No. 2795, ff. 151, 2 coll., each ll. 12-13; Nasta'lik; many pages spoiled by water; the last leaves greatly injured; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

1482

Another copy of the same.

Contents:

Kašidas, on fol. 1^a, beginning:

ای دل و جان درد و غمت را وطن
هر دو فدای تو چه جان و چه تن

It corresponds to the second kašidah in the preceding copy.

Ghazals and rubā'is, in alphabetical order, on fol. 68^a, beginning as in the preceding copy.

Short mathnawis, and a few additional ghazals, on fol. 101^a sq.; where also the margin is filled with poetry.

At the end this diwān is wrongly ascribed to Nāṣir 'Alī (who died A. H. 1108=A. D. 1696, 1697).

On fol. 1^a the poet is called several times Wali Mashrab or Mushrib (ولی مشرب).

Dated the 17th of Jumādā-althānī, A. H. 1177 (A. D. 1763, Dec. 23), by Mullā Sayyid Hārī at Pēshāwar. College of Fort William, 1825.

No. 2818, ff. 105, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 4 $\frac{1}{2}$ in.

1483

Diwān-i-'Iyānī (دیوان عیانی).

The lyrical poems of Darwish 'Iyānī, the son of Maulānā Rafiqī, comp. the Makhzan-algharā'ib, No. 1643 (col. 353 in the Bodleian Cat.). He flourished in the beginning of the eleventh century of the Hijrah. The first ghazal, quoted in the Makhzan, is found here on fol. 39^a: تا هجر تو با جان من الی.

In the supplement to Taqī Kāshī's tadhkirah (see W. Pertsch, Berlin Cat., pp. 614 and 615), two poets with the takhalluṣ 'Iyānī are mentioned, one of whom is styled 'Iyānī Jarbād-kānī.

Contents:

Ghazals, in alphabetical order, on fol. 1^a, beginning:

ای از دو کون بر زده دامن کبریا
مشکل رسد بدامن وصل تو نعت ما

Kiṭ'as and rubā'is, on fol. 142^a, beginning: با نقش بند کلکم گفتم زروی معنی الی.

A mathnawī, a sort of ساقینامه, on fol. 161^a, beginning:

بیا ای که عمرت بغفلت گذشت
زمن گوش کن یکدم این سرگذشت

This poem was composed A. H. 1012 (A. D. 1603, 1604), according to the last bait:

گذشته بد از سال هجرت هزار
مردن برو گشته هشت و چهار

No date.

No. 106, ff. 167, 2 coll., each ll. 14; Nasta'lik; size, 7 in. by 4 $\frac{1}{2}$ in.

1484

Diwān-i-Naṣir Hamadānī (دیوان نصیر همدانی).

Lyrical poems by Khwājah Naṣir-al-dīn of Hamadān, the son of Khwājah Maḥmūd ibn Khwājah Ḥasanbeg, with the takhalluṣ Naṣir or Naṣrā. He went to India in Akbar's reign and met in A. H. 1015 (A. D. 1606, 1607) Taqī Anḥadī in Shirāz, see A. Sprenger, Catal., p. 512; Rieu iii. p. 1093^b, l. 3 sq.; Ātashkada, No. 616 (col. 283 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 2797 (ib. col. 387). The exact date of his death is not known.

Contents:

A short preface in prose, on fol. 1^b, beginning: یگانه که هزار و یک نام مبارکش هزار و یک چراغ بر افروخت الی.

Kašidas, on fol. 2^b, beginning:

زهی نقاب تو فانوس شمع بزم حضور
بملک حسن تو صحرا نشین تجلی طور

Kiṭ'as and tarkibbands, on fol. 12^b.

Ghazals, on fol. 16^b, beginning: خدا ز شهر بگرداند آفت مارا الی.

At the end, rubā'is and a few mathnawī-baits.

No date.

No. 1999, ff. 34, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1485

Kulliyāt-i-Nau'ī (کلیات نوعی).

Complete poetical works of Mullā Muḥammad Ridā Nau'ī of Khabūshān (near Mashhad in Khurāsān), who was, about A. H. 1002 (A. D. 1593, 1594), in the service of prince Dāniyāl (see Haft Iklim, No. 802, col. 436 in this Cat.), and died in Burhānpūr, A. H. 1019 (A. D. 1610, 1611); comp. Blochmann, Ā'in-i-Akbari, p. 606; Bodleian Cat., Nos. 1064-1066, and col. 769; Rieu ii. p. 674; Ouseley, Biographical Notices, pp. 161-166; A. Sprenger, Catal., pp. 114 and 516, 517; W. Pertsch,

p. 696, No. 4, and p. 907 sq.; J. Aumer, p. 4; see also Safinah, No. 391 (col. 224 in the Bodleian Cat.), and Khulāṣat-alafkār, No. 279 (ib. col. 312).

Contents:

Ḳaṣidas, tarjī's, and tarkibbands, on fol. 1^b, beginning:

گر بلای عشقم و لب تشنه سر تا پای من
صد حسین کشته در هر گوشه صحرای من

The initial ḳaṣidah, quoted by Sprenger, viz. صبحست صبح ساغر الخ, is found here on fol. 4^b; most of the ḳaṣidas are in praise of the emperor Akbar.

Ghazals, in alphabetical order, on fol. 36^b, beginning:

سایه گل تا بود خال رخ بستان ما
نقطه نام تو بادا خطبه دیوان ما

Rubā'is, on fol. 91^b, beginning:

نوعی بتو بیوفائی او حیفت
حیفت ستیزه رائی او حیفت

Sākināma (ساقینامه), in praise of the Khāukhānān, on fol. 98^b, beginning:

توئی اولین پیر میخانهها - بیاد تو شبگیر پیمانها

Sāz u Gudāz (سوز و گداز), i.e. Burning and Melting, the famous story of a Hindū princess who ascended the funeral pile with her deceased husband, on fol. 110^b, beginning:

الهی خنده ام را نالگی ده
سرشکم را جگر پر کالگی ده

This mathnawi is printed at the end of the first volume of the Akbarnāma, Lucknow, A. H. 1284.

No date.

No. 2751, ff. 1-131, 2 coll., each ll. 15; distinct Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1486

Tawārikh-i-Ḳuṭbshāh (تواریخ قطبشاه).

A poem, celebrating the exploits of the Ḳuṭbshāhs, composed at the request of and dedicated to Muḥammad Kulī Ḳuṭbshāh, who died A. H. 1020 (A. D. 1612). The author, who conceals his name, was engaged in this work for ten years, see fol. 135^b, l. 4 ab infra. It is subdivided into four maḳṣad, viz.:

1. آغاز تاریخ نسب نامه قطبشاهی و پیدا شدن ملک. سلطان قلی قطبشاه, on fol. 15^b.
2. در ذکر سلطنت ملک سلطان قطبشاه, on fol. 50^b.
3. در ذکر سلطنت ابراهیم قطب شاه, on fol. 108^a.
4. در ذکر سلطنت... سلطان محمد قلی قطبشاه, on fol. 127^a.

Beginning:

نخستین چو آید بگفتن خرد
بتوحید یزدان سخن بشمرد

No date.

No. 2645, ff. 137, 4 coll., each ll. 19; clear and distinct Nasta'liq; illuminated frontispiece; size, 15 $\frac{3}{8}$ in. by 10 $\frac{3}{8}$ in.

1487

Diwān-i-Āṣaf (دیوان آصف).

A defective copy of the lyrical compositions of a poet, who, according to a number of chronograms on fol. 67^b, and the names of the distinguished persons mentioned there, must have flourished under Shāh 'Abbās the Great in the beginning of the eleventh century of the Hijrah. His ghazals, all consisting of a very short number of baits, contain no takhalluṣ; but from the frequent appearance of آصف and آصفا in the beginning of baits, on fol. 66^b, ll. 5, 9, and 12, and fol. 67^a, l. 10, we conclude, that he styled himself Āṣaf, but he is decidedly *not* identical with Āṣaf Kummi, or Nizām-al-din Āṣafjāh, with the takhalluṣ Āṣaf, both of whom belong to a much later period and lived at the court of the Moghul emperors in India (see the other Diwān-i-Āṣaf, further down). The dates appearing on fol. 67^b are: A. H. 1008 (ماوای خوشدلی), on the laying out of a garden by Āḳā Khidr; A. H. 1012 (منزل خدای), on the building of a mosque by the same; A. H. 1018 (حیف از اعتماد الدوله ایران پناه), the death of Shāh 'Abbās' famous wazir I'timād-aldaulah Ḥātim-beg (otherwise fixed in A. H. 1019, see Rieu i. p. 185^b); and A. H. 1019 (جانشین پدر مدام شدی), on the appointment of Ḥātim-beg's son Ṭālibkhān (otherwise called Abū Ṭālibkhān, see Rieu i. p. 187^a), as his father's successor; an earlier date, viz. A. H. 1005 (چشم من بینور شد), on the death of Amir Nūr-al-din Muḥammad Ṭabāṭabā'i, appears, on fol. 68^a, l. 3.

This diwān contains:

Ḳaṣidas, ḳiṭ'as, and tarkibbands, with the before-mentioned chronograms at the end, on fol. 57^a, beginning abruptly in the middle of a poem.

Ghazals, in alphabetical order, intermixed with and followed by rubā'is and fards, on fol. 68^b, beginning:

ای ز تو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره کشای را

No date.

No. 284, ff. 57-95, 2 coll., each ll. 15; very careless Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 in.

1488

Diwān-i-Sanjar (دیوان سنجر).

Complete poetical works of Mīr Muḥammad Ḥāshim, with the takhalluṣ Sanjar, the son of Mīr Rafī'-aldin Haidar Mu'ammā'i of Kāshān, with the takhalluṣ Rafī'i (the great riddle-writer, who died A. H. 1032 = A. D. 1622, 1623, see Safinah, No. 394 in Bodleian Cat., col. 224). Sanjar came to India A. H. 1000 (A. D. 1591, 1592), where the emperor Akbar bestowed upon him the takhalluṣ Farāghī (used by him in some ghazals); after being imprisoned by Akbar and finally released, he went to Ibrāhīm 'Ādilshāh's court in Bijāpūr and died there, A. H. 1021 (A. D. 1612, 1613); comp. Blochmann, Ā'in-i-Akbari, p. 595; Rieu ii. p. 675^a; W. Pertsch, Berlin Cat., p. 909; A. Sprenger, Catal., pp. 123 and 571; see also Safinah, No. 366 (col. 223 in the Bodleian Cat.); Khazāna-i-āmīrah, No. 58 (ib.,

col. 257), and Âtashkada, No. 574 (ib. col. 282). Sanjar's brother, Mir Ma'sûm (who died A. H. 1052 = A. D. 1642, 1643), was likewise a good poet, see Safinah, loc. cit., No. 395.

Contents:

Kašidas (in honour of Akbar, Sultân Khusrau bin Jahāngirshāh etc.) and kit'as, on fol. 1^b, beginning:

ای جوهر ذات تو زاشیاء میرا
نازان بوجود تو تبارک و تعالی

Ghazals, in alphabetical order, on fol. 44^b, beginning:

اختیاری (اختیار) خود داری هر چه میکنی یارا الخ

At the end of this part some rubā'is.

A mathnawi, without any title (probably a ساقینامه), on fol. 125^b, beginning:

الهی سینۀ درد آشنا ده
غم از هر دل که بستانی بما ده

This last part is much injured.

Dated A. H. 1041 (A. D. 1631, 1632).

No. 1088, ff. 143, 2 coll., each ll. 16; Nasta'liq; illuminated frontispieces on ff. 1^b, 44^b, and 125^b; size, 7½ in. by 4 in.

1489

Diwān-i-Nāziri (دیوان نظیری).

The lyrical poems of Mullā Muḥammad Husain Nāziri of Nishāpūr, a pupil of Maḥshari of Khwāndsār in Gujarāt (see Safinah, No. 362, col. 223 in the Bodleian Cat.). He lived some time in Kāshān, where he had poetical contests with contemporary poets, and went then to India, where he entered the service of the Khānkhānān. In A. H. 1012 (A. D. 1603, 1604) he performed the pilgrimage to Makkah, and afterwards went to Gujarāt. He died in Aḥmadābād, A. H. 1021 (A. D. 1612, 1613), according to two ta'rikhs, viz. دنیا زدنيا, quoted in the Makhzan-algharā'ib, No. 2738 (col. 385 in the Bodleian Cat.; the date A. H. 1022, as given in Blochmann, Â'in-i-Akbari, p. 580 note, arises from the incorrect reading of the chronogram as از دنیا الخ, which is against the metre هزج), and مرکز دائرة بزم کجا است, by Dāghistāni (see Blochmann, loc. cit.); the Khazāna-i-âmirah also fixes his death in A. H. 1021 (No. 124, col. 259, in the Bodleian Cat.). Other, incorrect, dates given are A. H. 1019 (in the Tabakāt-i-Shāhjahāni = A. D. 1610, 1611) and A. H. 1023 (A. D. 1614), see Safinah, No. 552 (col. 229 in the Bodleian Cat.), and Onseley, Biographical Notices, p. 252. The Hamisha Bahār (A. Sprenger, Catal., p. 130) assigns the poet's death, quite wrongly, to the beginning of Shāhjahān's reign. Other copies of Nāziri's diwān are described in Bodleian Cat., Nos. 1074 and 1075; Rieu ii. pp. 817^b and 818^a; A. Sprenger, Catal., pp. 515, 516; W. Pertsch, Berlin Cat., p. 701, No. 37, and p. 908; comp. also Haft Iklim, No. 764 (col. 433 in this Cat.); Âtashkada (No. 284, col. 272 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 65 and 114. Nāziri's brother, Maulānā Sharaf of Nishāpūr,

was a famous musician in the service of the Khānkhānān, see Blochmann, p. 613, note 3.

This diwān contains:

Kašidas and tarji'bands, without any order, beginning, on fol. 1^b:

ای جلالت خلوت از اغیار تنها ساخته
حکمت تو از کرم دی کار فردا ساخته

Ghazals, in alphabetical order, on fol. 114^b, with some rubā'is at the end (on fol. 276^b sq.). Beginning of the initial ghazal:

اذا ما شئت ان تحیی حیوة حلوة المحیا
برسوائی بر آور سر ز مستوری برون نه پا

Beginning of the initial rubā'i: از دوست منادی است (correctly اندر as in No. 3341) از.

Dated at Haidarābād the 8th of Jumādā-alākhar, A. H. 1062 (A. D. 1652, May 17).

No. 85, ff. 286, 2 coll., each ll. 17-18; careless Nasta'liq; size, 9 in. by 5½ in.

1490

Another, very defective, copy of Nāziri's diwān.

Contents:

Kašidas and tarji'bands, on fol. 1^b, beginning as in the preceding copy. This part breaks off already, on fol. 54^b, in consequence of a very large lacuna, in a kašidah in praise of 'Alī; the last bait appearing here corresponds to fol. 7^b, l. 9 in the preceding copy.

Ghazals, on fol. 55^a, defective at the beginning, in consequence of the same lacuna; they begin here with the last hemistich of a poem, rhyming in ش, viz.:

شود پروانه را بال و پرانش

corresponding to fol. 206^a, l. 3 ab infra in the preceding copy.

Rubā'is, on fol. 127^a, last line, beginning: آن کیست که بازم الخ, corresponding to the second rubā'i in the preceding copy.

This part too is incomplete at the end, and breaks off on fol. 137^b.

No. 296, ff. 48-137, 2 coll., each ll. 17; Nasta'liq; size, 8 in. by 4 in.

1491

Nāziri's ghazals and rubā'is.

The ghazals, arranged alphabetically, begin, on fol. 1^b, with the usual initial bait: اذا ما شئت الخ.

Rubā'is, on fol. 150^b, beginning:

ای از تو صور نگار هر جا کوری
زب از تو دهد بعاریت هر عوری

This is the fifth rubā'i in No. 85 (1489 in this Cat.), and the first in No. 1074 of the Bodleian Cat.

No date.

No. 474, ff. 156, 2 coll., each ll. 15; clear and distinct Nasta'liq; size, 8½ in. by 4½ in.

1492

Another, slightly defective, copy of the same.

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

Rubā'is, on fol. 190^b, beginning: از دوست منادی است اله.

This part is incomplete at the end; the last rubā'i, on fol. 192^b, يك قوم مسافر اله, corresponds to fol. 278^a, last two lines in No. 85 (1489 in this Cat.). Ff. 91^b and 92^a are left blank; some slight injuries here and there.

No. 3341, olim 13. J. 20, ff. 192, 2 coll., each ll. 14-15; careless Nasta'liq; size, 7½ in. by 4 in.

1493

Diwān-i-Waṣlī (دیوان وصلی).

The poems of Āghā (Mirzā or Khwājah) Muḥammad Tāhir Waṣlī of Rai, the son of Khwājah Muḥammad Sharif Hijri (see above, No. 1440), and elder brother of Mirzā Ghiyāthbeg 'Itimād-aldaulah, the wazir of Jahāngir and father of the famous Nūr Jahān Begam. Ghiyāthbeg died in Rabi' I, A.H. 1031 (A.D. 1622, Jan.-Feb.), see Blochmann, Ā'in-i-Akbari, p. 509. The exact date of Waṣlī's death is not known, see Haft Iklim, No. 1116 (col. 461 in this Cat.); Safinah, No. 191 (col. 217 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 2971 (ib., col. 391).

This collection contains:

Ghazals, rubā'is, and fards, in alphabetical order, on fol. 61^b, beginning:

خوشوقت و خندان بگذران خوشوقت و خندان صبح را
شاید که تا صبح دگر دریافت نتوان صبح را

Tarji'āt and some rubā'is, on fol. 82^b, beginning:

چه کرده ام که دگر مهر بر دهان داری
خدنگ ناز دگر باره در کمان داری

A mathnawī, styled گنجینه, 'on the game of cards,' on fol. 91^b, beginning:

زر بدست وزیر خواهد باج
چون گدائی بچرخ خود محتاج

Kāṣidas, kiṭās, a few rubā'is, and one fard, on fol. 95^a, beginning:

نزدیک شد دلا که سر آید زمان غم
ندهد برزگار دگر کس نشان غم

Another mathnawī, entitled خسرو و شیرین, 'the love-story of Khusrau and Shirin,' on fol. 101^b, beginning:

الهی شیوه طاعت عطا کن - بنور خود دلم را آشنا کن

This poem is incomplete in consequence of a lacuna after fol. 108.

Another series of kāṣidas, tarji's, kiṭās, ghazals, and rubā'is, beginning abruptly (in consequence of the same lacuna), on fol. 109^a, in the middle of a kāṣidah, rhyming in ی.

Dated by 'Abd-alraḥīb, the 24th of Shawwāl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 61-149, 2 coll., each ll. 15-18; distinct Nasta'liq; size, 10½ in. by 5½ in.

Zulālī (Nos. 1494-1498).

1494

Sab' Sayyārah (سبع سیاره).

The seven mathnawīs of Ḥakīm Zulālī of Khwānsār in Irāq, who flourished under Shāh 'Abbās I and died soon after the completion of the best known among his epopees, the محمود و ایاز (No. 2 in this collection), which was finished A.H. 1024 (A.D. 1615), but left unarranged, that is to say, either in the same year 1024, or in A.H. 1025 (A.D. 1616), see the remarks in Tāhir Naṣrābādī's tadhkirah (A. Sprenger, Catal., p. 91), where, however, the wrong date of A.H. 1020 (A.D. 1611, 1612) is given for the completion of that mathnawī. The earlier date of Zulālī's death, given in the Safinah, No. 382 (col. 224 in the Bodleian Cat.), as well as in the Khulāṣat-alkalām, No. 32 (ib., col. 297), viz. A.H. 1016, is an evident mistake for 1026 (A.D. 1617); likewise wrong is the later date, A.H. 1031 (A.D. 1622), which is found in the Khulāṣat-alafkār, No. 116 (ib., col. 306); the Haft Iklim, which was completed A.H. 1002 (A.D. 1593, 1594), mentions Zulālī in No. 976 (col. 449 in this Cat.), but, of course, without any reference to his mathnawīs which were not yet written at that time. Comp. on Zulālī and his mathnawīs Bodleian Cat., Nos. 1081-1084; A. Sprenger, Catal., pp. 592 and 593; and Rieu ii. pp. 677 sq. According to the Ātashkada, No. 436 (col. 277 in the Bodleian Cat.), Shaikh 'Abd-alḥusain of Kamrah put Zulālī's works in order, and Mullā Tughrā of Mashhad wrote a preface to them (see below in No. 1497). The seven mathnawīs, which are also styled هفت سیاره, سبعة سیاره, هفت آشوب, or, as here (and in No. 1497 too), آشوب نامه, are arranged in the following order in this copy:

1. Sulaimānnāma (سليمان نامه), also styled Sulaimān u Balqis (سليمان و بلقيس), the story of king Solomon and the queen of Sheba, on fol. 1^b, beginning:

بنام جهانگیر دلهای تنگ - که آمد سلیمانش یک مور لنگ

Of the author's prose-preface to this mathnawī only a portion is left, on fol. 1^a, beginning: سواد

مبارک مدتی اله, corresponding to No. 253 (1496 in this Cat.), fol. 48^b, l. 5 ab infra.

2. Maḥmūd wa Ayāz (محمود و ایاز), the story of Sultān Maḥmūd of Ghazna and his beloved slave Ayāz, preceded on fol. 20^b by a preface, which combines the general دیباجة of the seven mathnawīs with the special short preamble, belonging to this poem exclusively (as a comparison with No. 1496 in this Cat. and with No. 1081 in the Bodleian Cat. proves, comp. also Rieu ii. p. 677^b), beginning: تقدیر قدرت

و تصویر صنعت صانعی و قادری را مقدور و مصوّست الخ
The special preface (not separated from the other) begins on fol. 21^b, l. 11, the mathnawī itself on fol. 22^b:

بنام آنکه محمودش ایازست - غمش بخانه ناز و نیازست
This mathnawī was commenced in A.H. 1001 (A.D. 1592, 1593) and completed A.H. 1024 (A.D. 1615), see the chronogram in Rieu and Sprenger, loc. cit. The poet was therefore engaged in it for twenty-three years, not merely for thirteen, as the Safinah and the Khulāṣat-alkalām assert (see above). It was edited Lucknow, A.H. 1290 (A.D. 1874). A defective copy of the same is also noticed in W. Pertsch, Berlin Cat., p. 910.

3. Shu'la-i-Didār (شعله دیدار), 'the flame of vision,' a mystical and didactic mathnawī in forty-nine شعله or flames, preceded, on fol. 174^b, by a preface, beginning: سبحان الله از تنبیه این آیه در فهرست نظر الخ. Beginning of the mathnawī, on fol. 175^b:

نام او تاج سر هر نامه - شعله دیدار هر هنگامه

4. Maikhāna (میخانه), 'the wine-tavern,' in forty قُح or cups, preceded, on fol. 194^b, by a preface, beginning: الحمد لله از دوستکائی این آیه الهی پیمانه الخ. Beginning of the mathnawī, on fol. 196^b:

نام او باده سینه میخانه - دهن هر که هست پیمانه

5. Ḥusn-i-Gulūsūz (حسن گُلوسوز), 'the sweetest beauty,' in forty-one جلوه or effulgences, preceded, on fol. 218^a, by a preface, beginning: تعالی شانه ازین آیه. Beginning of the mathnawī, on fol. 219^b:

بسم الله الرحمن الرحيم - نص صحیح است کلام قدیم

The initial bait in No. 1081 of the Bodleian Cat., viz.:
بسم الله الرحمن الرحيم - تیرشاهیست بدیورچیم
is found here on fol. 220^b, l. 5 ab infra.

6. Ādhar u Samandar (آذر و سمندر), 'fire and salamander,' preceded, on fol. 243^b, by a preface, beginning: آه ازین آیه دلسوز اثر در جگر گدازی الخ. Beginning of the mathnawī, on fol. 245^b:

نامش عشقست و حسن دفتر - آتش ساقیست کو سمندر

7. Dharra u Khwurshid (ذره و خورشید), 'moth and sun,' preceded, on fol. 260^b, by a preface, beginning: ما شاء الله ازین آیه بیم و امید در فهرست نشر الخ. Beginning of the mathnawī, on fol. 261^b:

سخنم کرد بنامش جاوید - ذره را جوهر تیغ خورشید

The initial bait in No. 1081 of the Bodleian Cat. (quoted in Sprenger, loc. cit., too), viz.

نام او کرد مرا شعله فروز - نتوان گفتم با آتش که مسوز

IND. OFF.

is found here, on fol. 261^b, lin. penult., as the twelfth verse of the poem. In the same copy of the Bodleian Cat. an eighth mathnawī, without title, is noticed.

No date.

No. 403, ff. 271, 2 coll., each ll. 21; Nasta'liq; size, 9³/₈ in. by 5¹/₈ in.

1495

Another copy of Zulālī's seven mathnawīs.

All the prefaces are wanting in this copy, which is dated A.H. 1155 (A.D. 1742, 1743) by Kāsim bin 'Aziz-allāh of Jarbādḡān.

The seven mathnawīs are here arranged in the following order:

1. Maḥmūd wa Ayāz, on ff. 1^b-106^b, centre-columns.
2. Ḥusn-i-Gulūsūz, on fol. 1^b sq., margin-column.
3. Dharra u Khwurshid, on fol. 31^b sq., margin-column.
4. Ādhar u Samandar, on fol. 45^b sq., margin-column.
5. Shu'la-i-Didār, on fol. 51^b sq., margin-column.
6. Sulaimānnāma, on fol. 62^b sq., margin-column.
7. Maikhāna, on ff. 97^a-106^b, margin-column, and ff. 107^a-113, both centre-columns and margin-column. The beginnings are the same as in the preceding copy.

No. 1909, ff. 113, 2 centre-coll., each ll. 23, and a margin-col., ll. 20; small, but clear Nasta'liq; size, 10¹/₄ in. by 5 in.

1496

The same, without the Maikhāna.

Contents:

The general preface or دیباجه by the author, beginning, on fol. 1^a, as in No. 1494, fol. 20^b sq.: تقدیر قدرت و تصویر صنعت صانعی و قادری را الخ. The special preface to Maḥmūd wa Ayāz begins on fol. 1^b middle.

The six mathnawīs, with their prefaces, contained in this copy, are in the following order (all of them in a somewhat short and abridged form):

1. Maḥmūd wa Ayāz, on fol. 2^a.
2. Shu'la-i-Didār, on fol. 37^b (headed نسخۀ دوم).
3. Ḥusn-i-Gulūsūz, on fol. 40^b (headed رسالۀ سیم), beginning here as in No. 1081 of the Bodleian Cat., see above, No. 1494, 5. The usual beginning is here the thirteenth bait, with this modification, however, in the second hemistich: نص صحیحست و کلام کلیم.
4. Ādhar u Samandar, on fol. 44^b (headed رسالۀ چهارم).
5. Dharra u Khwurshid, on fol. 47^b (headed رسالۀ پنجم), beginning, as in No. 1081 of the Bodleian Cat.: نام او کرد مرا شعله فروز الخ, where this bait is the twelfth of the mathnawī.

6. Sulaimānnāma, on fol. 49^a (headed رسالۀ ششم), beginning as usual, but with this slight modification in the second hemistich: که آمد سلیمانی یک مورنگ. Instead of the seventh mathnawī of Zulālī, the Maikhāna, this copy contains Waḥshi Bāfiqī's فرهاد و شیرین, beginning, on fol. 50^b, as in Nos. 1444 and 1445 above, viz.: الهی سینه ده آتش افروز الخ; but this work of Waḥshi's is nevertheless designated here as رسالۀ هفتم.

No date. The right order of ff. 2-10 is: 2, 6, 4, 5, 8, 9, 7, 3, and 10.

No. 253, ff. 59, 5-7 coll., with a great variety in the number of lines from 16 to 22; they are partly written in diagonal lines; bad Shikasta; size, 8½ in. by 6¼ in.

1497

Maḥmūd wa Ayāz (محمود وایاز).

Another copy of Zulālī's most renowned mathnawī, much fuller than all the preceding ones and moreover containing Mullā Tughrā's preface to the poet's works, which begins, on fol. 1^b: این خطبه را چو خامه طغرا تمام کرد - آشوب نامه اش زره شور نام کرد، شکر ناظمی که ابیات بروج سپهر از معنی ابداعش صورت وجود بسته اند.

On Mullā Tughrā of Mashhad, who died somewhat before A.H. 1078 (A.D. 1667), see Bodleian Cat., No. 1389, and the various collections of his poetical and prose works further below in this Cat., Nos. 1586-1591.

Beginning of the mathnawī itself, on fol. 13^b: بنام آنکه محمودش ایازست اند.

This copy is dated the 27th of Rabi'-althânī, A.H. 1092 (A.D. 1681, May 16), at Ibrāhīmābād, usually called Sodharah (سودهره), in the district of Lāhūr. Collated. It belonged formerly to Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 238, ff. 223, 2 coll., each ll. 17; Nasta'liq; two illuminated frontispieces on ff. 1^b and 13^b; the first two pages richly adorned; size, 8½ in. by 4¼ in.

1498

Another copy of the same.

A much shorter and abridged copy of Zulālī's Maḥmūd wa Ayāz, without a date. Beginning as usual.

No. 206, ff. 131-194, 2 coll., each ll. 12; Nasta'liq; size, 9½ in. by 5½ in.

1499

Kulliyāt-i-Malik Ḳummi (کلیات ملک قمی).

The poetical works of Malik Ḳummi, who went about A.H. 987 (A.D. 1579) to the Dakhan, where he lived nearly forty years, first in Aḥmadnagar, later on in Bijāpūr in the service of Ibrāhīm 'Ādilshāh II (A.H. 988-1037=A.D. 1580-1627), and died A.H. 1024 or 1025 (A.D. 1615 or 1616), according to some two months, according to others one year before his son-in-law, the poet Żuhūrī (see No. 1500 sq.); a few tadhkiras even state, that both poets died in the same affray, A.H. 1025. The latter date is, as far as Malik Ḳummi is concerned, corroborated by the following chronogram: او سرائل سخن بود, comp. A. Sprenger, Catal., pp. 125, 151, and 481; Safinah, No. 560 (col. 229 in the Bodleian Cat.); Khulāṣat-alafkār, No. 262 (ib., col. 311); Beale, Oriental Biogr. Dictionary, p. 168^a; see also Rieu ii. p. 678, and iii. p. 1091ⁿ. A son of Malik Ḳummi, Maulānā 'Abd-alkhālīk Samandar, who excelled as poet also, died, according to the Safinah, No. 565 (col. 229 in the Bodleian Cat.), A.H. 1029 (A.D. 1620); according to the Makhzan-algharā'ib,

No. 1089 (ib., col. 338), already A.H. 1016 (A.D. 1607, 1608), nine years before his father.

This collection of the poetical works of Malik Ḳummi contains:

1. A mathnawī, on fol. 90^b, different from both the mathnawīs, noticed in A. Sprenger, Catal., p. 482; it begins:

بنام آنکه در دلها وطن ساخت
صنم را قبلگاه برهن ساخت

Fol. 103^b is left blank.

2. Kaṣīdas, on fol. 121^b, beginning as in Sprenger: دل استاد رموز و خامشی آیات برهانش اند.

3. Ghazals, in alphabetical order, on fol. 178^b, beginning:

ای بنامت لوحه دیباجه دیوان ما
صفحه دیوان عشقت چهره ایمان ما

4. Kīṭ'as and rubā'is, on fol. 325^a, beginning:

دوش کز مورد بهشت شفا - یافت بیماریم گل بیمار

No date.

No. 240, ff. 90-342, 2 coll., each ll. 17; Nasta'liq; the first two and the last four leaves supplied by a later hand; worm-eaten throughout; size, 8½ in. by 4¼ in.

Żuhūrī (Nos. 1500-1514).

1500

Kulliyāt-i-Żuhūrī (کلیات ظهوری).

A large (but by no means complete) collection of the poetical and prose-works of Maulānā Nūr-al-dīn Muḥammad Żuhūrī of Tarshīz, or rather of Khujand near Tarshīz, in Khurāsān, who went in early life to Yazd and betook himself A.H. 988 (A.D. 1580) to the Dakhan, where he, like Malik Ḳummi, first settled in Aḥmadnagar, and afterwards in Bijāpūr. He married Malik Ḳummi's daughter and died, according to most tadhkiras, A.H. 1025 (A.D. 1616), see the preceding copy of Malik Ḳummi's Kulliyāt; only Beale, Oriental Biographical Dictionary, p. 286^b, gives the later date, A.H. 1026 (A.D. 1617), and the Khulāṣat-alkalām, No. 44 (col. 298 in the Bodleian Cat.), fixes his death in A.H. 1025 or 1027 (A.D. 1618); see besides Safinah, No. 559 (col. 229 in the Bodleian Cat.); Khazāna-i-'āmirah, No. 75 (ib., col. 258); Khulāṣat-alafkār, No. 167 (ib., col. 308); Makhzan-algharā'ib, No. 1503 (ib., col. 349), and A. Sprenger, Catal., pp. 44, 112, 125, and 151; other copies of Żuhūrī's works are described in Bodleian Cat., Nos. 1076-1080; Rieu ii. pp. 678 and 679, 741 and 742, etc.; A. Sprenger, Catal., p. 580; Rosen, Persian MSS., p. 264; W. Pertsch, Berlin Cat., pp. 909 and 910, etc. 'Abd-alrazzāq Sūrātī's notice of the poet, under the title of مقدمات ظهوری (written A.H. 1212=A.D. 1797, 1798), has been lithographed in Cawnpore, 1873.

The present collection contains:

1. A prose-treatise of the same character as Żuhūrī's well-known prefaces to the Nauras, the Gulzār-i-Ibrāhīm, and the Khwān-i-Khalīl, but different from these three and from all the other treatises hitherto known as com-

posed by the same author, in spite of the frequent mention of the گلزار ابراهیم, see fol. 1^b, ll. 4 and 5: گلزار آّب بگلزار ابراهیم: fol. 2^a, l. 4 ab infra: ابراهیم نام نهاد که شد گلزار ابراهیم نامش: داد, and fol. 4^b, last line: (the genuine preface to the گلزار ابراهیم follows in No. 4 of the present copy). Beginning, on fol. 1^b:

ای نورس گلزار ابراهیم از تو
وی آتش نمرد تف بیم از تو
پیرایه داد و زینت عدل توئی
تمکین سریر شان دهم از تو

This treatise, in ornate prose, interspersed with verses, seems like the three, mentioned above, written in homage of Ibrāhīm 'Ādilshāh II (see No. 1499).

2. Manba'-alanhār (منبع الانهار), a mathnawī, which is ascribed in A. Sprenger, Catal., p. 482, to Malik Kūmmī, and appears there in the Kullīyāt of that poet; but the Khulāṣat-alkalām (see above) gives extracts from this poem under Zuhūri, see Elliott Coll., No. 184 in the Bodleian Library, ff. 40^b-44^b. Beginning, on fol. 5^b:

بسم الله الرحمن الرحيم - اهدنا الصراط المستقیم

The title (not mentioned in the Khulāṣat-alkalām) appears in the last bait: منبع انهار بهایان رسید. It is divided into eighteen نهر, with numerous subdivisions. As a strange coincidence it may be noted, that on fol. 11^a, l. 11, the same bait is used which appears in Zulālī's حسن گلسوز, see No. 1494, fol. 220^b, l. 5 ab infra, and No. 1496, fol. 40^b, viz.:

بسم الله الرحمن الرحيم - تیر شهابست بدیور رحیم

3. Tarkibbands, tarjī's, and ḡaṣidas, intermixed with some kīṭ'as and ghazals, and concluded (on fol. 130^b sq.) by various strings of rubā'is. Beginning, on fol. 66^b:

فتحت کلید برگشادیم - بر نه در چرخ درگشادیم

This initial poem has the following heading: بفتح ذرّ نه تو کلید گشایش از قلعه گشای فکر گرفتن و ذیل مدحت عادلدیو بر کمر ترکیب بند کرده از خانمه گرفتن.

4. Preface to the گلزار ابراهیم, in ornate prose, mixed with verses, beginning, as in all other copies of this prose-treatise, on fol. 138^b: خرمی چمن سخن بطراوت: حمد بهار پیرائست که گلزار ابراهیم در رخسار یوسف طالقان الخ. It is in praise of Ibrāhīm 'Ādilshāh II, and concludes with the following bait:

داستان شد ختم بستان رخس - غیرت گلزار ابراهیم باد

5. Another series of tarkibbands, tarjī's, and ḡaṣidas, beginning, on fol. 146^b:

ای شده سود از تو زبان همه - جنس غمت زب دکان همه

The initial ḡaṣidah of No. 1076 of the Bodleian Cat., and of No. 931 in the Berlin Collection cannot

be traced in either series of tarkibbands and ḡaṣidas; nor is the long tarjī'band found here, which appears in the same copy of the Bodleian Library, fol. 24^b sq.

6. Ghazaliyyāt (غزلیات), beginning, on fol. 224^b:

بر داشتی نقاب زدیدن بر آمدم
در گفتن آمدی زشنیدن بر آمدم

The usual initial ghazal, viz. خواهد (or آنکه), is not found in this copy; (see No. 1505), is not found in this copy; all ghazals, however, exhibit the takhalluṣ ظهوری.

7. Another very large collection of rubā'is, divided into twenty-two sections, beginning, on fol. 236^b:

بر مهر زعارض تو تقدیم خوشست
پیش تو زمه سجده تعظیم خوشست

There are also some additional rubā'is on the margin of ff. 244^a-246^b.

This copy is not dated, but is decidedly one of the oldest we possess, since there are, on fol. 1^a, several seals of the emperor Shāhjahān, to whose library this MS. belonged, with the dates A.H. 1045 and 1046 (A.D. 1635-1637).

No. 327, ff. 284, 2 coll., each ll. 18; distinct Nasta'liq; illuminated frontispieces on ff. 1^b, 5^b, and 138^b; size, 10½ in. by 5½ in.

1501

Ash'ār-i-Zuhūri (اشعار ظهوری).

A collection of poetical works only by Zuhūri, containing:

1. Tarkibbands and tarjī's, on fol. 1^b, beginning:

ای نام تو بر سر زبانها - وی یاد تو در میان جانها
see No. 1076 in the Bodleian Cat.

2. Sāknāma (ساقی نامه), the famous mathnawī which Zuhūri dedicated to Burhān Nizāmshāh II of Aḥmadnagar (who reigned A.H. 999-1003 = A.D. 1591-1595), on fol. 130^b, beginning:

ثناها همه ایزد پاکرا - ثرتا ده طارم تاکرا

It has been lithographed in Lucknow, 1849. Special copies of this mathnawī are mentioned in the Bodleian Cat., Nos. 1078 and 1079, and col. 766; Rieu ii. pp. 678^b and 679^a; W. Pertsch, Berlin Cat., p. 64, No. 10 a, and p. 697, No. 11.

3. ḡaṣidas, mixed with some kīṭ'as and arranged alphabetically, on fol. 275^b, beginning:

ای تشخص ده فنا و بقا - بر بقایت فنای جمله گوا
corresponding to fol. 21^b, first line, in the following copy.

This copy, in which Zuhūri's ghazals and rubā'is are entirely wanting, is dated by Darwish Ibn Muḥammad Šāliḥ the 20th of Jumādā-alawwal, A.H. 1116 (A.D. 1704, Sept. 20), in Kashmir.

A lithograph of دیوان ظهوری at Lucknow, 1879.

No. 763, ff. 505, 2 coll., each ll. 16, and a loose leaf without a catchword, evidently belonging to the Sāknāma; Nasta'liq; an illuminated frontispiece at the beginning of each part; size, 10½ in. by 6 in.

1502

Diwân-i-Zuhûrî (دیوان ظهیری).

A collection of Zuhûrî's lyrical poems, which, however, consists of tarkibbands, tarjî's, and ḡasidas only, in four distinct sections, viz.:

1. On fol. 1^b, beginning as in the preceding copy:
ای نام تو بر سر زبانها آید

2. On fol. 116^b, beginning:
فصل ریحان و یاسمین آمد - مغز ایام نافع چمن آمد
corresponding to fol. 202^b in No. 1500.

3. On fol. 175^b, beginning:
معلم کشف توفیق و قعر دل دبستانش
مسائل اتحاد حسن عشق و وصل برهانش

4. On fol. 261^b, beginning:
ایام ماتمست بماتمسرا نشین
روز خدای آمده از خود جدا نشین

This last section or series contains exclusively tarkibbands.

Collated. On fol. 1^a there is given as date of this copy the 1st of Rabi'-althâni, A.H. 1071 (third year of 'Ālamgîr's reign) = A.D. 1660, Dec. 4. It belonged formerly to Mr. Richard Johnson.

No. 330, ff. 277, 2 coll., each ll. 19; Nasta'liq; size, 10½ in. by 5¼ in.

1503

The same.

This very large collection of Zuhûrî's lyrical poems contains, in contrast to the preceding copy, only ghazals and rubâ'is.

Beginning of the ghazals, on fol. 1^b:

بی امن وامان ساخته خوف و خطر را
مستی شده خوش محتسبی شور و شرم را

Beginning of the rubâ'is, on fol. 332^a:

ای از تو همه نهان و پیدا پیدا
در مدت تو همیشه فردا فردا

Copied by 'Ibâd-allâh bin Sayyid Luṭf-allâh alḡusainî almadanî for Mir Muhammad Husain alḡasanî, and dated the 25th of Jumâdâ-alûlâ in the forty-first year of—(probably 'Ālamgîr's reign = A.H. 1109, A.D. 1697, Dec. 9).

No. 196, ff. 418, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 4¾ in.

1504

The same.

This collection, much smaller than the two preceding ones, contains:

1. Tarkibbands and tarjî's, with one large ḡasidah at the end, on fol. 95^a, beginning:

ای ز چشم تو مست هشیاری
نائب غمزه تو خونخواری

2. Ghazals, in alphabetical order, on fol. 115^b, beginning:

عشق بتان سرشته صفا در سرشت ما
بر صبح کعبه تافته شام کنشت ما

Copied probably A.H. 1176 (A.D. 1762), as the first part of the MS. (Jâmi's diwân, see No. 1312 above) is dated that year.

No. 875, ff. 95-188, 2 coll., each ll. 17; careless Nasta'liq; size, 10¼ in. by 5½ in.

1505

An incomplete copy of Zuhûrî's ghazals.

Ghazals, in alphabetical order, breaking off, on fol. 184^b, in the rhyme-letter د. Beginning of the initial poem:

آنکه خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

The initial ghazal of the preceding copy is found here on fol. 13^b, l. 5; that of No. 196 (1503 in this Cat.) on fol. 5^a, l. 7, beginning here: می امن وامان آید.

A seal of A.H. 1188 (A.D. 1774, 1775) on the fly-leaf.

No. 3300, ff. 184, 2 coll., each ll. 17; Nasta'liq; size, 10¼ in. by 5½ in.

1506

Sâḡinâma-i-Zuhûrî (ساقینامه ظهیری).

Another copy of Zuhûrî's Sâḡinâma, beginning, as in No. 1501:

ثناها همه ایزد پاکرا - ثرثا ده طارم تاکرا

Dated the عيد الضحی (i.e. the 10th of Dhû-alḡijjah), A.H. 1057 (A.D. 1648, Jan. 6), at Bandar Sâraklḡir (بندر سارک لهر), in Bangâlah.

No. 3502, olim 19, J. 2, ff. 115, 2 coll., each ll. 19-21; careless Nasta'liq, mixed with Shikasta; size, 7¾ in. by 2½ in.

1507

The same.

A modern copy of the same, beginning, with a slight modification in the first hemistich:

ثنا میکنم ایزد پاکرا - ثرثا ده طارم تاکرا

No date.

No. 616, ff. 210, 2 coll., each ll. 11; large Nasta'liq; size, 9½ in. by 5¼ in.

1508

A slightly defective copy of the same.

Ten verses are wanting in the beginning; the initial bait of this copy:

خماری کسی را ز کوثر شکست
که از مهر ساقیش گردید مست

corresponds to the eleventh verse in the usual copies (see fol. 2^a, l. 3 in the preceding copy).

Dated the 10th of Shawwâl, A.H. 1079 (A.D. 1669, March 13).

No. 97, ff. 154, 2 coll., each ll. 15; Nasta'liq; size, 7½ in. by 4 in.

1509

A collection of six prose-treatises by Żuhûrî.

This collection contains:

1. Preface to the Nauras (ديباچه نارس), on fol. 1^b, beginning: سرود سرايان عشرتكده قال كه بنورس سرايستان. حال كار كام و زبان ساخته اند الخ. The Nauras was, according to Rieu ii. p. 741^b, a treatise on Indian music, composed by Ibrâhîm 'Adilshâh II himself, to whom this and the following two prefaces were dedicated; but comp. Rieu iii. p. 1091^a, where a Kitâb-i-Nauras is mentioned as the joint work of Malik Kummî and Żuhûrî.

2. Preface to the Gulzâr-i-Ibrâhîm (ديباچه گلزار), on fol. 12^b, beginning: خرمي چمن سخن (ابراهيم), comp. No. 1500, 4 above.

3. Preface to the Khwân-i-Khalil (ديباچه خوان خليل), on fol. 23^b, beginning:

ای از تو بر اهل تخت واکلیل سبیل
گر ذکر جمیل است و ذکر قدر جلیل الخ

These three treatises have been lithographed at Lucknow, A.H. 1264; at Cawnpore, A.H. 1269 and A.D. 1873; English translation, Calcutta, 1887; special copies of the same are noticed in Bodleian Cat., Nos. 1076, 1080, and 1241, 33, 36, and 37; W. Pertsch, Berlin Cat., pp. 15, No. 12; 33, Nos. 1 and 5; 1006, No. 1.

4. Ruḳ'ât or Panj ruḳ'ah (پنج رقعہ or رقعات), five love-letters, here styled شهدا, on fol. 46^a, beginning: شهید تبسم دیت عشوه خونیه مقتول رنگین. مطلب شیریں الخ. Edited, with commentaries, Cawnpore, A.H. 1280; special copies of this treatise are noticed in Rieu ii. p. 742, No. V; Bodleian Cat., No. 1080, 4; W. Pertsch, Berlin Cat., p. 1007, No. 3.

5. Firâknâma (فراقنامہ), or the farewell-letter, on fol. 50^b, beginning: آب از فرق گذشته بحر قلزم شمر. اشک دوری الخ.

6. Katkhudâ'i-i-Husn u 'Ishk (کتخدائی حسن و عشق), or the marriage of Beauty and Love, on fol. 54^b, beginning: زیبا عروس دولت را که از روز نخست نامزد. عیش سگالیمست الخ. A more prominent treatise of Żuhûrî's, the Mîna Bazar (lithographed, with commentary, Dihlî, A.H. 1265, and Lucknow, A.H. 1282), is entirely missing in the India Office Collections.

This copy is dated the 24th of Ramadân, A.H. 1183 (A.D. 1770, Jan. 21), by Sayyid Kâsim.

No. 639, ff. 58, ll. 13; Nasta'liq; size, 9½ in. by 4½ in.

1510

The same six prose-treatises.

This copy, a bundle of loose leaves, consists of two

unconnected parts, unequal in size, the first on ff. 1-26, the second on ff. 27-31.

Contents:

1. Preface to the Gulzâr-i-Ibrâhîm (without a heading), on fol. 1^b.

2. Preface to the Nauras, on fol. 6^a, l. 2. Both treatises are written by Fâdil Muḥammad and dated the 23rd of Dhû-alhijjah, A.H. 1084 (A.D. 1674, March 31); the first two leaves, however, apparently belong to another hand which appears again on ff. 14^a-19^a, while Fâdil's pen is visible on ff. 20-26; ff. 11-13 and 27-32 belong to a third and a fourth hand.

3. Firâknâma, on fol. 11^a (without a heading).

4. Katkhudâ'i-i-Husn u 'Ishk, on fol. 14^b (again without a heading).

5. Tabassum-i-shuhadâ or Panj ruḳ'ah, on fol. 17^a (again without a heading).

6. Preface to the Khwân-i-Khalil, on fol. 20^b. This treatise is slightly incomplete and breaks off on fol. 26^b. On ff. 27^a-32 the preface to the Nauras is repeated.

No. 1020, ff. 32, mostly in diagonal lines, in various styles of Nasta'liq, by four different hands; size of ff. 1-26, 9¼ in. by 5¾ in.; of ff. 27-32, 8½ in. by 4¾ in.

1511

Three prose-treatises by Żuhûrî.

1. Preface to the Nauras (ديباچه نارس (! من كلام), on fol. 7^b.

2. Preface to the Gulzâr-i-Ibrâhîm (ديباچه گلزار), on fol. 16^a.

3. Preface to the Khwân-i-Khalil (ديباچه بسم الله), on fol. 24^a.

Beginning of all three as usual. Numerous marginal and interlinear annotations, various readings and glosses. Dated the first of Muḥarram, A.H. 1137 (sixth year of Muḥammadshâh's reign, A.D. 1724, Sept. 20).

No. 1083, ff. 7-44, ll. 14-15; written very unequally and inelegantly, partly in Nasta'liq, partly in Shikasta; size, 8¼ in. by 5½ in.

1512

The same three prose-treatises.

1. Preface to the Nauras (ديباچه نارس), on fol. 131^b.

2. Preface to the Gulzâr-i-Ibrâhîm (here styled رساله گلزار ابراهيم), on fol. 142^b.

3. Preface to the Khwân-i-Khalil (رساله خوان خليل), on fol. 155^b.

No date. Bibliotheca Leydeniana.

No. 2484, ff. 131-180, ll. 13; small, but distinct Nasta'liq; size, 7½ in. by 3¾ in.

1513

Two prose-treatises by Żuhûrî.

1. Preface to the Gulzâr-i-Ibrâhîm, on ff. 1^b-9^b; dated by Abû-alfath Bahâ-aldin Muḥammad bin Sayyid Muḥammad Husaini albukhârî the 5th of Jumâdâ-thânî, A.H. 1104 (A.D. 1693, Feb. 11), at Patna.

2. Preface to the Nauras (here styled ديباچه نارس گلزار ابراهيم), on ff. 10^b-18^b; as far as fol. 17^b it is

written by the same hand as the first treatise, but fol. 18 is added in another handwriting.

No. 1973, ff. 1-18, ll. 17; Nasta'lik; size, 7 $\frac{3}{8}$ in. by 3 $\frac{7}{8}$ in.

1514

The same two treatises.

1. Preface to the *Gulzâr-i-Ibrâhîm*, in the centre-columns of ff. 19-27.

2. Preface to the *Nauras*, on the margin of ff. 20^a-25^b.

No date. The copyist was 'Ali Muḥammad.

No. 1973, ff. 19-27; Nasta'lik, written in diagonal lines; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

1515

Diwân-i-Muḥammad Sharif (دیوان محمد شریف).

The lyrical poems of Muḥammad Sharif Kâshî, with the takhalluṣ Sharif, born according to the *Safinah*, No. 579 (col. 230 in the Bodleian Cat.), in *Bâdqân* in *Kâshân*, went to India A.H. 994 (A.H. 1586), after staying some time in *Sistân* and *Harât* during the siege by 'Abdallâhkhan Uzbeg, joined the *Khânkhânân*'s service in *Sind*, or as the *Âtashkada*, No. 579 (col. 282 in the Bodleian Cat.), asserts, that of the *Kutbshâhs*, and settled afterwards in *Gulkundah*, where he died in *Jahângir*'s reign, see besides the *Safinah*, A. Sprenger, Catal., pp. 26, 124, and 567. He was still alive in A.H. 1026 (A.D. 1617), as the date of this copy, which is the poet's autograph, proves. Whether he be identical with the author of the *کتاب سراج المنیر* (the book of the shining lamp, a collection of moral anecdotes in imitation of Sa'dî's *Gulistân*), styled *Ibn Shams-al-din Muḥammad Sharif*, see Bodleian Cat., No. 1241, 9, and *Rieu* ii. 861^b, is impossible to say; in case he should be, he could not have died before the middle of A.H. 1030, as the date of composition of the *سراج المنیر* seems to be the end of *Rabî-alawwal* of that year (A.D. 1621, Feb.).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning (as in Sprenger's copy):

بسم الله ای شریف رقم بخش نامه را
از حمد کردگار علم ساز خامه را

Rubâ'is, on fol. 215^b, beginning:

گر هیچکسی را بکسی داشتمی
بر هم نفس دست رسی داشتمی

Kaşıdas, with a few *kitâs* at the end, on fol. 234^b, beginning:

صبح از فسان (میان Sprenger) چرخ بر آورد خنجرش
دهر آتشین حصار شد از خنجر زرش

A short mathnawî, on fol. 329^a, beginning:

شریف از در آشنائی در آ
چو مهر از ره آشنائی در آ

*Tarji'*bands, on fol. 332^b, beginning:

کی یاد کند خم کمندی - صیدی که رها نشد زندی

Another short mathnawî, on fol. 367^a, beginning:

گر ز دل بیرون کنم اندوهها - کاردانه بنگری از کوهها

This copy is the poet's autograph, finished the 26th of *Safar*, A.H. 1026 (A.D. 1617, March 5), according to a note on fol. 1^a.

A. Sprenger's copy, by a strange coincidence, is dated the same year. The mathnawî of *خسرو و شیرین* noticed in the latter, is not found in the present copy.

No. 211, ff. 373, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 234^b; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1516

Khurshid u Mâh (خورشید و ماه).

A mystical mathnawî, entitled *مثنوی خورشید و ماه*, composed, according to the colophon, قصه خورشید و ماه, by a poet of the same name, as the author of the preceding *diwân*, viz. Muḥammad Sharif Badâ'i Nasafi, who, however, seems to introduce occasionally in this poem the name جامی as a sort of takhalluṣ, viz. fol. 12^a:

درین گلشن بجای خوشدل دار
دل افکارم دل افکارم دل افکار
fol. 32^a:

بجای خاطر را جمع گردان
پریشانم پریشانم پریشان
fol. 51^b:

بجای سرخوشم گردان خدا را
بگردان سرفراز این بینوار
and fol. 78^a:

از آن روئی چو مه جامی چو خورشید
بامیدم بامیدم بامید

Beginning:

خداوندا دلی ده گرم رفتار
زبانی ده خموش آما گهریار

No date. The copyist's name was Muḥammadbeg Shâmlû; the copy belonged formerly to Shâh Muḥyî-al-din. A prose-romance, dealing with a similar subject and styled قصه مهر و ماه, has been noticed above in No. 805.

No. 241, ff. 132, ll. 12; illuminated frontispiece; little ornaments throughout; every bait has alternately at the beginning or end a flower; size, 8 $\frac{3}{8}$ in. by 5 in.

1517

Nân u Halwâ (نان و حلوا).

'Bread and Sweetmeat,' a poem on ascetic life, meant for a sort of introduction to *Jalâl-al-din Rûmî*'s mathnawî, by Shaikh Bahâ-al-din Muḥammad 'Âmilî, the son of Mir Sayyid Husain bin 'Abd-alṣamad of *Jabal 'Âmil* in *Syria*, with the takhalluṣ Bahâ'i; he was born A.H. 953 (A.D. 1546, 1547), went in early youth to *Isfahân* and flourished in the reign of Shâh 'Abbâs the Great; he died, according to the best authorities,

the 12th of Shawwâl, A.H. 1030 (A.D. 1621, Aug. 30); only in one copy of his work on Shī'ite law, the *Jāmi'-'abbāsi* (in Add. 23,578 of the British Museum), in a preface to the sixth bāb, A.H. 1031 (12th of Shawwâl) is given as the date of his death; he was buried at Mashhad by order of Shāh 'Abbās. See on his life and works Rieu i. pp. 25 and 26; *Khulāṣat-alkalām*, No. 12 (col. 296 in the Bodleian Cat.), where the following works of the author on Shī'ite law and tradition, mathematics, and astronomy are enumerated: *تشریح شرق الشمسین*, رسالة اضطراب, جامع عباسی, besides the present mathnawī, another mystical mathnawī, *شیر و شکر* or 'milk and sugar,' and the *کشکول*, a large collection of *Analecta*; *Safinah*, No. 572 (col. 230 in the Bodleian Cat.), where to the works just mentioned are added a *مفتاح القلاع* and a *مشرق العین*; *Ātashkada*, No. 360 (ib., col. 275); *Khulāṣat-alafkār*, No. 43 (ib., col. 304); A. Sprenger, *Catal.*, pp. 368 and 369; *Cat. des MSS. et Xylographes*, p. 238; and Malcolm, *History of Persia*, i. p. 558. Other copies of *شیر و شکر* are described in Bodleian Cat., Nos. 1085-1088, No. 1239, 29, and eol. 768; Rieu ii. p. 679; A. Sprenger, *Catal.*, p. 368; W. Pertsch, *Turkish Cat.*, No. 3, 5; Berlin Cat., pp. 116, 1; 668 and 698, 18; and fragments of the same, ib., pp. 30, 1 and 2; and 726, 2; J. Aumer, p. 4, etc. The mathnawī was lithographed in Constantinople, A.H. 1268 and 1282. Copies of the *شیر و شکر* are noticed in Rieu ii. p. 831^a, No. xxix; W. Pertsch, Berlin Cat., p. 699, 21; J. Aumer, p. 4. It has likewise been lithographed in Constantinople, A.H. 1282.

The mathnawī is preceded by a few lines in prose, beginning: *أما بعد حمد الله تعالى على فضاله والصلوة* *والسلام على أشرف الخلائق الخ*.

Beginning of the poem itself, on the same page:

أيها الالهى عن العهد القديم
أيها السامى عن النهج القويم

This copy is dated by Muḥammad Kāsim Kalamī, the 14th of Shawwâl, A.H. 1116 (A.D. 1705, Febr. 9). It belonged formerly to the College of Fort William.

No. 2343, ff. 1-13, 2 coll., each ll. 15; careless Nasta'liq; size, 8 in. by 4½ in.

1518

Another copy of the same.

This copy, although much older than the preceding one, is badly injured, the first bait of every page being torn away. Beginning both of preface and poem the usual one.

Dated A.H. 1077 (A.D. 1666, 1667) by Muḥammad Kāzim bin Muḥammad Ḥusain Ṭālib.

No. 694, ff. 1-14, 2 coll., each ll. 14; Nasta'liq; size, 6½ in. by 4 in.

1519

The same.

No date.

No. 3508, olim 7. J. 6, ff. 141^b-152^b, 2 coll., each ll. 15; careless Nasta'liq; size, 7½ in. by 4½ in.

1520

A slightly defective copy of the same.

Beginning of the preface: *الحمد لله على فضاله و الصلوة الخ*.

The last eight baits of the poem are missing here. No date.

No. 1625, ff. 18-27, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

1521

Diwān-i-Ghiyāth (ديوان غيث).

Lyrical poems by Maulānā Ghiyāth-al-din, who according to the contents of his diwān flourished both under Shāh Tahmāsp and Shāh 'Abbās the Great (A.H. 996-1038=A.D. 1588-1629); both these sovereigns are frequently praised in his poems, for instance, fol. 101^a, l. 5:

شاه گردون شکوه دریا دل - شاه طهماسب مرشد کامل
fol. 111^a, last line:

شاه جوانبخت خلائق پناه - خسرو جم کوکبه عباس شاه
fol. 125^a, l. 2:

عباس پادشاه جوانبخت کامگار

etc. He cannot be identical with Ghiyāth or Ghiyāthā-i-Halwā'i of Shirāz, who died under Shāh Safi (A.H. 1038-1052=A.D. 1629-1642), as the contents of his diwān entirely differ from ours, see Rieu ii. p. 682^b, and A. Sprenger, *Catal.*, p. 412; but he may very well be the same as Khwājāh Ghiyāth Nakshband of Yazd, who is mentioned in the *Safinah*, No. 590 (eol. 231 in the Bodleian Cat.), as a poet of 'Abbās' reign. Another poet of the same period and the same name, viz. Khwājāh Ghiyāth-al-din of Tabriz, is mentioned in the *Safinah*, No. 538 (col. 228 in the Bodleian Cat.). This diwān consists of ghazals, *qaṣidas*, a few short mathnawīs, *kiṭ'as*, and *rubā'is*, all mixed together without any order, and beginning: *نمیگویم چنین کن یا چنان الخ* (the second hemistich is unfortunately damaged by worms).

No date.

No. 267, ff. 89-128, 2 coll., each ll. 15; Nasta'liq; a little worm-eaten; size, 8½ in. by 4½ in.

1522

Diwān-i-Raḍi (ديوان رضى).

Poetical works of Mirzā Raḍi of Artimān (near Hamadān, or according to others, near Nishāpūr), who flourished, like the preceding poet, under Shāh 'Abbās the Great, see *Safinah*, No. 724 (col. 236 in the Bodleian Cat.); *Khulāṣat-alkalām*, No. 30 (ib., col. 297); *Khulāṣat-alafkār*, No. 114 (ib., col. 306); *Makhzan-algharā'ib*, No. 858 (ib., col. 333), and A. Sprenger, *Catal.*, p. 538. He was the father of Mirzā Ibrāhīm Adham, who was put to death in A.H. 1060 (A.D. 1650), comp. *Khulāṣat-alafkār*, No. 38 (col. 303 in the Bodleian Cat.), and A. Sprenger, *Catal.*, p. 313.

This diwān contains:

Kit'as, kaşidas, and a short mathnawî, on fol. 14^b, beginning:

سخن بلند شود ورنه گفتمی با تو
که کیست در پس این پرده روز و شب در کار

Ghazals, in alphabetical order, on fol. 19^b, beginning:

زهی طراوت حسن و کمال و نور صفا
که از جمال تو بیناست چشم نابینا

At the end of this part some tarji'bands.

A sâkinâma (ساقی نامه), on fol. 53^b, beginning:

الهی بمستان میخانه ات الخ

Another copy of this sâkinâma is noticed in W. Pertsch, Berlin Cat., p. 696, 7.

Rûbâ'is, on fol. 58^b, beginning: در دیدن حق اگر نه
مادرزا الخ

This copy is dated the 22nd of Jumâdâ-alawwal, A. H. 1077 (A. D. 1666, Nov. 20).

No. 694, ff. 14^b-66^a, 2 coll., each ll. 14; clear Nasta'liq; size, 6 $\frac{3}{4}$ in. by 4 in.

1523

Diwân-i-Abû Turâbbeg (دیوان ابو ترابیگ).

Lyrical poems by Mirzâ Abû Turâbbeg of Anjudân, who likewise flourished under Shâh 'Abbâs, see Safinah, No. 607 (col. 231 in the Bodleian Cat.); he appears to be identical with the poet of the same name and birth-place, the son of Mirzâ 'Alikhân, mentioned in the Muntakhab-alashâr, No. 479 (ib., col. 249), and the Âtashkada, No. 497 (ib., col. 280), where it is stated, that his first takhallus was Kâmi, his later one Firkatî, that he flourished in Kâshân (therefore often styled Kâshi), and was wazir of Maqşûdbeg.

This collection contains:

Kaşidas, kit'as, and tarkibbands, beginning, on fol. 67^b:

دگر زلاله نورسته کوه و فصل بهار
چه (چو) مادرست که فرزند پرورد بکنار

Ghazals, rubâ'is, and fards, in alphabetical order, with another short series of rubâ'is at the end, beginning, on fol. 85^b:

ای ز تو بند بر زبان نطق سخن سراپرا
فکر تو باعث جنون عقل گره گشایرا

Three chronograms, on fol. 85^a and ^b, giving the dates A. H. 1005, 1008, and 1012 (A. D. 1596, 1597; 1599, 1600; and 1603, 1604).

This copy is dated the 27th of Rajab, A. H. 1077 (A. D. 1667, Jan. 23), by Muḥammad Kâzım bin Muḥammad Ḥusain Ṭalib.

No. 694, ff. 67-113, 2 coll., each ll. 14; Nasta'liq; size, 6 $\frac{3}{4}$ in. by 4 in.

Ṭalib Âmulî (Nos. 1524-1529).

1524

Diwân-i-Ṭalib (دیوان طالب).

The lyrical poems of Muḥammad Ṭalib (in the colophon of the present copy Ṭalibâ) of Âmul in Mâzandarân,

who came to India in the beginning of Jahângir's reign, and rose to the rank of king of poets under that emperor; he went to Fathpûr A. H. 1029 (A. D. 1620), and died, according to the best authorities, A. H. 1035 (A. D. 1625, 1626), comp. Safinah, No. 595 (col. 231 in the Bodleian Cat.); Muntakhab-alashâr, No. 384 (ib., col. 247); Âtashkada, No. 347 (ib., col. 274); Makhzan-algharâ'ib, No. 1448 (ib., col. 348); Bodleian Cat., Nos. 1090-1092; Rieu ii. p. 679; A. Sprenger, Catal., pp. 125 and 575; W. Pertsch, p. 23, and Berlin Cat., p. 913; J. Aumer, p. 38; King's College Library, Cambridge, No. 172; see also Ouseley, Biogr. Notices, pp. 176-179. Two later dates of his death, viz. A. H. 1036 (A. D. 1626, 1627) and 1040 (A. D. 1630, 1631) are given, the former in the Khulâsat-alafkâr, No. 163 (col. 308 in the Bodleian Cat.), the Diwân-i-Muntakhab of Sirâj (see A. Sprenger, Catal., p. 151), and the Shâhid-i-şâdiq (see Rieu iii. p. 1091^a); the latter in the Khazâna-i-âmirah, No. 73 (col. 258 in the Bodleian Cat.), and the Ṭabakât-i-Shâhjahânî, see also A. Sprenger, Catal., p. 90 (where Ṭâhir Naşrâbâdî calls him king of poets under Shâhjahân). He was a cousin of Hakim Ruknâ or Rukn-al-din Mas'ûd Masiḥ (who died, according to the best authorities, A. H. 1066 = A. D. 1655, 1656, see Nos. 1572 and 1573 in this Cat.).

Contents:

Kaşidas in praise of Jahângir, on fol. 1^b, beginning:

چون کج نهم بفرق خرد افسر بیان
از مدح شه اتاقه (اطاقه) زخم بر سر زبان

Kit'as, on fol. 79^a, beginning:

ایا ستوده صفاتی که از گل وصفت
کلاه گوشه اندیشه گلشن است مرا

Tarkibbands, on fol. 100^a, beginning:

ای رویتو رنگ و روی بستان
وی عکس لب تو سایه جان

Mathnawiyyât, on fol. 119^a, beginning (as in Aumer's copy):

شنیدم روزی از طرز آشنائی
عروس نکته را برقع گشائی

The mathnawî, noticed in Rieu iii. p. 1001^b, on a hunting excursion of Jahângir, is not found in this collection; another mathnawî by Ṭalib Âmulî is mentioned ib. ii. p. 738^a.

Ghazals, in alphabetical order, on fol. 125^b, beginning:

بایما نکته می سنجد نمیدانم زبانش را
خدایا فیض الهامی که در یابم بیانش را

Rubâ'is, on fol. 252^b, beginning:

در سینه نفس یوسف زندان غمست
در دیده نگاه پیر کنعان غمست

No date. The colophon runs thus: اتمام یافت دیوان
شاء طالب.

No. 858, ff. 295, 2 coll., each ll. 17; written by different hands, partly in careful, partly in careless Nasta'liq; size, 11 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1525

A slightly defective copy of the same diwân.

Contents:

Ḳaṣidas, on fol. 1^b, beginning as in the preceding copy.

Ḳiṭ'as, on fol. 79^b, with the same beginning.

Tarkibbands, on fol. 98ⁱ, with the same beginning.

Ghazals, in alphabetical order, on fol. 116^b, beginning (comp. No. 1091 of the Bodleian Cat.):

مارا کشد بسویتو شوق بلند ما
هر موی تازبانه شود برسمند ما

Rubâ'is, on fol. 270^b, beginning:

یا رب بکرم چاشنی تحقیقی
زین باغ تصوم گل تحقیقی

No. 1090 of the Bodleian Cat. reads more correctly at the end of the second hemistich تصدیقی.

This part is incomplete at the end; the last rubâ'i corresponds to fol. 275^a, l. 4 ab infra in the preceding copy.

No. 539, ff. 284, 2 coll., each ll. 19; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1526

Another defective copy of the same.

Contents:

Ḳaṣidas, on fol. 1^b, beginning as usual.

Ḳiṭ'as, on fol. 88^b, beginning as in the two preceding copies.

Tarkibbands, on fol. 109^b, beginning: ای رویتو الخ.

Ghazals, in alphabetical order, on fol. 130^b, beginning, as in the preceding copy: مارا کشد الخ.

A lacuna after fol. 296, comprising fol. 261^b, l. 8, to fol. 262^b, l. 4 in the preceding copy, and fol. 241^b, l. 11, to fol. 242^b, l. 10 in No. 1524.

Rubâ'is, on fol. 306^b, beginning as in the preceding copy.

This part is incomplete at the end (just as in the preceding copy); the last rubâ'i corresponds to fol. 283^a, ll. 1 and 2 in No. 1524.

No. 108, ff. 329, 2 coll., each ll. 17; Nasta'liq; small and rather effaced frontispiece; some pages at the beginning and end damaged; size, 7½ in. by 4 in.

1527

Ṭalib Âmulî's ghazals.

Ghazals, in alphabetical order, beginning, on fol. 1^b:

بایما نکته می سنجد الخ, see No. 1524.

The last page, containing the last three baits of the last ghazal in ی, is supplied by another hand.

No date.

The right order of ff. 56-60 is: 56, 58, 57, 59, 60.

Special copies of Ṭalib's ghazals are noticed in W. Petersch, Berlin Cat., p. 62, ii. 2^b; and p. 701, No. 34.

No. 3374, olim 13. J. 10, ff. 121, 2 coll., each ll. 18; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5½ in.

IND. OFF.

1528

The same ghazals.

Beginning as in Nos. 1524 and 1527.

No. 1159, margin-column on ff. 349^b-458, ll. 22-26 (11-13 baits); strange Nasta'liq, difficult to read in many places.

1529

Ṭalib Âmulî's rubâ'is.

A large series of rubâ'is, which originally formed the last part of a general collection of Ṭalib's poetical works, as is evident from fol. 1^a, where the last baits of a ghazal are found, with the colophon تَمَّتِ الْغَزَلِيَّاتُ.

Beginning of the rubâ'is as in Nos. 1525 and 1526:

یا زب بکرم الخ.

Dated the 1st of Jumâdâ-alawwal, A.H. 1047 (A.D. 1637, Sept. 21).

No. 1865, ff. 53, 2 coll., each ll. 18; Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5½ in.

1530

Diwân-i-Mu'min (دیوان مؤمن).

The lyrical poems of Mir Muḥammad Mu'min of Astarâbâd, who was at Kâshân in A.H. 987 (A.D. 1579), and afterwards went to India; in the Dakhan he entered the service first of Ibrâhîm Ḳuṭbshâh, afterwards that of Muḥammad Kulî Ḳuṭbshâh; he still flourished under Sulṭân Muḥammad Ḳuṭbshâh (who reigned A.H. 1020-1035 = A.D. 1612-1626), and appears to have survived him, as there are elegies on this ruler in the present copy; comp. on this poet Safinah, No. 187 (col. 217 in the Bodleian Cat.); Âtashkada, No. 322 (ib., col. 273); Haft Iklim, No. 1172 (col. 467 in this Cat.); and A. Sprenger, Catal., pp. 42 and 506.

Contents:

Ghazals, in alphabetical order, with a few rubâ'is at the end, on fol. 1^b, beginning: چون بناکام از تو تقدیر است هجران عیدرا الخ.

Marâthi or elegies, principally on Muḥammad Ḳuṭbshâh, on fol. 131^b, beginning:

ماه عاشور بصد شورش افغان آمد
باز دریای بلا بر سر طوفان آمد

Ḳaṣidas in honour of Muḥammad Kulî Ḳuṭbshâh, etc., on fol. 139^b, beginning:

کردگرا بحق ذات شریف نبوی
آن پناهی که ازو پشت امیدست قوی

This copy is dated the 22nd of Jumâdâ-alawwal, A.H. 1143 (A.D. 1730, Dec. 3).

No. 113, ff. 175, 2 coll., each ll. 14; Nasta'liq; a little worm-eaten, some corners of the first pages injured; occasionally a few additions on the margin; size, 7½ in. by 4½ in.

1531

Diwân-i-Shifâ'i (دیوان شفائی).

A part of the complete poetical works of Ḥakim

Sharaf-al-din Hasan Shifā'i of Isfahān, who was the chief physician of Shāh 'Abbās the Great, and died, according to most tadhkiras, A.H. 1037, the 5th of Ramadān (A.D. 1628, May 9), see Safinah, No. 596 (col. 231 in the Bodleian Cat.); Ātashkada, No. 392 (ib., col. 276); Khulāṣat-alkalām, No. 38 (ib., col. 298); Khulāṣat-alafkār, No. 147 (ib., col. 307); Makhzan-algharā'ib, No. 1189 (ib., col. 341); Bodleian Cat., No. 1093; W. Pertsch, Berlin Cat., pp. 913-915; A. Sprenger, Catal., pp. 150 and 570; G. Flügel i. p. 600; see also Rien ii. p. 822 (where he is called Hakim Timār Shifā'i), and Blochmann, Ā'in-i-Akbarī, p. 543, No. 86. Tāhir Naṣrābādī fixes his death in A.H. 1038 (A.D. 1628, 1629), or even in A.H. 1027 (A.D. 1618), see A. Sprenger, Catal., p. 90.

Contents:

1. A mathnawī in imitation of Khākānī's تحفة العراقيين (see Nos. 950-960 in this Cat.), styled here, on fol. 1^a, مطلع الانوار; it is mentioned in the Makhzan-algharā'ib, loc. cit. Beginning, on fol. 1^b:

ای درد تو تحفة العراقین - وی زهر تو شکر مذاقین

2. Another mathnawī, identical with the نمکدان, or the salt-box of verity, on fol. 12^b, beginning:

ای بشهد سخن ملاحت سای - بنمکزار طرز راهنمای

3. Miscellaneous poems, mostly of a satirical character, consisting, as it appears, of tarkibbands (according to W. Pertsch, loc. cit., ghazals, but there is clearly between every two ghazals a refrain-bait), with a few kīṭas and rubā'is at the end, beginning, on fol. 69^b:

مؤمن هَلَمَّ بازئی چملان بکجا رفت
پاکارئی صد در صد کرمان بکجا رفت

This bait is quoted in Vullers, Lexicon Persicum, i. p. 590^b, as beginning of a satire on the wazīr Muḥammad Mu'min, and again ii. p. 1463^b, under هَلَمَّ. In Rien ii. p. 822, another satire of Shifā'i, the سیزده بند, is noticed.

Dated the 1st of Shawwāl, A.H. 1088 (A.D. 1677, Nov. 27). Bibliotheca Leydeniana.

No. 2784, ff. 98, 2 coll., each ll. 14; Nasta'liq; size, 8 in. by 4½ in.

1532

Extracts from three mathnawīs of Shifā'i.

This copy contains:

a. Extracts from the نمکدان حقیقت (styled here: (منتخب کتاب نمکدان الحقیقة), beginning, on fol. 1^b:

ای بشهد سخن ملاحت سای - بنمکدان طرز راهنمای

see No. 2 in the preceding copy.

b. Extracts from another mathnawī (without a heading), which, to judge both from the metre and the contents, must be identical with the metre and contents, must be identical with the مهر و محبت, or love and affection (see W. Pertsch, Berlin Cat., p. 914, No. 2, and A. Sprenger, Catal., loc. cit.). Beginning, on fol. 16^a:

بنام آنکه دل (دلرا) برگزیدست
محبت را بدعوی آفریدست

The usual initial bait of the poem is not found here; it was composed A.H. 1021 (A.D. 1612, 1613).

c. Extracts from the mathnawī دیدۀ بیدار, the watchful eye, or, as Sprenger calls it دیدۀ بیدیدار, the sightless eye (likewise without a heading); beginning, on fol. 56^a, l. 4 ab infra, the same as in the Bodleian, Berlin, and Oudh copies:

بسم الله الرحمن الرحيم - تیغ الهیست بدست حکیم

It was composed A.H. 990 (A.D. 1582).

At the end, on fol. 87^b, all the three different extracts are (wilfully or by ignorance) represented as parts of the same نمکدان حقیقت, in spite of the various metres employed; the copy was transcribed at Tattah by Muḥammad Fayyād Bakrī; as date appears the 11th of Safar only, see the Persian text of the colophon:

بتأریخ یازدهم صفر نمکدان شفائی در بلدۀ تنه بید فقیر
للفقیر محمد فیاض بکری صورت اتمام یافت و الله اعلم
بالصواب.

No. 267, ff. 1-87^b, 2 coll., each ll. 15; distinct Nasta'liq; a little worm-eaten; size, 8½ in. by 4½ in.

1533

Ghazals of Shifā'i.

An extensive collection of ghazals by Shifā'i, arranged alphabetically and beginning, on fol. 3^b (like the Bodleian copy and that of the Moty Mahall, mentioned in A. Sprenger, Catal., p. 570):

ای زده برتر از گمان خیمۀ کبریای را
دست بتو کجا رسد عقل برهنه (شکسته)
پای را

The copy concludes with four mathnawī-baits.

No date. The proper order of the leaves, which are misplaced in a rather bewildering way, is: ff. 3-25, 32-48, 26-28, 1, 2, 29-31, 49-112, 117, 118, 113, 115, 116, 114, 119-206.

No. 224, ff. 206, 2 coll., each ll. 15; careless Nasta'liq; size, 9 in. by 5 in.

1534

Dīwān-i-Nizām (دیوان نظام).

The lyrical poems of Mirzā Nizām Dast-i-Ghaib, of Shirāz, one of Shāh 'Abbās' poets, who died, only thirty years old, A.H. 1039 (A.D. 1629, 1630); see Safinah, No. 606 (col. 231 in the Bodleian Cat.); Muntakhab-alash'ar, No. 671 (ib., col. 253); Ātashkada, No. 683 (ib., col. 285); A. Sprenger, Catal., pp. 92 and 518; Rien iii. p. 1091^b. An earlier date of his death, viz. A.H. 1029 (A.D. 1620), is given in the Khulāṣat-alafkār, No. 281 (col. 312 in the Bodleian Cat.); see also W. Pertsch, Berlin Cat., p. 58, No. 6. On fol. 129^a this dīwān is wrongly ascribed to Nizām-al-mulk, the famous wazīr of Alp Arslan and Malikshāh.

Contents:

Kaṣidas, on fol. 129^b, beginning:

ز دیده بیرخ او دل نمی شود روشن
چو آفتاب نباشد چه سود از روزن

A kaṣidah in praise of the prophet (در نعت پیغمبر),

which is not found in this collection, is noticed twice in W. Pertsch, Berlin Cat., p. 31, No. 8, and p. 32, No. 19.

Ghazals, on fol. 138^a, beginning (as in Sprenger's copy):

ذوق مصیبتی (محببتی Sprenger) کو تا سرکنم فغانرا
ویران کنم باهی بنیاد آسمانرا

Rubā'iyāt, on fol. 164^b, beginning:

آن رفت که دل وصل نگاری میخواست
در بزم پری رخاں قرار میخواست

A sâkinâma (ساقی نامه), on fol. 170^a, beginning:

دلا چند بینی شکست از خمار
شکستی گرت هست در توبه آر

The same sâkinâma is noticed in Bodleian Cat., col. 741, No. 7, 2, and in the Berlin Cat., p. 58, No. 6.

Tarjībānds, on fol. 175^b, beginning:

ساقی بده آن باده که رنگ لب یارست
آن می که رخ ساقی ازو رشک بهارست

This part is defective at the end; there is also a lacuna after fol. 183; besides the last leaf is written by a different hand in Shikasta.

No. 267, ff. 129-184, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

1535

Kulliyât-i-Bâkirkhân (کلیات باقرخان).

Works in prose and verse by Bâkirkhân, with his full name: Mirzâ Muḥammad Bâkir Najm-i-thâni (the second star), who went to India during Jahângir's reign (A. H. 1014-1037 = A. D. 1605-1627), and flourished in that emperor's time, see Makhzan-algharâ'ib, No. 307 (col. 322 in the Bodleian Cat.); he is probably identical with the Bâkirkhân, with the takhalluṣ Bâkir, called in the Safinah, No. 703 (col. 235 in the Bodleian Cat.), one of Jahângir's and Shâhjahân's Amirs. The exact date of his death is not known. Another poet of the name of Maulânâ Muḥammad Bâkir, of Kâshân, who died in the Dakhan, A. H. 1034 (A. D. 1624, 1625), is mentioned in the Safinah, No. 585 (ib., col. 230); a third Mir Muḥammad Bâkir with the takhalluṣ Ishrâk, renowned by a number of Arabic works and a Persian diwân, lived in Astarâbâd and died A. H. 1040 (A. D. 1630, 1631), see the same Safinah, No. 623 (col. 232 in the Bodleian Cat.); a fourth and much younger Maulânâ Muḥammad Bâkir died A. H. 1081 (A. D. 1670, 1671), see A. Sprenger, Catal., p. 104.

Contents:

1. Mau'izah-i-Jahângiri (موعظه جهانگیری), the exhortation of Jahângir, an essay on political and ethical wisdom and on the duties of princes and subjects, composed A. H. 1021 (A. D. 1612, 1613), the word موعظه forming the chronogram; it is divided into a muḥad-dimah (در توطئة ذکر اسم سامی و نام نامی جهانگیری), on fol. 278^b, and two bâbs: (1) در نصیحت پادشاهان, on ff. 280^b and 299^b respectively. The first bâb contains six, the second four faṣls.

Beginning of this prose-treatise on fol. 276^b: سیاس وستایش مر حکیمی را که بحکمت بالغه وصنعت کامله از عین حکمت بی دستیاری شریک الخ.

2. Diwân (دیوان), comprising:

(a) Ḳaṣidas, on fol. 313^b, beginning:

اسباترست پیش من از صحبت ریا
در چنگ شیر بودن و در کام اژدها

(b) Ghazals, on fol. 319^b.

(c) Ḳiṭ'as, rubā'is, fards and a few riddles, on fol. 335^a.

3. Explanation of a mystical ḳiṭ'ah or riddle which the author himself had composed on a journey to Dihli, in consequence of a vision of the fifth Imâm in his dream, on fol. 341^b, beginning: حمد ملکی که نظام نظم سلسله بدو وعود وجود از آثار جود الخ.

4. Inshâ (انشاء), containing letters, notes, khutbas and other pieces of a flowery and refined prose-style, on fol. 347^b, beginning: موزون ترین کلامی که غزل سرا بیان انجمن مقال و چهره پردازان شواهد قصاد الخ.

Dated A. H. 1063 (A. D. 1653).

No. 1330, ff. 276-366, ll. 17; Nasta'lik; size, 10 in. by 5½ in.

1536

Kulliyât-i-Âtashi (کلیات آتشی).

Poetical works by Muḥammad Ḥakim Amin or Aminâ (so in the colophons on ff. 235^a and 285^a), with the takhalluṣ Âtashî, who was a court-poet of the Sultân of Bijâpûr, Muḥammad 'Âdilshâh bin Ibrâhim 'Âdilshâh (A. H. 1036 or 1037-1067 = A. D. 1626 or 1627-1656); none of the tadhkiras seems to mention this particular poet, unless he is identical with Aminâ of Farâhâh, who flourished in Shâh 'Abbâs' reign, see Safinah, No. 674 (col. 234 in the Bodleian Cat.). Another Muḥammad Amin or Aminâ, but with the takhalluṣ Khâzin, is mentioned there in No. 738 (ib., col. 236).

Contents:

1. Ḳaṣidas and ḳiṭ'as, on fol. 1^b, beginning: بس که شد از غافل نامۀ عمرم سیاه. Several of these poems were composed in praise of Nawwâb Muṣṭafâkhân; fol. 33^b is left blank.

2. Ghazals, in alphabetical order, on fol. 45^b, beginning:

الهی از می معنی لبالب ساز جامم را
منور چون چراغ صبح گردان شمع شامم را

3. Rubā'is, on fol. 101^a.

The whole diwân was completed (whether by the poet himself, as we are inclined to assume, or by the transcriber of this copy Shaikh Muḥammad Ṣadiki, the wording of the colophon leaves entirely uncertain) the 10th of Ṣafar, A. H. 1034 (A. D. 1624, Nov. 22).

4. A mathnawi, entitled 'Âdilnâma (عادلنامه), and praising the exploits of Sultân Muḥammad 'Âdilshâh bin Ibrâhim 'Âdilshâh, on fol. 108^a. The beginning is apparently missing; the first bait which occurs here runs thus:

ازو شمع را شعله بر سر کلاه
وزو آب خون خاک در قعر چاه

This part is dated the 20th of Râjab, A.H. 1042 (A.D. 1633, Jan. 31).

5. A second mathnawî, entitled Ma'dan-alafkâr (معدن الافکار), the mine of thoughts, see fol. 233^b, last line in the fourth column and colophon, beginning, on fol. 205^b:

بسم الله الرحمن الرحيم
هست نهال گل باغ حکیم

Dated the 14th of Sha'bân, A.H. 1043 (A.D. 1634, Febr. 13).

6. A third mathnawî, entitled Nuh Sipihr (نه سپهر), the nine spheres, see fol. 240^a, l. 16 in the fourth column and colophon, beginning, on fol. 236^b:

ابتدا میکنم به بسم الله
زانکه بسم الله است هادی راه

Dated in the month Dhû-alka'dah, A.H. 1034 (A.D. 1625, Aug.-Sept.). Occasional additions occur at the end of the single portions, written by a different hand. Many slight damages by worms throughout the copy.

No. 1685, ff. 285, 4 coll., each ll. 20; Nasta'lik; illuminated frontispieces on ff. 1^b, 45^b, 205^b, and 236^b; an illuminated heading on fol. 101^a; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

1537

Diwân-i-Faṣiḥî (دیوان فصیحی).

Lyrical poems, by Mirzâ Faṣiḥî Anṣârî of Harât, who was a contemporary of Ḥakim Shifâ'i (see Nos. 1531-1533 above), and the spiritual guide of Jalâl Asir (see Nos. 1541-1551), Nâzim of Harât (see Nos. 1593-1598), and Darwish Wâlih. He was first in the service of Ḥasanikhân Shâmlû, and afterwards patronized by Shâh 'Abbâs the Great. He died A.H. 1046 (A.D. 1636, 1637), and left about 6,000 verses; compare on this poet A. Sprenger, Catal., pp. 91, 151, and 390; Safinah, No. 665 (col. 233 in the Bodleian Cat.); Ātashkada, No. 300 (ib., col. 273), and Khulâṣat-alafkâr, No. 209 (ib., col. 309).

Contents:

Ḳaṣidas, on fol. 132^b, beginning:

همین که صبا بر فگند پرده زرخسار یار
از دل شب جلوه کرد صبح پسین آشکار

Ḳiṭ'as, on fol. 165^b, beginning:

چشمه‌ساری کرده پنهان در کهستان دماغ
فیض ابداع خرد گردش لقب فیض آفرین

One ghazal, on fol. 183^b.

Tarkibbands, on fol. 184^a, beginning:

هر چنه که من شعلۀ افسرده غبارم
در خرمن خود شوختر از باد بهارم

A mathnawî, on fol. 201^b, beginning:

سبحان الله چه بارگاهست - این عرش مقدس الهست

Ghazals, in alphabetical order, on fol. 211^b, beginning:

خدایا روزی این خود پرستان ساز جنت را
که دوزخ جنت است آتش پرستان محبت را

(See a different wording of this initial bait in A. Sprenger, Catal., p. 390.)

Rubâ'is, on fol. 262^a, defective at the end, beginning:

ای نام تو روح قدس پیکر لب ما
وز نام تو داغ دل کوثر لب ما

No date.

No. 2751, ff. 132-268, 2 coll., each ll. 15; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

1538

Diwân-i-Ridâ (دیوان رضا).

The lyrical poems of a poet with the takhalluṣ Ridâ, who is probably identical with Mirzâ Muḥammad Ridâ of Juwain near Ḳazwin, one of the officials of Shâh 'Abbâs the Great, see Safinah, No. 670 (col. 234 in the Bodleian Cat.), where a chronogram for A.H. 1028 (A.D. 1619) is quoted. Our copy contains two chronograms, for A.H. 1039 (A.D. 1629, 1630), and A.H. 1046 (A.D. 1636, 1637), on ff. 113^a and 116^a. According to the Makhzan-algharâ'ib, No. 878 (col. 334 in the Bodleian Cat.), he was wazir of Ādharbaijân under Shâh 'Abbâs.

Contents:

Ḳaṣidas, in alphabetical order, on fol. 1^b, beginning:

حمد خداوند آسمان و زمین را
خالق نار جحیم و خلد برین را

Ghazals, in alphabetical order, on fol. 21^b, beginning:

از ازل بگشاد ساتی شیشه صها مرا
آشکارا ساخت سیرگنبد مینا مرا

Ḳiṭ'as and ta'rikhs, on fol. 112^b, beginning: پیوسته
جواد هست در نعمت و ناز الخ

Rubâ'is, in alphabetical order, on fol. 116^b, beginning:
از یاد لب تو میفزاید دلها الخ

No date.

No. 1568, ff. 204, 2 coll., each ll. 17; Nasta'lik; a little worm-eaten; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{4}$ in.

1539

Khusrû n Shirin (خسرو و شیرین).

A mathnawî, in imitation of Nizâmî's poem of the same name, by Rûḥ-alamîn (see fol. 6^b, l. 5, and fol. 7^a, l. 5), i.e. Mir Muḥammad Amin Shahrastâni, a Sayyid of Iṣfahân, with the honorary title of Mir Jumlaḥ, who went A.H. 1010 (A.D. 1601, 1602) to the Dakhn, rose to the highest dignity under Sulṭân Muḥammad Ḳulî Ḳuṭbshâh of Gulkunda (who reigned A.H. 988-1020 = A.D. 1580-1612), entered afterwards the service of the emperor Jahângir and died A.H. 1047 (A.D. 1637, 1638), see Rieu ii. pp. 675 and 676, and Safinah, No. 704 (col. 235 in the Bodleian Cat.). According to the latter authority he went twice to India, and in the

interval between both sojourns he occupied an important position at the court of Shâh 'Abbâs too. The present work, which is preceded by a prose-preface on ff. 1^b-7^a, is dedicated to his patron Muḥammad Kuli Kuṭbshâh, and forms the *first* poem of Rûḥ-alamin's Khamsah. Beginning of the preface, on fol. 1^b: ای بسته بدست:

قدرت قطب کمروی مکرمت نهاده تاجش الخ

Beginning of the mathnawî, on fol. 8^b:

الهی همچو صبحم سینه بگشای
زچاک سینه ام خورشید بنمای

No date.

No. 205, ff. 317, 2 coll., each ll. 14; distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 8^b; size, 9 $\frac{5}{8}$ in. by 5 $\frac{7}{8}$ in.

1540

Lailâ u Majnûn (لیلی و مجنون).

Another mathnawî by the same Rûḥ-alamin, the loves of Lailâ and Majnûn, likewise an imitation of one of Nizâmî's masterpieces, and dedicated to the same Muḥammad Kuli Kuṭbshâh; it forms the *third* poem of the author's Khamsah (the *second* being styled مطمح, see Rieu, loc. cit.); the poet's name appears here on fol. 4^a, l. 8; fol. 28^a, l. 5; fol. 35^a, l. 7, and fol. 189^a in the celephen. It is preceded by a preface in prose and verse, beginning, on fol. 1^b:

ای قدم پلّے زبایه تو - کفّ دستی فلک زسایه تو

Beginning of the mathnawî, on fol. 6^b:

ای حسن طراز عشق پرداز - انجام نمای کار از آغاز

The *fourth* poem of the Khamsah, the آسمان هشتم or فلك البروج, is described in Rieu, loc. cit., it was composed A.H. 1021 (A.D. 1612); the *fifth* is not mentioned anywhere; but the diwân, styled گلستان ناز, is noticed in Rieu.

No date.

No. 690, ff. 189, 2 coll., each ll. 14; clear and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 6^b; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

Jalâl Asîr (Nos. 1541-1551).

1541

Diwân-i-Asîr (دیوان اسیر).

The poems of Mirzâ Jalâl Asîr bin Mirzâ Mu'min of Isfahân, who was an intimate friend of Shâh 'Abbâs and a great drunkard; most of his verses he wrote in a state of intoxication. He never went to India, and died, according to the best authorities, A.H. 1049 (A.D. 1639, 1640), comp. Bedleian Cat., Nos. 1096-1100; Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342, 343. The Mirât-alâlam and the Hamisha Bahâr (see A. Sprenger, Catal., p. 117) fix his death in A.H. 1040 (A.D. 1630, 1631), which is obviously wrong, see Rieu, loc. cit. A much later date, viz. A.H. 1069 (A.D. 1658,

1659), is given in W. Pertsch, Berlin Cat., p. 915, on the authority of the مصحف ابراهيم (No. 663 in the Berlin Cat.), which seems a mere mistake for 1049; see also Khulâsat-alafkâr, No. 24 (col. 303 in the Bedleian Cat.). A condemnation of the low tone and the vulgar jokes in Asir's poems, as well as in those of Zulâli (see Nos. 1494-1498), Shaukat of Bukhârâ, and Mir Najât, by the author of the رياض الشعرا, is quoted Rieu ii. pp. 821^b and 822^a. Asir's works were published in Lucknow, 1880.

Contents:

Ḳaṣidas and tarjî'bands, on fol. 1^b, beginning:

ای دانه تسبیح خیالت دل دانا
سر حلقه مستان رخت دیده بینا

A few mathnawîs, on ff. 65^a-74^a, beginning:

بود شبی در صف ارباب هوش
گوش دلم روزه گشای خروش

Ghazals, in alphabetical order, intermixed with a few rubâ'is, on fol. 75^a, beginning:

ای گلشن از بهار خیال تو سینها
برگ گل از طراوت رویت (نامت in Rieu and Sprenger سفینها)

At the end of this part a mukhammas, beginning: گهر پسندند بتان دیده حیرانی را الخ

Rubâ'is, on fol. 396^b, beginning:

غم کرده ریاض جان مه و سال مرا
آئینه ندارد دل خوشحال مرا

No date.

No. 416, ff. 405, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1542

Another copy of the same diwân.

This copy contains:

Ḳaṣidas and tarjî'bands, on fol. 1^b, beginning, as in the preceding copy. At the end the same mathnawîs (on fol. 43^a sq.).

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards, on fol. 51^b, beginning as in the preceding copy. The same mukhammas on fol. 288^b.

Rubâ'is, on fol. 289^b, beginning as in the preceding copy.

No date. Various readings on the margin. The proper order of ff. 104-114 is: 104, 112, 106-111, 105, 113, 114.

No. 405, ff. 296, 2 coll., each ll. 20; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 4 $\frac{1}{4}$ in.

1543

The same.

Three ḳaṣidas, on fol. 1^b, the first of which begins:

تا شد هوای بزم ترا ساغر آفتاب
وزد بکام تشنه لبی کوثر آفتاب

corresponding to fol. 10^a, lin. penult. in the following copy.

Ghazals, in alphabetical order, intermixed with a few rubā'is, kiṭ'as, and tarji'bands, on fol. 6^a, beginning: *ای گلشن از بهار الخ*.

On fol. 7^a there are repeated by mistake the last thirteen baits of the first *kašidah* (comp. fol. 2^b).

Rubā'is, on fol. 269^a, beginning:

عمر (عمری) در عشق بی سرو پا گشتیم
فارغبال از غم تمنا گشتیم

No date.

No. 55, ff. 272, 2 coll., each ll. 15-17; Nasta'lik, by two different hands, the first of which (on ff. 1^b-181^b) is rather careless; size, 8½ in. by 6 in.

1544

A defective copy of the same.

Kašidas, etc., in alphabetical order, on fol. 1^b, beginning: *ای دانه تسبیح الخ*.

Ghazals, in alphabetical order, intermixed with some rubā'is and fards, on fol. 66^b, beginning: *ای گلشن از بهار الخ*.

Between ff. 73 and 74 there is a lacuna, comprising fol. 55^a, l. 6, to fol. 70^a, l. 1 in No. 405 (1542 in this Cat.).

Rubā'is, partly alphabetical, on fol. 446^a, beginning: *غم کرده ریاض الخ*.

No date.

No. 2172, ff. 455, 2 coll., each ll. 15; Nasta'lik, written on paper of different colour; a little worm-eaten; size, 8½ in. by 4½ in.

1545

Selections from the same *diwān*.

This copy contains *kašidas*, ghazals, kiṭ'as, and some short mathnawis, all mixed together without any order, beginning: *ای دانه تسبیح الخ*.

No date. College of Fort William, 1825.

No. 2266, ff. 1-69, 2 coll., each ll. 15; careless Nasta'lik; size, 8½ in. by 4½ in.

1546

Similar, but defective selections.

Contents:

Ghazals, rubā'is, kiṭ'as, and some longer *kašidah*-like poems, without alphabetical order, on fol. 1^a, beginning:

ای گلشن از بهار الخ.

A few short mathnawis, on fol. 85^a, the first of which begins:

فلک اقتداری که در رزمگاه - بشوید بخون عدو روی ماه

There is a lacuna between ff. 85 and 86.

Rubā'is, on fol. 87^b.

No date. Bibliotheca Leydeniana.

No. 2781, ff. 89, 2 coll., each ll. 15; Shikasta, by different hands; size, 9 in. by 5½ in.

1547

Kašā'id-i-Asir.

A defective copy of Jalāl Asir's *kašidas*, in alphabetical order, beginning, on fol. 142^a: *ای دانه تسبیح الخ*.

There is a large lacuna after fol. 165 (comprising chiefly letters *س* to *ل*); the last verse on fol. 165^b corresponds to No. 2172 (1544 in this Cat.), fol. 23^b, l. 2; the first on fol. 166^a to fol. 40^a, l. 3 in the same copy. A blank also on fol. 147^b.

Dated A.H. 1124 (A.D. 1712), by the same transcriber who copied the *waqعات عالمگیری* (see No. 345 in this Cat.).

No. 212, ff. 142-192, 2 coll., each ll. 13-19; Shikasta, by different hands, as it seems; size, 9½ in. by 6 in.

1548

Ghazaliyyāt-i-Asir.

The ghazals of Jalāl Asir, in alphabetical order, interspersed with a few rubā'is and fards, beginning, on fol. 1^b: *ای گلشن از بهار الخ*.

The usual mukhammas, and a short series of rubā'is, on fol. 188^a.

Dated the 23rd of Dhū-alhijjah, in the twenty-fourth year of (probably 'Ālamgir's reign, A.H. 1091=A.D. 1681, Jan. 14). Marginal additions and a few various readings on the first twenty-eight leaves.

No. 3376, olim 13, J. 30, ff. 192, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4½ in.

1549

The same.

Ghazals, interspersed with and concluded by rubā'is, in alphabetical order, beginning as usual.

The same mukhammas, on fol. 178^b.

This collection of ghazals is styled, on fol. 1^a, the third book of Asir's *diwān* (جلد سوم دیوان اسیر); that is to say, the whole *diwān* was originally divided into three books, comprising the *kašidas*, the mathnawis and tarji'bands, and the ghazals (including the rubā'is) respectively.

Dated by Mu'izz-al-din bin Nizām-al-din the 25th of Dhū-alḡadah, A.H. 1133 (A.D. 1721, Sept. 17).

No. 406, ff. 180, 2 coll., each ll. 18; Nasta'lik; size, 9½ in. by 5½ in.

1550

The same.

A smaller collection of Jalāl Asir's ghazals, in alphabetical order, intermixed with a few rubā'is and concluded by the usual mukhammas, on fol. 147^a, last line, and another series of rubā'is. Beginning as in the preceding copies.

No date.

No. 3375, olim 13, J. 29, ff. 156, 2 coll., each ll. 16-17; Nasta'lik; size, 8½ in. by 4½ in.

1551

The same.

Ghazals, in alphabetical order, concluded by rubâ'is. No date; fol. 611^b left blank in the centre.

No. 1159, ff. 589-636, 2 centre-coll., each ll. 13, with a third column on the outer margin, on ff. 589-611; 2-4 centre-coll., differing much in the number of lines, partly with one, partly with two margin-coll., on ff. 612-636; irregular Nasta'liq, by different hands; size, 9½ in. by 5¼ in.

Kudsi (Nos. 1552-1557).

1552

Kulliyyât-i-Kudsi (کلیات قدسی).

A collection of epical and lyrical poems by Hâjī Muhammad Jân Kudsi of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A.H. 1041, 1042 (A.D. 1631, 1632), and was greatly favoured by that monarch. The Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113), the Khulâsat-alkalâm, No. 57 (col. 299 in the Bodleian Cat.), and the Khulâsat-alafkâr, No. 214 (ib., col. 309), assert that he rose to the dignity of a king of poets at Shâhjahân's court, but this is denied by the author of the 'Amal-i-Sâlih (see above, Nos. 332-336), who says, that he was forestalled by Abû Tâlib Kalim (see further below, Nos. 1563-1570). He died, according to the best authorities, A.H. 1056 (A.D. 1646), either in Lâhûr, as is stated in Safinah, No. 728 (col. 236 in the Bodleian Cat.), and in the Khazâna-i-âmirah, No. 96 (ib., col. 258), or in Kashmir. Other, less trustworthy, dates of his death are A.H. 1055 (A.D. 1645), in the Khulâsat-alafkâr, and after A.H. 1069 (A.D. 1659) in the Mirât-alkhayâl, No. 69 (col. 209 in the Bodleian Cat., the latter date being quite impossible, as Abû Tâlib Kalim, who died A.H. 1061 or 1062=A.D. 1651, 1652, wrote an elegy on Kudsi's death, see below, No. 1569); compare besides Bodleian Cat., Nos. 1102-1111; Rieu ii. p. 684^a sq., and iii. p. 1001^b; W. Pertsch, Berlin Cat., pp. 917 and 918; A. Sprenger, Catal., pp. 90, 128, 151, and 536.

Contents:

A. Epic poetry:

1. Preface in prose or epanimium of Kudsi, by Jalâl-al-din Muhammad Tabâtabâ'i, who came from Isfahân to India in A.H. 1044 (A.D. 1634, 1635), and became a court-chronicler of Shâhjahân, see Rieu i. p. 258. He finished this preface in Âgra, the 11th of Rabi'-al-awwal, A.H. 1048 (A.D. 1638, July 23). Beginning, on fol. 1^b: سخن آفرینی که بحکم اقتضای حکمت مدار تکوین پرکار آفرینش الخ.

2. Zafarnâma-i-Shâhjahân-i-Pâdishâh (ظفرنامه شاهجهان پادشاه), or simply Zafarnâma-i-Shâhjahani (ظفرنامه شاهجهانی), a mathnawî in honour of the exploits of the emperor Shâhjahân, comprising about 8,000 baits, beginning, on fol. 5^b:

بمحمد خدائی زبانم گشود
که شد منحصر در وجودش وجود

This mathnawî was left unfinished by the author; according to the Makhzan-algharâ'ib, No. 2067 (col. 365

in the Bodleian Cat.), Abû Tâlib Kalim completed it, but see Rieu ii. p. 686.

3. A second mathnawî, apparently a ساقی نامه, on fol. 147^b, beginning:

بنام خدائی که روز نخست
به پیمانه ام کرد پیمان درست

4. A third mathnawî, in praise of Kashmir, entitled, according to other copies: تعریف کشمیر دلپذیر (comp. Bodleian Cat., No. 1104), beginning, on fol. 190^b:

بنام پادشاه پادشاهان - سرافرازی ده صاحب کلاهان

It ends on fol. 206^b and was completed A.H. 1044 (A.D. 1634, 1635), according to the chronogram: سریر پادشاه بزم آرای. The portion from fol. 202^a margin to 205^b centre appears as a separate poem in the Bodleian Cat., No. 1105, beginning: تعالی الله ازین باغ دل افروز, but a comparison with this copy as well as with No. 1102 in the Bodleian Cat., fol. 8^b sq., shows that it is only a continuation of the تعریف کشمیر دلپذیر. Some mathnawî-baits at the end of this poem, on fol. 206^b, in praise of a princely mansion in the same metre, are probably also an appendix to the poem on Kashmir.

5. A fourth mathnawî, on human frailty, entitled, according to the Bodleian Cat., No. 1107, ff. 1-5^a, درضعف و ناتوانی, beginning, on fol. 207^a:

مسلمانان فغان زین ناتوانی
که دارد در گمانم زندگانی

6. A fifth mathnawî, on fol. 208^b margin, beginning:

زنددلی بهر تماشای هند
رفت ز کشمیر باقصای هند

The same is found in the Bodleian Cat., No. 1102, fol. 45^b sq., and No. 1107, fol. 21^b sq.; a portion of it, viz. ff. 210^a-213^a, is repeated in the lyrical poetry, on fol. 301^b sq., beginning: دوش برسوا شدن عالمی الخ.

B. Lyric poetry:

7. Another preface, in prose, as introduction to the diwân, beginning, on fol. 214^b, with two baits, the first of which runs thus:

جل من لا اله الا هو - لا نقل کیف هو ولا ما هو

The prose-text commences thus: جائی که دیباجه کلام: قدسی الخ.

This preface is dated A.H. 1117 (A.D. 1705, 1706).

8. Kaşidas, in alphabetical order, beginning, on fol. 218^a:

من آن نیم که کنم سرکشی ز تیغ جفا
چو شمع زنده سرخوش دیده ام در پا

9. Tarkibbands, beginning, on fol. 277^a: ای دل چه شوی شاد که ایام بهار است الخ.

On ff. 301^b-306^b the above-mentioned portion of the fifth mathnawî is repeated.

10. Ghazals, in alphabetical order, with a series of rubā'is at the end, beginning, on fol. 307^a: داده عشقم بادۀ نابی که میسوزد مرا الخ

No date.

No. 929, ff. 354, 2 coll., each ll. 17, and a third column on the margin of ff. 26^a-212^b, ll. 24; Nasta'lik; small illuminations throughout; size, 9½ in. by 6¾ in.

1553

Another copy of Kudsī's Kulīyyāt.

Another collection of Kudsī's poems, in a rather confused and fragmentary state, containing:

1. Jalāl-al-din Muḥammad Ṭabāṭabā'ī's preface, beginning, on fol. 1^b: سخن آفرین که بحکم اقتضای حکمت مدار الخ

On fol. 7^a, l. 4, appear the author's name and the date, A. H. 1048, 11th of Rabi'-al-awwal.

2. Detached fragments of the ظفرنامه شاهجهانی, beginning, on fol. 8^b, with the same bait as in Rieu ii. p. 685, and No. 1106 of the Bodleian Cat.:

بنام خدای که داد از شهان
جهان پادشاهی بشاهجهان

The first fragment begins with the eleventh year of Shāhjahān's reign (آغاز داستان سال یازدهم جلوس).

3. Kaśidas, upon the whole in alphabetical order, with this exception only, that the rhyme-letter د is placed between ز and ش and that at the end after ی another poem in ر appears. Beginning, on fol. 87^b: بنام خدائی که کنم سرکشی ز تیغ جفا الخ, see the preceding copy, fol. 218^a.

At the end, on fol. 173, a few mathnawi-baits which probably belong to the ظفرنامه.

4. A large coherent portion of the ظفرنامه, on ff. 174^b and 177^a-279^b, beginning, as in the preceding copy: بحمد خدائی زبانم گشود الخ.

On ff. 270^a margin-270^b margin, the same chapter is found as on ff. 8^b-10^a, l. 6.

5. The ساقی نامه or second mathnawi, on ff. 280^a-286^b, 175, 176, and 287^a-296^b, beginning, on fol. 280^a: بنام خدائی که روز نخست الخ.

6. The mathnawi in praise of Kashmir or the third mathnawi of No. 929, on fol. 297^b, beginning: بنام پادشاه پادشاهان الخ.

7. Another mathnawi, identical with the fifth of the preceding copy, beginning, on fol. 313^b: زنده دلی بهر تماشای هند الخ.

First heading, on fol. 313^b: حکایت آن قاطع طریق: ضلالت و رسیدن وی از توجه خضر توفیق بسرچشمه زلال هدایت.

Second heading, on fol. 314^b: در شکایت ابنای زمان.

Beginning: دوش برسوا الخ (see ff. 210^a and 301^b sq. in the preceding copy).

Third heading, on fol. 315^b: در شرح حال خود.

Fourth heading, on fol. 316^a margin: در مذمت مردم سنجیده.

8. Kaśidas in honour of Shāhjahān, 'Alī, etc., and Tarjībānds, among which an elegy on the death of the poet's son (on fol. 335^a), see No. 1557 below, Rieu ii. p. 685, fol. 4^b sq. in Or. 351 and No. vii in Or. 323. Beginning, on fol. 318^a (as in No. 1109 of the Bodleian Cat.):

فراغ بال کرا در سراجۀ دنیاست

درین قفس نپرد چشم بسکه تنگ فضاست

9. Another portion of the ظفرنامه, probably a continuation of No. 4, on fol. 361^a. Beginning: دلم چون زبان قلم گشته شق الخ.

No date. A seal from A. H. 1155 (A. D. 1742, 1743) on fol. 1^a.

On fol. 87^a the following note: قصائد حاجی محمد جان قدسی در منقبت حضرات علیه الصلوة والسلام، من العبد الاقل جان سپارخان ابن رستم دلخان ابن جان سپارخان المختار الحسيني السبزواري ستر عیوبه.

The proper order of the leaves is as follows: ff. 1-174, 177-286, 175, 176, 287-365. Fol. 1 greatly injured.

No. 2744, ff. 365, 2 coll., each ll. 15, and a third on the margin of ff. 174-365, ll. 30-38; Nasta'lik, by many different hands, mixed now and then with Shikasta; size, 9½ in. by 6¼ in.

1554

Extracts from Kudsī's mathnawis.

This مُمْتَحَن contains extracts from Kudsī's mathnawi in praise of Kashmir (see Nos. 1552, 4, and 1553, 6), on fol. 1^b, beginning: بنام پادشاهی (پادشاه) پادشاهان الخ; from the Żafarnāma-i-Shāhjahāni; and probably also from the Sākināma, which is written in the same metre as the Żafarnāma.

The Żafarnāma begins, on fol. 9^a, as No. 2 in the preceding copy:

بنام خدائی که داد از شهان
جهان پادشاهی بشاهجهان

Dated, on fol. 27^a, the 14th of Rajab, A. H. 1093 (A. D. 1682, July 19), by Abū Muḥammad bin Sayyid Muḥammad.

On ff. 27^b-29^a a kaśidah and a ghazal of Muḥammad Ridā ibn Mullā Fauj-allāh and two rubā'is of Mullā Fauj-allāh are added, written A. H. 1118 (A. D. 1706, 1707), by Shams-al-din Muḥammad Lārī.

No. 1812, ff. 29, 3 coll. in diagonal lines, ll. 12-16; Shikasta; size, 9¾ in. by 5¼ in.

1555

Diwān-i-Kudsī (دیوان قدسی).

Kudsī's lyrical poems, containing:

Kaśidas, on fol. 1^b, beginning:

تا کی دلم از کف ندهد صرفۀ غم را
یا رب قدری پیش کن این روزی کم را

corresponding to fol. 224^b in No. 1552. They are strictly alphabetical as far as fol. 72^b; then begins a new series with the rhyme-letter ب.

Tarkibbands and elegies, on fol. 89^a, beginning:

از کسی گردیده ام رو تیغ جانانست و بس الخ

Ghazals, in alphabetical order, with a series of rubā'is at the end, on fol. 122^b, beginning:

زود به کردم من بیصبر داغ خویشرا
اول شب میکشد مفلس چراغ خویشرا

corresponding to fol. 308^a in No. 1552.

No date.

No. 915, ff. 219, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

1556

A defective copy of the same.

Contents:

Kašidas, on fol. 1^b, in alphabetical order, beginning:

من آن نیم که کنم الخ

This part breaks off, on fol. 46^b, with the last bait of a kašidah, rhyming in ı; the beginning of this kašidah, on fol. 46^a, corresponds to fol. 270^a, l. 9 in No. 1552, where it forms the fifteenth verse of it, but by a slight modification in the first hemistich it has been made here to resemble a proper initial bait; the last verse, on fol. 46^b, agrees with fol. 270^b, ll. 11 and 12 in No. 1552; fol. 47 contains the fragment of another kašidah, rhyming in ı, corresponding to fol. 251^b, l. 4 to fol. 252^b, first line in the same copy.

Tarjibands, on fol. 48^a, beginning abruptly (in consequence of another lacuna after fol. 47):
گفتم به بت ای ترک جفاکیش الخ
l. 13 in No. 1552. There is again a lacuna in this part, viz. after fol. 51, which comprises fol. 296^b, l. 12, to fol. 298^a, l. 1 in No. 1552.

Ghazals, in alphabetical order, on fol. 55^a, beginning:
داده عشقم الخ

Short mathnawis, on fol. 94^a; the second, on fol. 97^b, is در تعریف کشمیر; on ff. 105^b, 106^b, 108^a, 108^b, and 109^a there are mathnawis on certain gardens and its palaces (see Rieu ii. p. 686^a), viz. باغ قریح بخش, باغ فیض بخش, and باغ نسیم, باغ جهان آرای, باغ آباد.

Rubā'is, on fol. 109^a, beginning: یکچند بقید معصیت
یار شدم الخ, corresponding to fol. 351^a, l. 12 in No. 1552.

Dated A. H. 1142 (A. D. 1729, 1730), by Muḥammad Ṣalāḥ bin Mullā 'Abdallāh Kātib, in the service of Bākibeg bin Hāji Atāligh (اتالیغ). Bibliotheca Leydeniana.

No. 2836, ff. 112, 2 coll., each ll. 15; Nasta'liq; size, 6½ in. by 3½ in.

1557

Ghazals and rubā'is by Kudsi.

Ghazals, in alphabetical order, on fol. 137^a, beginning:

IND. OFF.

دل دیوانه کی در گوش گیرد پند دانارا الخ, corresponding to fol. 311^b, l. 4, in No. 1552.

Rubā'is, on ff. 200^b margin-210^b.

A long elegy on the death of his son, Muḥammad Bākīr محمد باقر خلف محمد جان قدسی تصنیف (پدر مسطور), on fol. 294^a. The ghazals and rubā'is are dated A. H. 1153 (A. D. 1740, 1741).

No. 891, ff. 137-210, 2 centre-coll., each ll. 11, and a third on the margin, ll. 24; Nasta'liq; and ff. 294-300, 2 centre-coll., each ll. 11, and a margin-column, ll. 26; Shikasta; size, 9½ in. by 5½ in.

1558

Kulliyât-i-Salim (کلیات سلیم).

The poetical works of Muḥammad Kuli Salim of Tahrân (called Durushti or Turushti, see W. Pertsch, Berlin Cat., pp. 31 and 919), who came from Īrân to India under Shāhjahân, entered the service of the Šubahdâr of Bangālâh, Islâm Khân, and died A. H. 1057 (A. D. 1647), see Bodleian Cat., Nos. 1112-1114; Rieu ii. p. 738^a; A. Sprenger, Catal., pp. 90, 111, 123, and 556; Salinah, No. 731 (col. 236 in the Bodleian Cat.); Khulāṣat-alkalâm, No. 36 (ib., col. 298), and Khulāṣat-alafkâr, No. 136 (ib., col. 307).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning:

دلا توئی که بکار خود گزیده خدا

برای عشق بتانت نیافریده خدا

2. Rubā'iyât, on fol. 222^a, beginning:

در بحر بیاید اگر از فیض تو قوت

اورنگ صدف شود گهررا یاقوت

3. A short story, in prose, entitled 'Complaint of the mouse and request of the cat' (در شکایت موش), صاحب سلیم (واستدعای گربه), on fol. 231^b, beginning: سلامت فریاد ازین فوج الخ

After this there follow a number of short mathnawis, viz.

4. Kharr-i-dalâl (خر دلال), the ass of coquetry, or, as W. Pertsch, Berlin Cat., p. 668, ff. 18^b and 62^b, suggests to read: Kharr-i-dallâl (خر دلال), the broker's ass, on fol. 233^b, beginning:

بسم الله الرحمن الرحيم - هست عصای ره طبع سلیم

No heading or title appears here, but as parts of this mathnawî are quoted in the Khulāṣat-alafkâr, loc. cit., there can be no doubt about the designation given to it. It consists of two parts, the first of which occurs in No. 1112 of the Bodleian Cat., fol. 19^a, and bears the title: نقل از جود حاتم طائی (a story of Ḥatim Ṭā'î's liberality); the second in the same copy, fol. 23^b, is headed در تعریف خر (description of the ass); the former begins in the Bodleian copy with the second bait of our own, viz. راوی افسانه اهل کرم الخ. In A. Sprenger, Catal., p. 556, the same mathnawî is

designated as a 'mathnawī in praise of Shāhjahān, on the expedition against Āshām,' that seems to be an error, as the poem, dealing with Islāmkhān's victories over the people of Kūē and Āshām, A. H. 1051-1052 (A. D. 1641-1643), which bears, according to the Khulāṣat-alkalām, the title of جنگ اسلامخان, and is described in Rieu iii. p. 1032^a, is written in quite a different metre. The *second* part begins here on fol. 237^a.

5. Kaḍā u kaḍr (قضا و قدر), on predestination, on fol. 240^b, beginning:

شنیدم روزی از خونابه نوشی
چو گل از پاره تن خرقه پوشی

comp. Bodleian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765-767); Rieu ii. p. 796^b, No. VIII; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9-12; p. 668, ff. 65^a and 91^a, and p. 697, No. 12; J. Aumer, p. 4.

6. Ta'rif-i-bahār (تعریف بهار), description of spring, on fol. 250^a, beginning:

سخن هر جا زمیع کردگارست
گواه پای بر جا کوهسارست

A mathnawī, by Salīm, with the same beginning, is designated in the Bodleian Cat., col. 767, as a 'description of the mountain of Kashmīr' (در تعریف کوه کشمیر), and may therefore be identical with at least a part of the poem *تعریف کشمیر*, quoted in the Khulāṣat-alkalām, loc. cit. According to Tāhīr Naṣrābādī's tadhkirah (A. Sprenger, Catal., p. 90, ll. 3 and 2 ab infra), this mathnawī was originally a description of Lāhijān (both Safinah and the Khulāṣat-alkalām mention a special (تعریف لاهجان), the heading of which the author changed into a description of Kashmīr when he came to India.

7. Hikāyat (حکایت), on fol. 265^b, beginning: شنیدم
حیلہ برداری زاحشام الخ, see the same in Bodleian Cat., col. 766.

8. Dar muḥit-i-sāl (در محیط سال), on fol. 267^a, beginning: زبس شد فعل بد غماز چون مشک الخ

9. Another short mathnawī (headed توصیف ورم بود در زیر زینم بادپائی), on fol. 285^b, beginning: (و سن!) الخ, see Bodleian Cat., No. 1114. It is not impossible that Nos. 7-9 are merely parts of the قضا و قدر of No. 5, as this mathnawī in A. Sprenger's copy comprises 134 pages, each ll. 13; even No. 6 may belong to it, the metre in all these detached pieces being the same.

10. Fi-alhajw (فی الهجو), a satire, on fol. 288^a, beginning: خامه ام بر خلاف عادت خودش الخ, comp. Bodleian Cat., col. 768 d.

11. Kaṣidas, on fol. 295^b, beginning:

اگر برم بسوی چشم اشکبار انگشت
چو ماه نو شود آلوده غبار انگشت

A poem in praise of Shāh 'Abbās is found on fol. 316^a (در ستایش شاه عباس).

12. Muḥaṭṭa'āt, on fol. 344^a, beginning:

ای سواد هند از کلکت نگارستان چین
کار و بار ملک هرگز این سر و سامان نداشت

Extracts from Salīm's diwān are mentioned in W. Pertsch, Berlin Cat., p. 31, No. 10; rubā'is by the same, ib., p. 57, No. 5. Four short mathnawis, not found in the present collection, are noticed in the Bodleian Cat., col. 767, ll. 6-8, and col. 768.

No date.

No. 371, ff. 353, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 10½ in. by 6 in.

1559

Diwān-i-Hindū (دیوان هندی).

Lyrical poems by Hindū, who is probably identical with the author of an epic poem لیلی و مجنون, composed in Shāhjahān's reign, before A. H. 1055 (A. D. 1645, 1646), and described in the Bodleian Cat., No. 1101. He seems also to have written a mathnawī, خسرو و شیرین, see ib. No biographical notices of this poet can be found in the tadhkiras. This diwān contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

بیا ای دل هزاران شکرگو آن کردگار را الخ

Rubā'is and fards, on fol. 79^a, beginning: ای عشق تو سرمایه ایمان منست الخ

No date. A seal of Jalāl ibn Shaikh 'Abd-alwahhāb with the year A. H. 1118 (A. D. 1706, 1707), on fol. 1^a.

No. 1172, ff. 88, 2 coll., each ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

1560

Diwān-i-Fiṭrat (دیوان فطرت).

Lyrical poems, by Wisbeg Fiṭrat, who was, according to his own statement in two chronograms, on fol. 199^a, born A. H. 1007 (A. D. 1598, 1599), and can scarcely be identical with a better-known poet of the same takhaluṣ, Mīr Mu'izz-al-dīn Muḥammad Fiṭrat (who died A. H. 1106 = A. D. 1694, 1695; see Bodleian Cat., No. 1993; A. Sprenger, Catal., p. 408, etc.), although there is written on fol. 1^a دیوان معترف فطرت. The present writer must have flourished at the court of Shāh 'Abbās the Great in his early years, and afterwards gone to India, as there are chronograms on Shāh 'Abbās, Sulṭān Muḥammad 'Ādilshāh of Bijāpūr, the death of the emperor Jahāngīr, etc. His first son, Sanjarbeg, was born A. H. 1025 (A. D. 1616), and went to India A. H. 1046 (A. D. 1636, 1637); his brother Muḥammadbeg was born A. H. 1023 (A. D. 1614); his brother Karimbeg A. H. 1030 (A. D. 1621); another of his sons A. H. 1044 (A. D. 1634, 1635); his first grandson (Sanjarbeg's son) likewise A. H. 1044; his brother Hamzabeg died A. H. 1033 (A. D. 1623, 1624); his brother Hāshimbeg A. H. 1041 (A. D. 1631, 1632), and his father A. H. 1040 (A. D. 1630, 1631). He composed a great number of chronograms, which begin with A. H. 1022 (A. D. 1613) and go down to A. H. 1059 (A. D. 1649). Beyond that

date no ta'rikhs are found, and we may consequently assume that the poet died soon after.

Contents:

Kaṣidas, on fol. 1^b, beginning: زهی صفای گل عارفت
ز بهتر الخ

A mathnawī, entitled خواب و خیال, 'sleep and vision,' on fol. 23^b, beginning:

الهی ناله ام را تازگی بخش - صفیرم را بلند آوازی بخش

Another short encomiastic mathnawī (مثنوی فی), on fol. 58^b, beginning:

منم در جهان مور فرزانه - بخال بتان قانع از دانه

One tarkibband, on fol. 62^a, beginning: صباح عید
که غیرت فزای بستانست الخ

Ghazals, in alphabetical order, on fol. 66^b, beginning:

چنان مجنون برد بیتاب هر دم نام لیلی را
که نشنیدست پنداری بجز حرف تسلی را

Muḳaṭṭa'āt and ta'rikhāt, on fol. 193^b, beginning:

ای سخن پروری که در فن شعر
شده پیش تو انوری رسوا

Rubā'īyyāt, on fol. 218^b, beginning: یا رب زغم دهر
بری ساز مرا الخ

No date.

No. 255, ff. 258, 2 coll., each ll. 15; on a few pages an additional margin-column; the last 28 leaves more or less injured; Nasta'liq; size, 8½ in. by 5¼ in.

1561

Diwān-i-Muḥammad (دیوان محمد).

Lyrical poems, exclusively ghazals, by a poet called Muḥammad Miskīn or Miskīn Muḥammad, also the second Muḥammad (see the title given to this collection on fol. 39^a: (دیوان محمدی (محمد دوم), not mentioned in any tadhkirah. But besides Muḥammad there appears also in some poems (see, for instance, ff. 39^b, l. 1; 43^b, l. 12; 51^b, l. 11; 52^a, ll. 4 and 10; 55^b, l. 14; 103^a, l. 11; 129^a, l. 15, etc.) the takhalluṣ 'Abdi, and it is possible that this diwān is due to the same 'Abdi who composed, A.H. 1051 (A.D. 1641, 1642), the ترجمه تکمله, or poetical paraphrase of Yāfi'i's خلاصة المفاهر, or legends of the Kādirī saints, particularly 'Abd-alkādir Jilānī; see above, No. 643, and A. Sprenger, Catal., p. 307. The religious character of these lyrics well agrees with such a supposition. Beginning, on fol. 39^a:

الهی ببرکت زعنون فرقان را
فزونی برة دین بده اهل ایقان را

The arrangement is alphabetical.

No date. Bibliotheca Leydeniana.

No. 2760, ff. 39-131, 2 coll., each ll. 19-20; careless Nasta'liq; size, 8½ in. by 5¼ in.

1562

Manba'-alkhairāt (منبع الخیرات).

A mathnawī, celebrating the life and miracles of the great Sūfī Shaikh Muhyi-alkhaḳk wa-al-dīn Abū Muḥammad 'Abd-alkādir Jilānī, see the title on fol. 20^b, l. 3, and compare Safinat-alauliyā, No. 36 (col. 278 in this Cat.), composed by Shaikh Sulaimān al-kurdi al-kādirī alkhurāsānī allāhūrī alahmadābādī, the spiritual successor of Shaikh 'Abd-alkhaḳk bin Saif-al-dīn alturk aldihlawī albukhārī (who died A.H. 1052=A.D. 1642, 1643, see above, Nos. 290, 640, and 720). Beginning:

بهترین عکسی که در چشم شهود
روی بنماید زمزات وجود

The copy was collated throughout by a great-grandson of the author, Muḥammad Riḍā bin Maulānā Ghulām bin Maulānā Aḥmad bin Maulānā Sulaimān (see fol. 1^a, fol. 22^b margin, etc.), with the poet's own copy and annotated in A.H. 1159-1160 (A.D. 1746, 1747). The copy itself, worm-eaten here and there, bears no date.

No. 1028, ff. 94, 2 coll., each ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

Kalīm (Nos. 1563-1570).

1563

Diwān-i-Kalīm (دیوان کلیم).

The diwān of Mirzā Abū Tālib Kalīm of Hamadān, who lived for some time in Kāshān, went to India in the beginning of Jahāngir's reign, attached himself to Rūḥ-alamin (see above, No. 1539), whom he accompanied A.H. 1028 (A.D. 1619) to Irāk, returned two years after to India, rose at Shāhjahān's court to the dignity of a king of poets (see above, No. 1552), and died, according to the oldest authorities, the Pādishāhnāma, and the Mirāt-alkhayāl, No. 71 (col. 209 in the Bodleian Cat.), A.H. 1062 (A.D. 1652), in Kashmir. Most of the other and more modern tadhkiras fix his death in A.H. 1061 (A.D. 1651), for instance, Kalimāt-alshu'arā (A. Sprenger, Catal., p. 113); Safinah, No. 747 (col. 237 in the Bodleian Cat.); Khazāna-i-āmīrah, No. 101 (ib., col. 259); Khulāṣat-alafkār, No. 223 (ib., col. 310), and Makhzan-algharā'ib, No. 2189 (ib., col. 369), where a chronogram on the poet's death by Mullā Tāhir Ghani is quoted, viz. طور معنی بود روشن. (see the same in the Hamisha Bahār, A. Sprenger, Catal., p. 128), and where, besides, the curious statement is made, that he succeeded Kudsī as king of poets at Shāhjahān's court; see also the Ātashkada, No. 588 (col. 282 in the Bodleian Cat.), and Khulāṣat-alkalām, No. 60 (ib., col. 300), where a full list of his mathnawīs is given. Other copies of his diwān are described in the Bodleian Cat., Nos. 1116-1121; Rieu ii. p. 686 sq.; A. Sprenger, Catal., p. 453 (comp. also pp. 90 and 151); and W. Pertsch, Berlin Cat., pp. 920 and 921. Kalīm's diwān, also mentioned in H. Khalfa iii. p. 304, No. 5636, has been lithographed in Lucknow, 1878.

Contents:

1. *Kāṣidas* and *ḵiṭ'as*, on fol. 1^a, beginning:

شوق هر کس را که در راه طلب سر میدهد
گر در آرد اول از پا آخرش پرمیدهد

2. A series of short *mathnawis*, on fol. 97^b, of the same description and headings as those noticed in the *Khulāṣat-alkalām*, loc. cit., and in Nos. 1116 and 1117 of the Bodleian Cat. The headings, which are filled in here, are as follows: *کتابه در تعریف و . . . کتابه دولتخانه پادشاهی*, on fol. 79^b; *کتابه دولتخانه اکبر آباد*, on fol. 80^a; *تعریف اکبر آباد و غیره*, on fol. 81^a; *تعریف در صفت جنگ فیل سلطان اورنگزیب*, on fol. 87^a; and *قسط دکن*, on fol. 91^a; the remaining headings are left blank.

3. *Ghazals*, in alphabetical order, on fol. 128^b, beginning:

بدل کردم بمستی عاقبت زهد ربائی را
رسانیدم بآب از یمن می بنیاد تقوی را

4. *Rubā'is*, on fol. 348^a, beginning: *هر چند که مرد*
قول و فعلش تبهست الخ
No date.

No. 469, ff. 360, 2 coll., each ll. 12; very careless and unequal *Nasta'liq*, written, as it seems, by different hands; size, 9 in. by 5½ in.

1564

Another copy of the second half of Kalīm's *diwān*.

This copy, dated the 9th of Sha'bān, A.H. 1148 (the eighteenth year of Muḥammadshāh's reign, as it is called here, but more correctly the seventeenth, since Muḥammadshāh was not crowned emperor before the month Dhū-alka'dah, A.H. 1131) = A.D. 1735, Dec. 25, contains the *ghazals* (on ff. 1^b-192^b) and *rubā'is* (on ff. 192^b-202^b) only.

Beginning of both sections the same as in the preceding copy. On fol. 1^a the last ten baits of Kalīm's short *mathnawis* are found, a clear proof that this copy is the second half of a complete *diwān* of the poet.

No. 3500, olim 19. J. 19, ff. 202, 2 coll., each ll. 15; *Nasta'liq*; size, 8 in. by 5½ in.

1565

Kalīm's *ghazals* and *rubā'is*.

Ghazals, in alphabetical order, on fol. 10^b, beginning:

بدل کردم بمستی الخ

Rubā'is, on fol. 169^b, beginning: *از راز دو کون هر که*
آگاه افتد الخ, corresponding to the second *rubā'i* in No. 469 (1563 in this Cat.), where, however, *کس* is read instead of *ک*.

Fol. 98^a is left blank.

No date.

No. 1159, margin-column, ff. 10-173, 14 baits in a page, written in a strange style of *Nasta'liq*.

1566

A defective copy of the same.

This copy is incomplete both at the beginning and end, and commences in the middle of the rhyme-letter *l* with the last bait of a *ghazal*, corresponding to fol. 130^a, last line in No. 1563.

The *ghazals*, arranged alphabetically, end on fol. 172^b, and are followed by one *ḵiṭ'ah* and a series of *rubā'is*, beginning: *هر چند که مرد الخ*; the second is the initial *rubā'i* of the preceding copy. This part breaks off on fol. 180^b with the first bait of a *rubā'i*, corresponding to fol. 358^b, lin. penult. in No. 1563. There are besides two lacunas, one after fol. 5 and the other after fol. 178. The last bait on fol. 5^b corresponds to fol. 140^a, l. 7 in No. 1563, the first on fol. 6^a to fol. 135^b, l. 8 in the same copy; the last bait on fol. 178^b is identical with fol. 356^b, lin. penult. there, and the first bait on fol. 179^a with fol. 350^a, l. 4.

No. 511, ff. 180, 2 coll., each ll. 15-17; unequal *Nasta'liq*; slight injuries in several pages; size, 8 in. by 4½ in.

1567

A selection from Kalīm's *ghazals*.

The *ghazals* are arranged alphabetically and begin in the usual way: *بدل کردم بمستی الخ*.

Dated A.H. 1138 (A.D. 1725, 1726), at Shāhjahānābād.

A similar selection of Kalīm's *ghazals* is noticed in W. Pertsch, Berlin Cat., p. 702, No. 43.

No. 725, ff. 90-135, 2 coll., each ll. 12, and a third on the margin of ff. 100^b-108^b, and 111^a-134^b, ll. 14-38; distinct *Nasta'liq*; illuminated frontispiece; size, 8½ in. by 4½ in.

1568

A fragment of Kalīm's *ghazals*.

The *ghazals*, arranged alphabetically, break off already in the middle of the rhyme-letter *ت*. Beginning as usual.

No. 114, ff. 1-16, 2 coll., each ll. 17-18; *Nasta'liq*; size, 8½ in. by 4½ in.

1569

A short fragment of Kalīm's *diwān*.

This fragment contains a few *ḵāṣidas*, and an elegy on the death of the poet *Kudsi* (see above, No. 1552), headed: *مرثیه حاجی محمد جان قدسی از تصنیف ابو طالب کلیم*, on fol. 134^b.

No date.

No. 891, ff. 129-136, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 26; *Shikasta*; size, 9½ in. by 5½ in.

1570

Two *mathnawis* by Kalīm.

Both these *mathnawis* celebrate the exploits of the emperor Shāhjahān and are very likely parts of one and the same epic poem, viz. the *پادشاهنامه* (as it is styled on fol. 1^a), also called *شاهنامه شاهنامه*, the imperial book, see *Khulāṣat-alkafâr*, loc. cit.;

A. Sprenger, Catal., p. 454, and Rieu ii. p. 687^a; comp. also J. Aumer, p. 96. The *first* begins, on fol. 1^b:

بنام خدائی که از شوق جود
دو عالم عطا کرد وسائل نبود

the *second*, with the special heading, as it seems, of اقبال شاهجهان (see fol. 118^b, l. 7), begins, on fol. 105^b:

سخن آن شهنشاه فرمان روا
که نه تخت چرخش بود زیر پا

The poet's takhalluṣ Kalim appears several times, for instance, on fol. 104^a, margin-column, l. 15: باین لطف کلیم ارچه قادر الع; and on fol. 113^a, l. 4: کلیم دارم کلیم.

According to the colophon, on fol. 104^a: نقل خط مرزا طالب (ابو طالب) کلیم که بدست خود نوشته بودند نموده شد, this copy appears to have been made from the poet's autograph; the first seven leaves seem to be supplied by another hand.

No. 367, ff. 300, 2 centre-coll., each ll. 12, and a third column on the margin, ll. 26; Nasta'liq; size, 10 in. by 5 $\frac{7}{8}$ in.

1571

Diwân-i-Amânî (دیوان امانی).

Lyrical poems by Amânî, who cannot be identical with the poet Amân-allâh Amânî, since the latter died A. H. 1044 or 1046 = A. D. 1634-1637 (see Bodleian Cat., No. 1095; Rieu ii. p. 509, and A. Sprenger, Catal., p. 330), and the former, the author of the present diwân, composed, according to his own statement, in a chronogram, on fol. 75^b, A. H. 1047 (A. D. 1637, 1638), a work on medicine (کتاب در علم طب); there are besides chronograms for A. H. 1049 (A. D. 1639, 1640), 1055 (A. D. 1645), 1057 (A. D. 1647), 1060 (A. D. 1650), and 1061 (A. D. 1651). 1061 seems to be the last date mentioned in his ta'rikhs, and one may conjecture from that, that he died a year or two after. He appears to have been a native of Mâzandarân.

Contents of the diwân:

Ḳaṣidas in praise of the twelve Imâms, of 'Abdallâh Ḳuṭbshâh (A. H. 1035-1083 = A. D. 1626-1672), of Mirzâ Ḥabib-allâh Ṣadr, Mirzâ Kâdî, Amir Timûr of Mâzandarân, etc., intermixed with tarjî's, tarkibbands, kit'as and ta'rikhs, on fol. 1^b.

The first hemistich of the initial poem is missing; the second runs thus: زنو چرخ را مدار و زنو خاک را مدارا الخ.

The second ḳaṣidah, on fol. 2^b, begins:

فروغ عارض شکرت چراغ چشم قلم
نسیم کاکل وصفت شمیم زلف رقم

(a certain reminiscence of the first of Ahli Shirâzi's artificial ḳaṣidas is obvious here, see above, No. 1432).

A short mathnawî (درمناجات), on fol. 79^b, beginning:

خداوند تو ستار عیوبی
قسیم رزق و غفار ذنوبی

Another larger mathnawî, a sāḳinâma (ساقینامه), on fol. 80^b, beginning:

زهی مست پیمانه ات روزگار
جوانبخت میخانه ات نوبهار

Ghazals, in alphabetical order, on fol. 112^b, beginning:

زحسنت گل تازه روئی جهانرا
زهمستی تو زندگی آسمانرا

Rubâ'is, on fol. 238^b, beginning:

ای حسن تو شمع محفل هستی را
لطف تو شراب ساغر مستی را

Dated, at Haidarâbâd, A. H. 1070 (A. D. 1659, 1660); the first leaves a little injured and worm-eaten.

No. 2694, ff. 419, 2 coll., each ll. 17; Nasta'liq; illuminated frontispieces on ff. 1^b, 112^b, and 238^b; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

1572

Diwân-i-Masîh (دیوان مسیح).

Lyrical poems by Ḥakim Rukn-aldîn Mas'ûd, commonly called Ḥakim Ruknâ, with the takhalluṣ Masîh, a native of Kâshân, who was first in Shâh 'Abbâs' service, but feeling offended by him went to India and found great favour with Jahângir as well as with Shâhjahân, whose court-poet he became; at the advanced age of 105 lunar years he returned to Irân and died there, according to most tadhkkiras, A. H. 1066 (A. D. 1656), see A. Sprenger, Catal., pp. 90 and 151; Khazâna-i-'âmirah, No. 112 (col. 259 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 259 (ib., col. 311); and Makhzan-algharâ'ib, No. 2426 (ib., col. 376); comp. besides Âtashkada, No. 589 (ib., col. 282); Rieu ii. pp. 603^a, 688, and 689; and Bodleian Cat., No. 1115. The Mirât-al-'âlam fixes his death in A. H. 1057 (A. D. 1647); the Khulâṣat-alkalâm, No. 68 (col. 301 in the Bodleian Cat.), as late as A. H. 1070 (A. D. 1659, 1660); in Beale's Oriental Biogr. Dictionary, p. 226^a, A. H. 1056 (A. D. 1646) is given as an alternative for 1066. Besides his lyrical poems he composed a mathnawî قصا و قدر, see Bodleian Cat., loc. cit., Khulâṣat-alkalâm, loc. cit., and W. Pertsch, Berlin Cat., p. 34, No. 10, and four others, among them رام و سیتا, see Rieu ii. p. 688^b sq. Taḳî Kâshi (see A. Sprenger, Catal., p. 24, No. 254) mentions also from his pen an Arabic work on medicine, entitled ضابطة العلاج. The poet Ṣâ'ib (see below, Nos. 1606-1623) was his pupil.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, with some kit'as at the end (on ff. 142^b-149^b). Beginning of the initial ghazal:

نیارم گفت ذکر بر دوام و بر مراد اورا
بدین آلودگی شرم آیدم کارم بیاد اورا

Rubâ'is, on fol. 149^b, beginning:

دیدیم برون زراه و بیراه خدا
گفتیم رموز عشق الله خدا

Ḳaṣidas, on fol. 163^a, beginning :

ای حساب غم تو بر انگشت
وی کلید غم تو هر انگشت

According to a colophon at the end of the rubā'is this copy was finished at Shāhjahānābād, the 4th of Rajab, A.H. 1155 (here incorrectly styled the twenty-fifth year of Muḥammadshāh's reign, instead of the twenty-fourth)=A.D. 1742, Sept. 4. Which of the ten diwāns which Masih is said to have composed the present represents, or whether it is a mere selection from several or all of them, cannot be stated.

No. 2093, ff. 1-174, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 5 in.

1573

A defective copy of the same.

This copy of Masih's diwān is incomplete both at the beginning and end; it only contains ghazals in alphabetical order, agreeing upon the whole with those in the preceding copy. It opens, on fol. 3^a (where another hand has added دیوان مسیح), with the last bait of a ghazal rhyming in *l*, viz. هر زخم سینه ام دهنی. گشت ای مسیح الخ, and corresponding to fol. 3^a, l. 10 in the preceding copy; it breaks off in the second ghazal rhyming in *ی* (=fol. 137^a, l. 3 in the preceding copy). There are, consequently, wanting in this copy some ghazals in *l* and *ی*, the *ḳiṭ'as*, rubā'is, and ḳaṣidas. On the other hand the number of ghazals is apparently larger than in the preceding copy.

Ff. 1-22 are misplaced; their proper order is: 3, 1, 2, 4-15, 17, 16, 18, 19, 21, 20, 22.

No. 3379, olim 19. J. 4, ff. 152, 2 coll., each ll. 13-17; small, but clear Nasta'liq; size, 8½ in. by 4½ in.

1574

Diwān-i-Brahman (دیوان برهمن).

Lyrical poems by Candarbhan Brahman of Patyāla or Lāhūr, who flourished under Shāhjahān, was munshī to this emperor as well as to prince Dārā Shukūh, and died, according to the Mirāt-i-Jahānumā (see No. 126 above), A.H. 1068 (A.D. 1657, 1658); other authorities, for instance, the Mirāt-alkhayāl, No. 78 (col. 209 in the Bodleian Cat.), fix his death in A.H. 1073 (A.D. 1662, 1663); comp. Bodleian Cat., Nos. 1123, 1385, and 1386; Rieu i. p. 397 sq.; ii. p. 838^b; iii. p. 1087^a; A. Sprenger, Catal., pp. 110, 119, and 376; Makhzan-algharā'ib, No. 404 (col. 324 in the Bodleian Cat.). Besides his diwān he wrote various collections of letters and refined prose-writings, for instance, the چهار چمن (a description of Shāhjahān's court and memoir of his own life), the رقصات برهمن or منشآت برهمن, the مجمع الوزرا, تحفة الفصحا, تحفة الوزرا, کارنامه, گلدسته, etc., see Bodleian Cat. and Rieu, loc. cit.

This diwān contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

ای برتر از تصور وهم و گمان ما
وی در میان ما و برون از میان ما

Rubā'is, on fol. 55^a, beginning:

مارا چو بحال خود شناسا (شناسا کردی)
از خار گل قطره زدیا (correctly in the Bodleian copy: گل و زقطره دریا) کردی

The original diwān closes on fol. 58^b and is dated the 19th of Dhū-al-ḥijjah, A.H. 1143 (A.D. 1731, June 25); on ff. 59-67 a supplementary collection of ghazals by the same poet is added, rhyming in *و*, *ن*, *م*, *ز*, *د*, *ت*, *ی*, and *ی*. No ghazals rhyming in *و* and *ی* are found in the principal part of the diwān.

No. 1189, ff. 67, 2 coll., each ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 4½ in.

1575

Another copy of the same diwān.

Beginning as in the preceding copy. Brahman's diwān comprises ff. 16^a-80^b, the first two pages of which (except the last line of fol. 16^b) are repeated by another hand on fol. 90 (which is turned upside down):

The remaining leaves of this MS. contain:

1. On ff. 1^a-15^b a collection of lyrical poetry, comprising: (a) poems, by Mir Muḥammad *Majdhūb* of Tabriz (who collected his diwān in A.H. 1063=A.D. 1653, and died A.H. 1093=A.D. 1682, see A. Sprenger, Catal., pp. 479 and 480, and Rieu ii. pp. 696, 697), on fol. 1^a sq.; (b) mathnawi-baits, by Mullā *Zuhārī* (see above, Nos. 1500-1514), on fol. 11^a; (c) a مرتع, by Mullā *Wahshī* (see above, Nos. 1444 and 1445), on fol. 11^b; (d) miscellaneous verses, some by *Ādhurī* (see above, Nos. 709-711), on fol. 13^b.

2. On ff. 81^a-86^b the allegorical story of *Ḥusn u Dil* (حسن و دل), or 'beauty and heart,' which is, however, different from the well-known romance of the same title by *Fattāḥī* (who died A.H. 852=A.D. 1448, comp. Bodleian Cat., No. 1343). It begins: سپاس و ستایش مر حضرت احمدیت را اما بعد ازین آنچه در خاطر این ضعیف بود قلمی نمود ابیات که از نقل بزرگان استماع است نیز تحریر یافت و نام این رساله حسن و دل بنهاد شد و عبارت او نیز بحسن و دل پرداخته، چنین آورده اند که در ولایت شرق بدن نام شهری بود که در آن شهر عقل شاه نام پادشاهی میکرد الخ.

3. On ff. 87^a-89^b and 91^a-95^a poetical and other miscellanies, comprising: (a) mathnawi-baits, by *Ni-matkhdn 'Alī* (who died A.H. 1121 or 1122=A.D. 1709-1711, see below, Nos. 1659-1671), etc., on fol. 87^a; (b) a short tradition, in prose, on fol. 89^a; (c) a eulogy on the twelve Imāms (منتقب دوازده امام), on fol. 91^a; (d) ghazals, by *Ḳaṣāb* (contemporary with *Ṣā'ib*), *Shākir* (still alive in A.H. 1136), and some *Rekhta* poetry, on fol. 93^a sq.

Bibliotheca Leydeniana.

No. 2596, ff. 95, 2 coll., each ll. 12-13 on ff. 16-80 and 87-90, ll. 20 on ff. 81-86, the remainder in diagonal lines by various hands in careless Nasta'liq and Shikasta; size, 9½ in. by 5½ in.

1576

Diwân-i-Şaidi (ديوان صيدى).

Lyrical poems, by Mir Sayyid 'Alî Şaidi, of Tahrân, who came to India from Isfahân, A. H. 1064 (A. D. 1654), in Shâhjahân's reign, and died A. H. 1069 (A. D. 1658, 1659), see Rieu ii. p. 689^b; A. Sprenger, Catal., pp. 99, 112, 125, and 383; W. Pertsch, Berlin Cat., p. 702, No. 47; Khulâsat-alafkâr, No. 156 (col. 307 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1381 (ib., col. 346).

Contents:

Kaşıdas, without any order, on fol. 1^b, beginning:

گردون نصیب دیدۀ من کرد بحساب
دردی که چشم آئنه آرد در اضطراب

Short mathnawis, on fol. 19^b, beginning:

بنام کردگار دور و نزدیک
مهیا ساز سامان بد و نیک

Ghazals, intermixed with rubâ'is and a few kit'as, in alphabetical order, on fol. 25^b, beginning: *شد بسکه از*

خرام تو تغییر حالها الخ.

Dated, by Ayyûb, A. H. 1077 (A. D. 1666, 1667).

No. 528, ff. 100, 2 coll., each ll. 15; clear Nasta'liq; size, 7½ in. by 4½ in.

1577

Another copy of the same.

This copy is divided into *two* parts; the *first* on ff. 1-24 contains kaşıdas, ghazals, and rubâ'is, all mixed together without any order, beginning, on fol. 1^b:

گهی که چشم تو در خانه گمان آید
شکست در صف چندین هزار جان آید

the *second*, on ff. 25-73, contains only ghazals, in alphabetical order, with a few rubâ'is at the end, beginning, on fol. 25^b, as in the preceding copy:

شد بسکه از خرام الخ.

This copy, which is somewhat injured here and there, is dated A. H. 1087 (A. D. 1676, 1677).

No. 1089, ff. 73, 2 coll., each ll. 23; Shikasta; size, 6½ in. by 3½ in.

1578

The same.

Kaşıdas, on fol. 1^b, beginning, as in No. 1576:

گردون نصیب الخ.

Short mathnawis, on fol. 20^a, likewise beginning as in No. 1576.

Three kit'as at the end of this part.

Ghazals, rubâ'is, and fards, in alphabetical order, on fol. 26^b, beginning as in the two preceding copies.

No date.

No. 1607, ff. 109, 2 coll., each ll. 14; small Nasta'liq; size, 7½ in. by 4 in.

1579

Âshûbnâma-i-Hindûstân (آشوب نامه هندوستان).

Âshûbnâma-i-Hindûstân, or simply Âshûb-i-Hindûstân, a historical mathnawî from the time of the civil wars under Shâhjahân and the struggle of his sons for the empire, A. H. 1067-1069 (A. D. 1657-1659), by an eye-witness of all the events related in this poem, Bihishti, who was a panegyrist of Sultân Murâdbaksh, and completed this mathnawî before the death of his patron, which took place in A. H. 1071 (A. D. 1660, 1661). Beginning:

کلام سخن سنج را ابتدا - بنام خدایست و نام خدا

Another complete copy of the same is described in Rieu ii. pp. 689 and 690, an incomplete one in No. 1124 of the Bodleian Cat.

Some hemistichs are missing on fol. 93^a.

Dated the last of Rajab, A. H. 1182 (A. D. 1768, Dec. 10).

No. 265, ff. 93, 2 coll., each ll. 14; Shikasta; size, 8½ in. by 5½ in.

1580

Mathnawiyât-i-Mullâ Shâh (مثنویات ملا شاه).

A large number of religious or Şûfic mathnawis, composed by Mullâ Shâh Muḥammad bin 'Abd Muḥammad (called in Rieu ii. pp. 690, 691, Mullâ Shâh, originally Muḥammadshâh, with the epithet Lisân-allâh, son of Mullâ 'Îdi), a great Indian Şûfi and spiritual guide of prince Dârâ Shukûh, born in Arksâ (ارکسا, in Rieu, loc. cit., Ark), near Rustâq (رستاق) in Badakhshân, comp. the prose-preface of the last poem in this copy, on fol. 334^b, where the author enumerates all his works, and states the exact number of baits and the metre of each of them. He went to India A. H. 1023 (A. D. 1614), and took as his spiritual guide the great saint of Lâhûr, Mir Muḥammad Miyân Mir, or Miyânjiv, who died A. H. 1045, 7th of Rabî'-alawwal (A. D. 1635, Aug. 21), see Safinat-alauliyâ, No. 65 (col. 282 in this Cat.). He afterwards settled in a monastery in Kashmir, and died there, or in Lâhûr, A. H. 1072 (A. D. 1661, 1662). He initiated Dârâ Shukûh to the Kâdiri order in A. H. 1049 (A. D. 1639, 1640), and the former has given a full account of his Pir's life in the special work *سکینه الاولیا* (not Safinat-alauliyâ, as is by mistake printed in Rieu ii. p. 691^a), see ib. i. pp. 357 and 358. This copy is of unique value, as it contains a complete collection of Mullâ Shâh's mathnawis, not found anywhere else; on the other hand, the kaşıdas, ghazals, rubâ'iyyât, and sharḥ-i-rubâ'iyyât, referred to in the above-mentioned preface, on fol. 335^a, are entirely wanting here. Copies of these lyrical poems are found in the British Museum (Rieu ii. p. 690 sq.) and in the Berlin Library (W. Pertsch, Berlin Cat., pp. 921 and 922); comp. besides on the author Mirât-alkhayâl, No. 77 (col. 209 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1248 (ib., col. 342). Some of these mathnawis were composed A. H. 1055 (A. D. 1645); they are arranged here in the following order:

1. Risâla-i-walwalah (رساله ولوله), the treatise on

lamentation, on fol. 1^b, in the metre of Khâkânî's Tuhfat-alfirâkain (see above, Nos. 950-960), containing 1506 baits, and beginning:

از ولولہ وصال یارم - بنگر دل آفتاب زارم

2. Risâla-i-hûsh (رسالۂ هوش), the treatise on reason, on fol. 22^b, beginning:

طرز خاموشی و طرح گفتن
همه کس میدانند غیر از من

3. Risâla-i-ta'rîfât-i-khânahâ u bâghât u manâzil-i-Kashmir (رسالۂ تعریفات خانها و باغات و منازل کشمیر), description of the houses, gardens, and caravansaries of Kashmir, on fol. 51^b, with a few lines in prose as introduction. Beginning of the poem:

بکنم خانه خود وصفی چند
چکنم خانه ز وصف است بلند

Both Nos. 2 and 3 are in the metre of Jâmi's Subhat-alabrâr (see above, No. 1300, 5 sq.), and contain together 2,862 baits.

4. Risâla-i-Nisbat (رسالۂ نسبت), the treatise on relationship, on fol. 62^b, in the metre of Sanâ'i's Hadîkah (see above, No. 914 sq.), containing, together with No. 8 below, which is in the same metre, 10,374 baits, and beginning:

حمد را نسبتی است با تو دُرست
بر در هر که رفت بر در تُست

5. Risâla-i-Murshid (رسالۂ مرشد), the treatise on the spiritual guide, on fol. 139^b, in different metres, containing 678 baits, and beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل ذاتهاست

6. Yûsuf u Zalikhâ (یوسف و زلیخا), on fol. 151^b, beginning:

الهی حسن یوسف ده بیانرا
بده عشق زلیخا این زبانرا

7. Risâla-i-diwanâ (رسالۂ دیوانه), treatise on the ecstatic, on fol. 216^b, beginning:

مرا دیوانه دارد هوشیاری
تو هم دیوانه گر هوشیاری

Both Nos. 6 and 7 are in the metre of Nizâmî's Khusrau u Shirin (see above, No. 972, 2 sq.), and have together 5,727 baits.

8. Risâla-i-shâhiyyah (رسالۂ شاهیه), the royal treatise, on fol. 226^b, beginning:

ای توشاه جهان و تو دارا
وی تو دارا و تو جهان آرا

Comp. No. 4; this mathnawî was composed A.H. 1055.

9. Risâla-i-hamd u-na't u mankâbat (رسالۂ حمد و نعت و منکبت), treatise on the praise of God, the enco-

mium of the prophet, and the eulogium of the Imâms, on fol. 284^b, in the metre of Firdausî's Shâhnâma (see above, No. 860 sq.), containing 3,654 baits, and beginning:

بیائید یاران محمود من
که حمد یکی هست مقصود من

It was likewise composed A.H. 1055, and is preceded by a short preface in prose, beginning: حمدًا لله رب العالمین والعالمین ونعتًا للانبیاء المرسلین والمرسلین الخ.

10. Risâla-i-bismillâh (رسالۂ بسم الله), treatise on the initial formula, 'In the name of God,' on fol. 335^a, in the metre of Nizâmî's Makhzan-alasrâr (see above, No. 972, 1 sq.), containing 3,012 baits, and beginning:

بسم الله الرحمن الرحیم
خال وخط و زلف و قد مستقیم

It is preceded, on fol. 334^b, by a preface in prose, which begins: احمد لمن قال بسم الله الرحمن الرحیم وعلم احمدہ لدفع الشیطان الخ.

The mathnawî itself is divided into five different parts, viz.: (a) در تعریف مجموع بسم الله الرحمن الرحیم, on fol. 335^a (100 baits); (b) در تعریف بطریق اجمال, on fol. 336^a (2,200 baits); (c) در تعریف بحرف, on fol. 364^a (300 baits); (d) در تعریف خلوت, on fol. 367^b, last line (312 baits); (e) خاتمه, on fol. 372^a (100 baits). This poem was completed A.H. 1057, or rather, in the first seven days of A.H. 1058 (A.D. 1647-1648, beginning of Febr.). This copy seems to be the great Shaikh's autograph. Mullâ Shâh also wrote prose-works, viz. a تذکرہ شعری معاصرین, see H. Khalfa ii. p. 263, No. 2820; Bland in Journal of Royal Asiatic Soc. ix. p. 167; W. Pertsch, Berlin Cat., p. 922, l. 3, and an unfinished commentary on the Kurân, see Makhzan-algharâ'ib, loc. cit.

No. 578, ff. 373, 4 coll., each ll. 20; clear and distinct Nasta'lik; a little worm-eaten throughout; as title-page a very good full-size picture, representing Mullâ Shâh and his Pir Miyân Mir, done by Miskîn Mnhammad; illuminated frontispieces on ff. 1^b, 22^b, 62^b, 139^b, 151^b, 226^b, 284^b, and 334^b; size, 10½ in. by 6½ in.

1581

Diwân-i-Hâdi (دیوان هادی).

Lyrical poems, by Hâdi, who is probably identical with Mirzâ Hâdi, son of Mirzâ Rafî' Šadr Shahrastânî, who went, towards the end of his life, to India and gained the favour of Sultân or prince Murâdbakîsh (who died A.H. 1071, see No. 1579 above), comp. Safinah, No. 801 (col. 238 in the Bodleian Cat.; another Mirzâ Hâdi, who flourished about the same time, was the son of Mirzâ Mu'in-al-din Muhammad Fârsî and acted as wazir of Kirmân under Shâh Sulaimân Šafawî of Persia (A.H. 1077-1105=A.D. 1666-1694), see Muntakhab-alash'âr, No. 736 (col. 254 in the Bodleian Cat.).

According to a note, on fol. 1^a, this copy seems to have been written by Mullâ 'Abd-alrasûl in or before A. H. 1073 (A. D. 1662, 1663).

Contents:

Ḳaṣidas, on fol. 1^b, beginning:

هر کس رود بسیر گلستان اعتدال
چون سبزه سرکشد پی پابوس هر نهال

Ghazals, in alphabetical order, on fol. 15^b, beginning:

نگاهش رخنه در بنیاد اندازد سخندانرا
سر زلفش نماید جمع دلهای پریشانرا

No. 1889, ff. 363, 2 coll., each ll. 16, and a third on the margin, ll. 30; sometimes even a fourth column, likewise on the margin; small, but clear Nasta'liq; size, 11 in. by 6½ in.

1582

Padmāwat (پدماوت).

The story of Padmāwat (or Padam) and Ratan Sēn (or simply Ratan or Rat), also frequently styled Rat Padam (رت پدم), founded on the older Hindī story of the same title which Malik Muḥammad Jā'isi composed in Bhākhā, A. H. 947 (A. D. 1540, 1541), and put into Persian verse by Mullā 'Abd-alshakūr Bazmī (with his real name, according to the colophon of one Bodleian copy, Walker 86, Shaikh Shukr-allāh) of Karj or Karaj in Gujarāt, who was born A. H. 1001 (A. D. 1592, 1593), and died, according to Rieu iii. p. 1036^b, A. H. 1073 (A. D. 1662, 1663), at Āgra. He composed this mathnawī in A. H. 1028 (A. D. 1619), and dedicated it to the emperor Jahāngir, see Bodleian Cat., Nos. 1125 and 1126; W. Pertsch, Berlin Cat., p. 911; A. Sprenger, Catal., p. 376. On the Hindī original comp. Garcin de Tassy, Histoire etc. ii., pp. 66-69, and Théod. Pavie in Journal Asiatique, 1856, pp. 1-47, 89-130, and 315-343; copies of the same are contained in Ouseley 196 of the Bodleian Library (No. 2352 in the Bodleian Cat.), and in Nos. 1018, 1819, 1975, 2138, 2459, and 3130 of the India Office Collection; it has been edited at Lucknow, 1844 and 1865; a Hindūstānī translation by Diyā-aldin 'Ibrat of Dihli, completed by Ghulām 'Alī Mashhadī 'Ishrat, appeared in Lucknow, 1858; another version in a dialect, half Bhākhā, half Hindūstānī, by Mir 'Abd-aljalīl Balgrāmī, is mentioned in Rieu, loc. cit.; a Pushtū translation by Ibrāhīm has been noticed in Zeitschrift der D. M. G. vol. xvi. p. 789. Other Persian versions are: one by Ḥusain of Ghazna, mentioned in W. Pertsch, Berlin Cat., p. 911; another by 'Āqilkhān Rāzī (see further below), and a third by Ḥusām-aldin, who completed his mathnawī, styled *Ḥusn wa-shuq*, A. H. 1071 (A. D. 1660, 1661), under 'Ālamgīr, to whom it is dedicated, see W. Pertsch, Berlin Cat., p. 929.

Beginning of Bazmī's mathnawī:

ای نام تو نقش لوح جانها - در مانده بوصف او زبانها
The author's name appears on fol. 13^b, l. 10, and on fol. 113^a, l. 4; but the last two verses, containing the date of composition, are missing here.

This copy was finished the 23rd of Shawwāl, A. H. 1194 (A. D. 1780, Oct. 22), at 'Azīmābād, i. e. Patna.

No. 3010, ff. 115, 2 coll., each ll. 13; Nasta'liq, mixed occasionally with Shikasta; size, 9½ in. by 6 in.

IND. OFF.

1583

Another copy of the same.

Beginning as in the preceding copy. The date appears here on fol. 96^b, last line. This copy was finished the 27th of Sha'bān, A. H. 1195 (A. D. 1781, August 18).

No. 2632, ff. 97, 2 coll., each ll. 9-16; very unequal Nasta'liq; size, 8½ in. by 4½ in.

1584

Dīwān-i-Āshnā (دیوان آشنا).

A collection of lyrical poems by Āshnā, i. e. Muḥammad Ṭāhir 'Ināyatkhān bin Ṭafarkhān bin Khwājah Abū-alḥasan, who died A. H. 1077 (A. D. 1666, 1667), the author of a history of Shāhjahān to the close of the thirtieth year of his reign, styled *Shāhjahān-nāma* or *Ṣaḥṣ*, see No. 331 in this Cat., and Rieu i. p. 261, and iii. p. 1083^b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq.; A. Sprenger, Catal., p. 339, and Khulāṣat-alkalām, No. 3 (col. 295 in the Bodleian Cat.). His father Ṭafarkhān, with the *tukhallus* Aḥsan, was likewise a renowned poet (see below, in No. 1601). The present collection of Āshnā's poems was already made during the author's lifetime, probably by himself, as it is dated the 1st of Shawwāl, A. H. 1060 (A. D. 1650, Sept. 27), and consequently there are after every part several leaves left blank for future additions; the same occurs after every rhyme-letter in the ghazals and rubā'is.

Contents:

1. Ḳaṣidas, on fol. 1^b, beginning:

باز شد فصل بهار و طرب آمد بوجود
غنچه از فیض هوا لب بتبسم بگشود

agreeing with the beginning of the Moty Mahall copy in A. Sprenger, p. 340.

2. Muḳaṭṭa'āt, on fol. 30^b, beginning:

بشنود گر گفتگوی قحطی کشمیر را
با وجود کینه جوئی آسمان گریان شود

3. Marthiyyāt or elegies, in form of tarkibbands, on fol. 35^b; the first, on the death of the *shāh* مظلومان (in the following copy, on fol. 39^b, headed *در مرثیه شاه شهدا امیر المؤمنین امام حسین شهید* (دشت کرولا), begins:

آنچه شورست ای فلک کاندز جهان افکنده
طائر آرام را از آشیان افکنده

4. Fards, (a) ابیات فرد مطلع, on fol. 39^b; (b) ابیات فرد غیر مطلع, on fol. 41^b.

5. Mathnawis, on fol. 43^b, beginning with a *sāqināma*:

بنام خدای که از قدر و شان
خم باده را نام کرد آسمان

The mathnawī in praise of Kashmir, quoted in A. Sprenger, Catal., p. 340, and beginning: *بهار آمد* بهار آمد, is found here on fol. 53^b.

6. Another series of short mathnawis, on fol. 67^b, beginning:

ز اطوار مردان راه خدا - چه بیگانه بشنو از آشنا

7. Ghazals, in alphabetical order, on fol. 71^b, beginning:

ای بسرتاج ز توحید تو هر دیوانرا
حمد تو در لب اندیشه سرگردانرا

8. Short ghazals and rubā'is, mixed without any order, on fol. 156^b, beginning: نوای عشق بلبل را سوی گلزار می آرد الخ

9. Rubā'is, in alphabetical order, on fol. 161^b, beginning:

پیوسته بزیر چرخ بی بهره مرا
طالع کوتاه باشد و ناله رسا

No. 1982, ff. 179, 2 coll., each ll. 15; distinct Nasta'liq; size, 9½ in. by 5¼ in.

1585

Another copy of the same.

This copy, which contains many additions on the margin and also corrections in red ink, has no date, but seems, like the previous one, made in the author's lifetime, as there are many pages left blank for further insertion; in a note on fol. 1^a occurs the date A. H. 1094 (A. D. 1683).

Contents:

1. A preface in prose by Mir Muḥammad Bākīr 'alawī of Shirāz, who may be identical with one of the poets of the name Bākīr mentioned in No. 1535 above, on fol. 1^b, beginning: آرایش جمال شامد کلام بزبور حمد صانعیت الخ

2. Kaṣīdas, incomplete at the end and followed by a tarjī'band, likewise incomplete, on fol. 4^b, beginning:

اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

agreeing with the initial kaṣīdah in Sprenger's first copy; it is not found in the preceding copy; in fact only a small number of kaṣīdas are identical in both, for instance, fol. 7^b here corresponds to fol. 5^a in the preceding copy, fol. 10^a here to fol. 6^b there, etc.

3. Muḥaṭṭa'ât, on fol. 33^b, beginning:

ای آصف زمان وارسطوی جم نشان
بر درگه تو قامت گردون خمیده باد

4. Tarjī'band-i-Sākīnāma (ترجمه ساقی نامه), on fol. 37^b, beginning: ای باده کشان مژده که ایام بهارست الخ

5. Marthiyyah or elegy on the death of the Imâm Husain bin 'Alī, on fol. 39^b, beginning: آنچه شورشست الخ See the preceding copy, No. 3, on fol. 35^b.

6. Sākīnāma (ساقی نامه), on fol. 43^b, beginning:

چگونم زوصف شراب قدح - نبیند زوال آفتاب قدح

The initial bait here is the third in the same sākīnāma, on fol. 43^b in the preceding copy, except that there زوصف is substituted for زفیض in the first hemistich.

7. Ghazals, in alphabetical order, on fol. 68^b, beginning as in the preceding copy.

8. Incomplete ghazals (غزلهای ناتمام), on fol. 137^b, a collection similar to that in No. 8 of the preceding copy, but greatly differing in contents; here again only a few pieces are identical in both copies (for instance, fol. 141^a, l. 5, here corresponds to fol. 158^b, l. 4); beginning: خموشی یاد ده اهل سخن را الخ

9. Maṭla'iyyât (مطلعیات), on fol. 152^b, beginning:

زاسباب تعلقی بی تعلقی را چه نقصانست
ببر براهن از فانوس دارد شمع و عربانست

10. Fardiyyât, on fol. 155^b, beginning: نشد جز خود شناسی حاصل ما از خداجوئی الخ

11. Rubā'iyyât, on fol. 158^b, in alphabetical order, beginning, as in the preceding copy, with the slight modification of رسا at the end of the second hemistich.

No. 187, ff. 167, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5 in.

Mullâ Tughrâ (Nos. 1586-1591).

1586

Kullīyyât-i-Tughrâ (کلیات طغرا).

A collection of works in verse and prose by Mullâ Tughrâ of Mashhad, who went to India towards the end of Jahāngīr's reign, was, under Shāhjahān, appointed munshi to prince Murādbakhsh, in whose honour he wrote several of his refined prose-treatises, and spent the last years of his life in seclusion in Kashmir, where he died somewhat before A. H. 1078 (A. D. 1667); comp. on his life and prose-works (his poetical works seem to be extant only in the present copy, besides the extracts given in the tadhkiras mentioned below), Bodleian Cat., Nos. 1389 and 1390; Rieu ii. pp. 742-744, 850^b, and 875^b; W. Pertsch, p. 24; Khulāṣat-alkalām, No. 43 (col. 298 in the Bodleian Cat.); Khulāṣat-alafkâr, No. 161 (ib., col. 308), and Makhzan-algharâ'ib, No. 1470 (ib., col. 348).

Contents:

1. Sākīnāma (ساقی نامه), a very long and extensive mathnawī, in imitation of Zuhūrī's (see above, Nos. 1501 and 1506-1508), on fol. 1^b, beginning:

زهی لطف سازنده آب و خاک
برقص آور سبز طاووس تاک

2. Ta'rif-i-Kashmir (تعریف کشمیر), another mathnawī, in imitation of Zulfāli (see above, Nos. 1494-1498), containing a poetical description of Kashmir and evidently composed during his stay in that country towards the end of his life, on fol. 96^b, beginning:

حکمت او درگشود غمکده خاک را
برگره اشک ساخت حقّه افلاک را

The titles of both these mathnawis do not appear here, but a comparison with the extracts and additional remarks in the *Khulāṣat-alkalām* (see above) has supplied them.

3. *Muḳatta'āt*, including fards, short mathnawis, *mukhammasāt*, a few ghazals, etc., on fol. 142^b, beginning:

تبارک الله ازین بزم عشرت افروزی
که عیش میرسد از وی بچار حد جهان

4. Ghazals, in alphabetical order, except the first, on fol. 174^b; beginning of the initial poem:

نمیشد نو خط دیوان ما رشک گلستانی
زبسم الله بر سرگر نمیزد شاخ ربانی

Beginning of the first alphabetical ghazal:

تا نام تو سر دفتر معنیست رقم را
بر فرد بیان سجده ضرور است قلم را

5. *Rubā'iyyāt*, on fol. 300^b, beginning:

یا رب بتنم شورش مستانه بده
وجدی زنی عشق چو پیمانه بده

6. A rich collection of refined prose-writings in a very flowery style, which often entirely obliterates the real purpose of the treatise, on fol. 311^b; it consists of the following twenty-four *risālas* (eighteen of these, together with *Tughra's* letters and a commentary, have been printed at Cawnpore, 1871, under the title of (سائل طغرا):

I. *Firdausiyyah* (فردوسیّه), 'the paradisaical,' a description of Kashmir (Rieu ii. p. 742, No. II; Bodleian Cat., No. 1; Cawnpore edition, No. 1), on fol. 311^b, beginning: ای در طلب تو خانه بر دوش سحاب... ثنای

بهار پیرائی که انگشت سبز را بدانهای شبنم الخ
II. *Tāj-almadā'ih* (تاج المدائح), 'the crown of eulogies,' in praise of prince *Murādbakhsh* (Rieu, No. XI; Cawnpore edition, No. 10), on fol. 317^b, beginning: چو این نسخه زب لواط شده... سرخ روئی قلم بنگارش ثنای شهنشاهیست که تاجداران گلشن را الخ

III. *Ilhāmīyyah* (الهامیّه), 'inspiration' (Rieu, No. VII; Cawnpore edition, No. 2), a *Ṣūfī* treatise, on fol. 321^a, beginning: ... در نزد محبت همه جا خصل حکست... لله الحمد که نقش مرادم در پوست تختۀ تجرد نشسته الخ

IV. *Mirāt-alfutūḥ* (مرآة الفتوح), 'the mirror of victories,' in praise of the conquest of Balkh and Badakhshān by prince *Murādbakhsh* during the years A. H. 1055-1057 (A. D. 1645-1647) (Rieu, No. VI; Bodleian Cat., No. 2; Cawnpore edition, No. 4), on fol. 325^a, beginning: یکۀ تازان میدان تقریر از دولت ستایش الخ

V. *Tajalliyyāt* (تجلیات), 'manifestations,' another description of Kashmir, with a eulogy upon *Mir Husain Sabzwāri* (Rieu, No. IX; Bodleian Cat., No. 3; Cawnpore edition, No. 13), on fol. 328^a, beginning: کشمیر بود فصل خزان عالم نور الخ

VI. *Kanz-alma'ānī* (کنز المعانی), 'the treasure of ideas,' a eulogy on *Shāh Shujā'* (Rieu, No. X; Cawnpore edition, No. 6), on fol. 331^a, beginning: نفائس مخزن دھان جواهر حمد مکرمیست الخ

VII. *Murtafi'āt* (مرتفعات), 'exalted matters,' a description of a *darbār* at *Jahāngir's* court (Rieu, No. V; Bodleian Cat., No. 6; Cawnpore edition, No. 7), on fol. 332^b, beginning: نو بهار آمد که مقراض از پر بلبل کند الخ

VIII. *Majma'-algharā'ib* (مجمع الغرائب), 'collection of wonders,' a description of the lake *Kamam* (Rieu, No. IV; Bodleian Cat., No. 8; Cawnpore edition, No. 8), on fol. 334^a, beginning: (رئیسم نو بسد) چه نو بسد از وسعت دریاچۀ کم الخ

IX. *Mushābahāt-i-rabī'ī* (مشابهات ربیعی), 'comparisons drawn from the spring, etc.,' also styled 'wonderful comparisons' (Rieu, No. XII; Bodleian Cat., No. 4; Cawnpore edition, No. 9), on fol. 335^a, beginning: موسم آن شد که مینا راگ هندی سر کند الخ

X. *Āhang-i-Bulbul* (آهنگ بلبل), 'the melody of the nightingale,' otherwise styled *Jūsh-i-Bulbul* (جوش بلبل), 'the ebullition of the nightingale,' and also *diya'at* (دیباچۀ معیار), 'preface to the standard of perception,' in praise of *Hāfi'z's* *diwān* (Rieu, No. I; Bodleian Cat., No. 9; Cawnpore edition, No. 5), on fol. 336^b, beginning: پیشرو ساز سخن ترانۀ حمد صانعیست (خالقست) الخ

XI. *Tahkikāt* (تحقیقات), 'verifications or poetical applications of the names of the planets' (Rieu, No. III; Bodleian Cat., No. 7; Cawnpore edition, No. 3), on fol. 337^b, beginning: از بس غلط است حرف قاموس فلك الخ

XII. *Ta'dād-ālpawādir* (تعداد التوادر), 'the enumeration of strange things,' a description of eight stages on the road to Kashmir (Rieu, No. XXII; Cawnpore edition, No. 11), on fol. 338^b, beginning: در تیره زمین هند دلگیر شدم الخ

XIII. *Cashma-i-Faid* (چشمۀ فیض), 'the source of overflow,' addresses to the monarch, with a description of *Muḥammad's* ascension to heaven (Rieu, No. XXIX; Cawnpore edition, No. 17), on fol. 339^b, beginning: ای ملک وجود بر درت ماوائی... حمد اکبر پادشاهی که نور ذاتش در هر جانب الخ

XIV. *Jnlūsiyyah* (جلوسیّه), 'eulogy on the accession,' viz. of the emperor *Ālamgir* (Rieu, No. XXIV; Cawnpore edition, No. 16), on fol. 351^b, beginning: ای کوکبه ات فروغ پیمای سر بر... سر زبان از حمد شهنشاهی تواند بتاج رسید الخ

XV. *Wajdiyyah* (وجدیّه), 'the loveable object,' also styled *Wajdiyyat* (وجدیۀ جان), 'the loveable object of the soul,' i.e. metaphors drawn from music (Rieu, No. XXXI), on fol. 356^b, beginning: نغمۀ دلنشین بترنم حمد سازنده مقام پذیرد الخ

XVI. *Thamara-i-Tibbi* (ثمره طبّی), 'the medical fruit,' i.e. metaphors drawn from the medical art (Rieu, No. XXX), on fol. 363^a, beginning: ای درد تو بهتر از دوی دگری . . . شکر حکیمی که درد بیدرمان آید از داروی صبوریش الخ.

XVII. *Namūna-i-Inshā* (نمونه انشا), 'a model of composition,' in praise of 'Ālamgir (Rieu, No. XXXII), on fol. 369^a, beginning: سیمین ورقی زیاسمینم دادند الخ.

XVIII. *Anwār-almashāriḥ* (انوار المشارق), 'the lights of the East,' i.e. the joys of the spring (Rieu, No. XIX; Cawnpore edition, No. 12), on fol. 371^a, beginning: ای جوش دل صراحی و جام از تو . . . شب نشینان بزم سخن بشراب حمد خالقی سرخوش اند که ساقی الخ.

XIX. *Parikhāna* (پریخانه), 'the house of the fairy,' in praise of Shāh 'Abbās II of Persia (Rieu, No. XXV), on fol. 375^b: لفظ . . . ای راقم فرد رزق چه صبح و چه شام . . . قلمی که قطعه نویسان مقال سر مشق تا زگی تقریر الخ.

XX. *Kalimat-alhakḥ* (کلمه الحق), 'the word of truth,' i.e. a complaint against the king and the king's son for their want of liberality (Rieu, No. XVIII), on fol. 379^a, beginning: دوران چو در ستایش مزدی بما نداده افگنده: کار مارا الخ.

XXI. *Āshūbnāma* (آشوب نامه), 'the book of tumult,' a praise of the seven mathnawis of Zulālī (Rieu, No. XXI; Cawnpore edition, No. 15), on fol. 380^a, beginning: شکر ناظمی که ابیات بروج سپهر از معنی ابداعش صورت وجود بسته الخ.

XXII. *Mīrāj-alfasāḥat* (معراج الفصاحة), 'the ascent of eloquence,' a eulogy on Sayyid Bahādurkhān (Rieu, No. XXVIII), on fol. 385^a, beginning: از حق سخن معجزه آئین خواهم الخ.

XXIII. *Ruḳ'āt* (رَقعات), 'letters,' beginning with the 'Ibratnāma (عبرت نامه), 'the book of warning,' or (as it is called in Rieu) 'عبرنامه,' the book of ambergris, setting forth the plagiarisms of Naṣir-i-Hamadāni from Zulālī (Rieu, Nos. XVI and XVII; Bodleian Cat., No. 10; Cawnpore edition, pp. 193-270), on fol. 386^b, beginning: در حالتی که تیغ جان خراشرا قلمتراش شمردی الخ.

The 'Ibratnāma was written for Muḳimā, i.e. Muḳim Kāshī (بمقیما نوشته شده); the heading in Rieu's copy appears to imply that it was written by Muḳimā.

XXIV. *Tadhkirat-alāḥibbā* (تذکرة الاحبّاء), 'memorial of the lovers,' otherwise called 'تذکرة الاخيار,' 'memorial of the good,' 'تذکرة الاتقيا,' 'memorial of the godly,' a eulogy on twelve contemporary Shaikhs and other renowned men, living in Kashmir (Rieu, No. VIII; Cawnpore edition, No. 14), on fol. 411^a, beginning: طغرا تا کی تیغ زبان تیز کنی الخ.

No date.

No. 321, ff. 412, 4 coll. in the poetical parts, each ll. 25; clear and distinct Nasta'liq; ornamental binding; size, 14½ in. by 10 in.

1587

Munsha'at-i-Mullā Tughra (منشآت ملا طغرا).

An extensive collection of Tughra's refined prose-writings, containing the following eighteen treatises:

I. *Fardوسیة*, on fol. 1^b (I in the preceding copy).

II. *تاج المدائح*, on fol. 25^b (II in the preceding copy), beginning: سرخ روئی قلم بنگارش الخ.

III. *الهاميّة*, on fol. 41^a (III in the preceding copy).

IV. *جوش بلبل*, on fol. 56^b (X in the preceding copy).

V. *کنز المعانی*, on fol. 61^a (VI in the preceding copy).

VI. *مرآت الفتوح*, on fol. 67^a (IV in the preceding copy).

VII. *تجلیات*, on fol. 79^b (V in the preceding copy).

VIII. *مرتفعات*, on fol. 88^b (VII in the preceding copy).

IX. *تعداد القوار*, on fol. 95^a (XII in the preceding copy).

X. *مشابهات بدیعی*, on fol. 99^b (IX in the preceding copy).

XI. *Khamsa-i-durūriyyah* (خمسة ضروریة), 'the needful quintet,' or as it is called in Rieu, No. XIII, *خمسة ناقصة*, 'the defective quintet,' an attack directed upon five persons in the court of Gulkundah (not found in the preceding copy), on fol. 104^b, beginning: آزرده ام از دیدن بیدردی چند الخ.

XII. *Ilāmiyyah* (اعلامیة), 'notification,' addressed to *Yālūkhān*, son of *Āḳākhān*, identical with the *مرآت المعیوب*, or 'mirror of blemishes,' in Rieu, No. XIV, where it is described as a satire on *Yālūkhān*, an Amīr of the court of Gulkundah (not found in the preceding copy), on fol. 107^a, beginning: یوچلی همه وقت بادۀ عتابی نیست الخ.

XIII. *Ishāratīyyah* (اشارتیة), 'insinuation,' likewise addressed to *Yālūkhān*, here distinctly called *Tabrizi* (not found in Rieu or the preceding copy), on fol. 111^a, beginning: چون رعایت مضمون کلمو الناس علی قدر عقولهم لازم است الخ.

XIV. *مجمع الغرائب*, on fol. 114^a (VIII in the preceding copy), beginning: چه نویسم (-marginal emenda-) نویسد تون.

XV. *تحقیقات*, on fol. 118^a (XI in the preceding copy).

XVI. *تذکرة الاحبّاء*, on fol. 122^a (XXIV in the preceding copy).

XVII. *عبرت نامه*, on fol. 126^b (XXIII in the preceding copy).

XVIII. Another *رَقعة* or letter, on fol. 129^b, beginning:

بشنو جواب رَقعة ایلچی پادشاه

در وصف هون و باقی اسباب نزد گاه

(corresponding to fol. 387^a, l. 16 in the preceding copy).

This copy, a very modern one, is dated A. H. 1264, Samvat 1904 (=A. D. 1848), by Fakīr Nadhar Muḥammad Tolūndī (see the colophon at the end and fol. 126^a), and was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab

Committee at Lahore. It was received into the Library from Dr. Royle, July, 1856.

No. 8224, ff. 151, ll. 11; splendid, large, and distinct Nasta'lik; beautifully illuminated frontispieces at the beginning of each of the eighteen treatises; every page besides is framed with stripes of various colours and embellished with small ornaments between the lines; size, 15 in. by 8½ in.

1588

Another copy of the same.

This copy, styled انشاء طغرا, contains the following sixteen treatises, some of which appear in a rather curtailed form:

- I. فردوسیہ, on fol. 1^b.
- II. تجلیات, on fol. 11^a.
- III. تعداد التوادر, on fol. 15^a.
- IV. مجمع الغرائب, on fol. 17^a.
- V. مرتفعات, on fol. 19^a.
- VI. تذکرة الاحبّا, on fol. 21^b.
- VII. مشابہات ربیعی, on fol. 23^a.
- VIII. مرآت الفتوح, on fol. 25^b.
- IX. تاج المدائح, on fol. 30^b.
- X. کنز المعانی, on fol. 37^a.
- XI. تحقیقات, on fol. 39^b.
- XII. جوش بلبل, on fol. 41^a.
- XIII. الهامیہ, on fol. 42^b.
- XIV. Risâlah dar hajwiyyât-i-ba'dî az mardum-i-Dakhan (رسالہ در هجویات بعضی از مردم دکهن), the first of which, on fol. 48^b, is designated as نامه اول and styled خمسہ ناقصہ (see No. XI in the preceding copy), but beginning here as the مجمع الغرائب, viz.: چه نويسد الخ; this treatise also includes parts of the اعلامیہ or مرآت العیوب (here styled کاشف العیوب, on fol. 49^b, l. 10), and of the اشارتہ (Nos. XII and XIII of the preceding copy).

XV. انوار المشارق, on fol. 51^a.

XVI. رقتات, or letters, beginning with one addressed to Sulṭân Shujâ' (as in No. XVII of Rieu), on fol. 58^a; the letter to Muḥammad Muḥim, quoted in Rieu, No. XVI, is found here on fol. 59^b; the one quoted in No. XVIII of the preceding copy, on fol. 61^b.

Dated the first of Ramaḍân, A. H. 1148 (A. D. 1736, January 15).

No. 1983, ff. 70, ll. 14-19; Shikasta; parts of pages written in diagonal lines; size, 9½ in. by 5½ in.

1589

The same.

This copy contains the following fourteen treatises:

- I. سرخ روی قلم الخ, تاج المدائح, on fol. 17^a, beginning: سرخ روی قلم الخ.
- II. مرآت الفتوح, identical with the مرآت الفتوح in the preceding copies, on fol. 27^b.
- III. کنز المعانی, on fol. 36^a.
- IV. تذکرة الاخيار, on fol. 40^a (identical with the تذکرة الانقیاء or تذکرة الاحبّا, see XXIV in No. 1586 above).

V. مجمع الغرائب, on fol. 43^b, beginning: چه نويسد الخ.

VI. دیباجہ معیار الادراک, on fol. 46^a (otherwise آهنگ بلبل or جوش بلبل, see X in No. 1586).

VII. تعداد التوادر, on fol. 48^b.

VIII. تجلیات, on fol. 52^a.

IX. مشابہات ربیعی, on fol. 58^a.

X. مرتفعات, on fol. 62^a.

XI. تحقیقات, on fol. 66^b.

XII. انوار المشارق, on fol. 69^b, beginning: شب نشینان الخ.

XIII. رقتات, beginning with the عبرت نامه, on fol. 81^b (see XXXIII in No. 1586).

XIV. فردوسیہ, on fol. 104^a, beginning: ثنائی بهار الخ.

A few detached prose-pieces, without any value, on ff. 122-124.

Dated, on fol. 121^a, the 22nd of Dhû-al-hijjah, A. 1165 of the Faṣlî era (A. H. 1171 = A. D. 1758, August 27).

No. 3078, ff. 17-124, ll. 15-17; Shikasta; size, 7½ in. by 3½ in.

1590

The same.

This copy contains, on ff. 1^b-64^b, ten of Tughrâ's refined prose-treatises, viz.:

I. مرتفعات, on fol. 1^b. Copied the 11th of Ramaḍân, A. H. 1092 (A. D. 1681, Sept. 24).

II. کنز المعانی, on fol. 5^a. Copied the 12th of Ramaḍân in the same year (A. D. 1681, September 25).

III. مشابہات بدیعی, on fol. 9^b.

IV. تعداد نوادر, on fol. 12^a.

V. تحقیقات, on fol. 14^b.

VI. تجلیات, on fol. 17^b.

VII. مجمع الغرائب, on fol. 22^b, beginning: چه نویسی الخ.

VIII. ثنائی بهار الخ, فردوسیہ, on fol. 25^b, beginning: ثنائی بهار الخ.

IX. دیباجہ معیار الادراک, on fol. 35^b, followed by

X. رقتات.

The remaining portion of this MS. (ff. 65^b-98) contains miscellanies in prose and verse, viz.:

1. قصیدہ شمس المناقب, by Mûsawikhân (i. e. Mir Mu'izz-al-din Muḥammad Mûsawikhân), who had first the takhalluṣ of Fîṭrat, who was born A. H. 1050 (A. D. 1640, 1641), and died in India A. H. 1106 (A. D. 1694, 1695), see A. Sprenger, Catal., p. 408.

2. A tract on marriage (نکاح), on fol. 68^b.

3. Poetical extracts, on fol. 69^b.

4. A mukhammas by Mullâ Hâdî (see No. 1581 above), on fol. 71^b, followed by rubâ'is, fards, and short poems by other poets, for instance, Jâmi, Amîr Khusrau, Saifi, etc.

5. A kaşidah by Sa'dî, on fol. 75^a.

6. A letter of Maulânâ Zuhûrî of Tarshiz to Faiḍî (see Nos. 1464 sq. and 1500 sq.), on fol. 76^b, followed by other indifferent prose-pieces, both in Persian and Arabic.

7. A Persian treatise on the soul (روح) by Abû 'Ali Ibn Sinâ (Avicenna), on fol. 82^b, beginning: سپاس خداوند آسمان و زمین و ستایش دهنده جان و دین اله; see on this work Bodleian Cat., No. 1422, II, and compare Landauer, *Die Psychologie des Ibn Sinâ in Zeitschrift der D. M. G.* xxix. p. 335 sq. Copied the 12th of Muḥarram, A.H. 1093 (A.D. 1682, January 21).

8. Again poetical extracts, on fol. 88^a.

9. Beginning of an اعراس نامه, or book of friends, a sort of almanack or birthday book, in which, under each day of every month, the names of certain Shaikhs are marked, on fol. 92^b; but only the first Rabî' and part of the second are found here; all the rest is left blank.

No. 1902, ff. 98; written in various styles of Nasta'liq, mostly in diagonal lines, except ff. 41-64, ll. 21, very neatly executed, and ff. 68^b and 69^a, ll. 12-14; size, 9½ in. by 5½ in.

1591

Another copy of Tuḡhrâ's Mirât-alfutûḥ.

Mullâ Tuḡhrâ's مرآت الفتوح (see IV in No. 1586), beginning: بیکه تازان میدان اله.

No date. A seal of Ridâ 'Alikhân shows the year A. H. 1172 (A. D. 1758, 1759).

No. 2095, ff. 1-7, ll. 18-20; Shikasta; size, 8¾ in. by 4½ in.

1592

Kissa-i-Muḥammad Hanif (قصه محمد حنیف).

A Persian romance on the warlike exploits of Muḥammad Hanif (or as he is invariably called here, to suit the metre, Muḥammad Hanfiyah, see, for instance, fol. 3^a, l. 7; fol. 5^a, l. 1; fol. 10^b, l. 3; fol. 16^b, l. 1, etc.), the third son of 'Ali (comp. fol. 5^a, l. 1: محمد حنیف: (فرزند حیدر), by Muḥammad 'Ashik (see the poet's name on fol. 137^b, l. 5), who is probably identical with Shaikh Nûr-al-din Muḥammad 'Ashik, the author of the mathnawî عیش و طرب, composed A. H. 1079 (A. D. 1668, 1669), see A. Sprenger, Catal., p. 339, and comp. W. Pertsch, Berlin Cat., p. 923. At the end of this poem the great Shaikh Zain-al-'âbidin, properly called Shaikh Ṣadr-al-din, is praised (see fol. 137^b, l. 9 sq.), and we may perhaps identify this Shaikh with the well-known Mullâ Ṣadr-al-din Muḥammad bin Ibrâhîm Shirâzi, commonly called Mullâ Ṣadrâ, who died A. H. 1050 (A. D. 1640, 1641), see Rieu ii. p. 829^a. This Persian romance, which is undoubtedly the original and prototype of a mathnawî in Dakhnî verses styled سفرنامه or جنگنامه or جنگنامه محمد حنیف, composed A. H. 1095 (A. D. 1684), by a poet with the takhalluṣ Laṭîf and the epithet Miftâḥ-al-'âshikîn, who, in a note on fol. 1^a of No. 3036 of the India Office Collection, has been identified with Ghulâm 'Alî, and dedicated his poem to Abû-al-ḥasan Kuṭbshâh who, succeeding 'Abdallâh Kuṭbshâh, ascended the throne of Gulkundah in Ḥaidarâbâd, A. H. 1083 (A. D. 1672), and was taken prisoner by 'Âlamgir, A. H. 1098 (A. D. 1687). A shorter redaction of the same Dakhnî version is preserved in No. 2721 of the India Office Collection.

Beginning of 'Ashik's mathnawî, on fol. 1^b:

سر نامه کنم نام خدائی
که نتوان گفتنش چون و چرائی

It is slightly defective, owing to a lacuna on fol. 134^b (fol. 135 is entirely left blank) and a few missing verses at the end.

Modern transcript of the present century, without any date.

No. 3167, ff. 139, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 6¼ in.

1593

Yûsuf u Zalikhâ (یوسف و زلیخا).

Yûsuf and Zalikhâ, a mathnawî by Mullâ Nâzîm of Harât, who was a court-poet and favourite of 'Abbâs Kulîkhân Shâmlû, the Beglerbeg of Harât, at whose request he composed this mathnawî, which is to a great extent based on Firdausi's mathnawî of the same name; he even mentions Firdausi's name on fol. 19^a, l. 7. He commenced the poem in A. H. 1058 (A. D. 1648), and completed it A. H. 1072 (A. D. 1661, 1662); he died A. H. 1081 (A. D. 1670, 1671), see Bodleian Cat., No. 1130; Rieu ii. p. 692; W. Pertsch, Berlin Cat., pp. 29, 721, and 927; A. Sprenger, Catal., pp. 151 and 515; Âtashkâda, No. 305 (Bodleian Cat., col. 273), and Khulâṣat-alkalâm, No. 71 (ib., col. 301). It has been printed at Lucknow, A. H. 1286.

Beginning:

خدایا چون سپهرم سینه بگشا
دلم طوطی کن و آئینه بنما

No date. Many pages worm-eaten and severely damaged at the corners.

No. 184, ff. 165, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 4¼ in.

1594

Another copy of the same.

Beginning as in the preceding copy.

No date. Ff. 193^a-195^b are left blank.

No. 1159, margin-column, ff. 179^b-348, ll. 28-40; (14-20 baits), written by different hands in irregular Nasta'liq, which sometimes resembles Shikasta.

1595

A slightly defective copy of the same.

One leaf is missing at the beginning of this copy.

The first bait, appearing here, corresponds to No. 184 (1593 above), fol. 3^a, l. 8.

Dated A. H. 1103, Rajab (A. D. 1692, March-April).

No. 3106, ff. 1-156, 2 coll., each ll. 17; Shikasta, in most cases without any diacritical points and consequently very difficult to read; size, 6½ in. by 3¾ in.

1596

A fragment of the same.

This copy goes down to the third dream of Zalikhâ,

in which she saw Yûsuf. The last bait corresponds to No. 184 (1593 above), fol. 40^b, l. 5.

No date. Modern transcript.

No. 3391, olim 14. J. 19, ff. 1-53, 2 coll., each ll. 14; Nasta'lik; size, 7½ in. by 4½ in.

1597

Ghazaliyyât-i-Nâzîm (غزلیات ناظم).

Ghazals, by the same Nâzîm of Harât, arranged alphabetically and concluded by rubâ'is.

Beginning, on fol. 460^b:

عشق ناظم شد چو دیوان دل آگاه را
آهی انشا کرد و مصرع داد بسم الله را

No date. Another copy of Nâzîm's diwân is noticed in A. Sprenger, Catal., p. 515.

No. 1159, margin-column, ff. 460^b-611^b, ll. 20-24; written in a strange Nasta'lik, often difficult to decipher, diacritical points frequently missing.

1598

Kaṣā'id-i-Nâzîm (قصائد ناظم).

A collection of kaṣidas by the same, beginning, on fol. 558^b:

ای ظهورت سایه برمای (بر ما بی) ظهور انداخته
شمع پنهان بر در و دیوار نور انداخته

It breaks off on fol. 588^b.

No date.

No. 1159, ff. 558^b-588^b, 2 centre-coll., each ll. 11; written in the same style as the ghazals in No. 1597; size, 9¾ in. by 5¾ in.

1599

Diwân-i-Fânî (دیوان فانی).

Lyrical poems of Shaikh Muḥsin Fânî, of Kashmir, pupil of Mullâ Ṣarfî of Kashmir and teacher of Tâhir Ghani (who died A.H. 1079=A.D. 1668, 1669), and Hâjî Aslam Sâlim. He was greatly honoured by the emperor Shâhjahân, was in friendly connexion with the prince Dârâ Shukûh, and died in Kashmir, to which he retired in the latter part of his life, A.H. 1081 (A.D. 1670, 1671), or according to others A.H. 1082 (A.D. 1671, 1672), comp. Rien ii. p. 692^a, and iii. p. 1036^b; Makhzan-algharâ'ib, No. 1979 (Bodleian Cat., col. 362). The first ghazal, quoted in that tadhkirah, is found here on fol. 216^a, margin, beginning:

اگرچه آتش عشق تو زنده ساخت مرا
چو شمع سوخت درون و برون گداخت مرا

This diwân contains ghazals, in alphabetical order, on fol. 214^b, and rubâ'is, on fol. 278^b; beginning of the latter:

عالم همه ذات حق تعالی باشد
این عالم هم عالم بالا باشد

No date. Another copy of Muḥsin Fânî's diwân is described in A. Sprenger, Catal., p. 393.

No. 891, ff. 214-287, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24; Shikasta, a few leaves written in Nasta'lik; size, 9½ in. by 5½ in.

1600

Maṣdar-alâthâr (مصدر الآثار).

A mathnawî by the same Muḥammad Muḥsin Fânî, written in imitation of Nizâmî's Makhzan-alasrâr, and completed A.H. 1067 (A.D. 1656, 1657); see the chronogram in the last verse of the poem:

بود اثرهاش چو از حد فزون - آمده تاریخ زنامش برون

It is dedicated to the emperor Shâhjahân, see fol. 78^b, l. 9, and fol. 98^a, l. 6 sq.

Beginning of the prose-preface, on fol. 77^b: سیاس و ستایش قدسی اساس تحفه ایست لائق بجانب حضرت احدیت الخ

Beginning of the mathnawî, on fol. 81^b:

بسم الله الرحمن الرحيم - تازه نهالیست زباغ قدیم

No date. College of Fort William, 1825.

No. 2053, ff. 77-144, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5½ in.

1601

Diwân-i-Aḥsan (دیوان احسن).

The lyrical poems of Zafarkhân Mirzâ Aḥsan-allâh, with the takhalluṣ Aḥsan, the father of the poet Âshnâ (see above, Nos. 1584 and 1585), and one of the great Amirs of Jahângir and Shâhjahân; concerning his life comp. Rieu ii. pp. 687^b and 688^a. According to the date given there, he died before his son Âshnâ in A.H. 1073 (A.D. 1662, 1663), but according to Sirâj his death took place after that of his son in A.H. 1081 or 1083 (A.D. 1670-1672), see A. Sprenger, Catal., pp. 109, 149, and 325; and Muntakhab-alash'âr, No. 49 (Bodleian Cat., col. 241). He began his poetical career in A.H. 1032 (A.D. 1623), and the present diwân, which is dated the 21st of Sha'bân, A.H. 1039 (A.D. 1630, April 5), must therefore contain his earliest poems.

Contents:

A detailed preface, in prose, beginning, on fol. 1^b: بلبل خوش الحان قلم در بستان سرای دستانسرای بصغیر دلپذیر حمد چمن الخ

Ghazals, in alphabetical order, on fol. 9^b, beginning:

چو گردد شرمساری در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

Rubâ'is, likewise in alphabetical order, on fol. 116^b, beginning:

با ما شب و روز آشنا بود خدا
از ما نفسی جدا کجا بود خدا

No. 890, ff. 122, 2 coll., each ll. 17; Nasta'lik; size, 9½ in. by 4¾ in.

1602

Diwân-i-Kāṣar (دیوان قیصر).

Lyrical poems of a poet with the takhalluṣ Kāṣar, who flourished in the second half of the eleventh century of the Hijrah, as a chronogram for A.H. 1071 (A.D. 1660, 1661), قطب زمان رفت بسوی جنان, proves, and is, therefore, no doubt identical with Kāṣar Shâmlû.

who was in the service of Hasankhân Shâmlû, the governor of Harât, and had literary controversies with the poet Mullâ Shukûhî, of Hamadân (see A. Sprenger, Catal., p. 91, l. 13), under Shâh 'Abbâs. He was contemporary with Tâhir Naṣrâbâdî (see A. Sprenger, Catal., p. 94, last two lines), who completed his tadhkirah A. H. 1083 (A. D. 1672, 1673), but added some biographies later. Kaiṣar is stated there to have mostly resided at Harât, wherefore he is often called Harawî; see also Safinah, No. 660 (Bodleian Cat., col. 233). This diwân contains:

Ghazals, in alphabetical order, with one tarkibband and a few rubâ'is at the end.

Beginning of the initial ghazal, on fol. 1^b:

از عشق تُست سوز دل بی زبان ما
وز شوق تُست نظم و نسق در جنان ما

Dated the 9th of Dhû-alhiġġah, A. H. 1154 (A. D. 1742, February 15).

No. 935, ff. 32, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 4½ in.

1603

Kulliyyât-i-Rafi' (کَلِّیَّاتِ رَفِیع).

Complete poetical works of Mirzâ Hasanbeg Rafi' of Mashhad, who came to India under Shâhjahân, and lived at the court of that emperor as his and his son Dârâ Shukûh's panegyrist, comp. Makhzan-algharâ'ib, No. 841 (Bodleian Cat., col. 333); he was still alive in A. H. 1083 (A. D. 1672, 1673), but had died at Dihli, when Sarkhwush wrote his tadhkirah, A. H. 1093 (A. D. 1682), see A. Sprenger, Catal., pp. 92 and 111.

This copy contains:

1. Ghazals, in alphabetical order, beginning, on fol. 1^a; but the first bait is a little injured, and we can only quote the second hemistich of it, which runs thus:

زین نام بهر عنوان ظاهر شده فرمانها

2. Rubâ'is, on fol. 251^a, beginning:

این بیخردان که طالب دنیایند
هر یک بگمان خویشتن یکتایند

3. Short mathnawis:

a. در تعریف شاهجهان پادشاه, on fol. 258^b.

b. در صفت عمارات, on fol. 264^a.

c. ستایش اسپ, on fol. 266^b.

d. مذمت اسپ, on fol. 268^b.

e. هجو شخصی, on fol. 270^b.

f. تعریف شاهجهان, on fol. 272^a.

g. تعریف مسجد, on fol. 276^a.

h. تعریف قصر, on fol. 277^b.

i. تعریف برج, on fol. 278^a.

k. تعریف خاص وعام, on fol. 279^b.

l. تعریف تخت مرتع, on fol. 280^a.

m. تعریف حمام, on fol. 281^a.

n. تعریف باغ, on fol. 282^b.

o. تعریف عید وزن, on fol. 283^a.

No date.

No. 471, ff. 283, 2 coll., each ll. 15-16; unequal Nasta'liq; size, 8½ in. by 5 in.

1604

Diwân-i-Âsaf (دیوان آصف).

An incomplete copy of the lyrical poems of Âsaf, i. e. Muḥammad Kuli-Âsaf or Âsafâ of Kumm, who came to India under Shâhjahân; he was still alive in A. H. 1083, but had died in A. H. 1093, see A. Sprenger, Catal., pp. 97 and 109, and Beale's Oriental Biogr. Dictionary, p. 54^b; see also No. 1487 above. This diwân is arranged alphabetically, consists of ḡasidas and ghazals, but goes down only to the letter د; it breaks off at the end of a ghazal rhyming in دار. There are besides small lacunas after ff. 9 and 11. Beginning:

صبح دمید بال ده نالۀ عذر خواه را
پاک ز رنگ چهل کن آئنه گناه را

No. 3373, olim 13. J. 9, ff. 504, ll. 11-20; written very unequally by different hands, partly in careful and distinct Nasta'liq, partly in very careless Nasta'liq and even Shikasta; illuminated frontispiece; size, 8½ in. by 4½ in.

1605

Diwân-i-Nadim (دیوان ندیم).

The fragment of a diwân by Nadim, who seems to be identical with Nadim of Kashmir, who was still alive in A. H. 1083 (A. D. 1672, 1673), see the Makhzan-algharâ'ib, No. 2908 (Bodleian Cat., col. 389), and A. Sprenger, Catal., p. 107. A later poet of the same takhalluṣ is Mirzâ Zakî Nadim of Iṣfahân, who was a contemporary of Sulṭân Husain Safawî, and afterwards entered into Nâdirshâh's service. The present copy contains only a part of the ghazals, arranged alphabetically and going from the rhyme-letter l to the middle of د. Beginning:

میکشم مردم بیاد روی جانان آه را
دود آهم سرمه گردد چشم مهر و ماه را

No. 114, ff. 17-42, 2 coll., each ll. 17-19; Nasta'liq; size, 8½ in. by 4½ in.

Ṣâ'ib (Nos. 1606-1623).

1606

Kulliyyât-i-Ṣâ'ib (کَلِّیَّاتِ صائب).

A complete collection of Ṣâ'ib's poetical works, copied under his own superintendence, as we learn from the vignette on fol. 1^a: دیوان صائب از اوّل تا آخر بنظر و صلاح صائب رسیده.

Mirzâ Muḥammad 'Alî Ṣâ'ib of Iṣfahân, who is usually called the greatest among the modern Persian poets, was born about A. H. 1012 (A. D. 1603), went at an early age to Kâbul, where he became the favourite of the governor Żafarkhân, betook himself afterwards to Shâhjahân's court and returned, after some stay in Kashmir, to his native country, where Shâh 'Abbâs II (A. H. 1052-1077 = A. D. 1642-1666) made him 'king of

poets.' He died, according to a chronogram of Wā'iz, A.H. 1088 (A.D. 1677, 1678), comp. Rieu ii. p. 693 sq.; Bodleian Cat., Nos. 1131-1137; W. Pertsch, Berlin Cat., p. 930 sq.; A. Sprenger, Catal., p. 384 sq.; other dates of his death are A.H. 1080 (A.D. 1669, 1670), see *Khulāṣat-alafkār*, No. 157 (Bodleian Cat., col. 307), and A. Sprenger, Catal., p. 151; A.H. 1081 (A. Sprenger, Catal., p. 112); A.H. 1087 (A.D. 1676, see H. Khalfa iii. p. 290, No. 5506); or even A.H. 1089 (A.D. 1678, as in the *Mirāt-al-ālam*); see besides Ouseley, Biogr. Notices, p. 227; Cat. des MSS. et Xylographes, p. 398; G. Flügel i. p. 597; J. Aumer, p. 38; J. C. Tornberg, p. 110; some of his poems have been translated into German by Tholuck, *Blüthensammlung*, p. 288 sq. The *diwān* has been lithographed in Lucknow, A.H. 1292; a small selection from the same, Lucknow, A.H. 1264 and A.D. 1871.

This valuable MS. contains the following parts:

1. *Kāṣidas*, on fol. 1^b, beginning:

ای سواد عنبرین قامت سویدای زمین
مغر خاک از نکبت مشکین لباس خوشه چین

agreeing with the initial bait of the *ḫalāṣat* *kabīr*, see A. Sprenger, loc. cit.; and Rieu ii. p. 694^a.

2. A *mathnawī*, styled *مثنوی رزمیه*, on fol. 13^b, beginning:

بر آرنده تاج و تخت و کلاه
خدیو جوانبخت عباس شاه

Composed A.H. 1079 (A.D. 1668, 1669), and dedicated to Shāh Sulaimān (originally called Sāfi Mirzā), the successor of 'Abbās II. The same is noticed in Rieu ii. p. 694^a.

3. Persian *ghazals*, in alphabetical order, on fol. 16^b, beginning:

اگر نه مدد بسم الله بود تاج عنوانها
نگشتی تا قیامت بو خط شیرازه دیوانها

4. A series of Turkish (i.e. Āghatāi) *ghazals* (*غزلیات ترکی*), on fol. 477^b.

5. *Mutafarrikāt*, on fol. 479^b, beginning: حسرت اوقات غفلت چون زدل بیرون رود الخ

6. Unfinished *ghazals*, in alphabetical order (*غزلهای خدایا در*), on fol. 481^b, beginning: (نامم موافق ردیف پذیر این نعره مستانه مارا الخ

Many additions on the margin.

No. 560, ff. 488, 4 coll., each ll. 37; small *Nasta'liq*; illuminated frontispieces on ff. 1^b, 16^b, 447^b, 479^b, and 481^b; size, 13½ in. by 8½ in.

1607

Diwān-i-Sā'ib (دیوان صائب).

A very large collection of the lyrical poems of Sā'ib, being similar to the *ḫalāṣat* *kabīr*, or 'large selection,' as in Sprenger's copy, loc. cit. (see the preceding copy). It contains *ghazals*, intermixed with *kāṣidas*, in alphabetical order, beginning, on fol. 1^b: اگر نه مدد بسم الله الخ

At the end, on ff. 612^b-621^b, a series of so-called

rubā'is (which have, however, not the usual *rubā'i*-metre), beginning:

یاد ایامی که رویش را بهار شرم بود
با حیا هنگامه نظاره او گرم بود

Dated the last of Dhū-alka'dah, A.H. 1148 (A.D. 1736, April 12); according to a note on the last page this collection contains 32,000 baits.

No. 748, ff. 621, 2 centre-coll., each ll. 14, and a margin-coll., ll. 24; clear and distinct *Nasta'liq*; illuminated frontispiece; size, 12½ in. by 7½ in.

1608

The same.

This collection is similar to the *ḫalāṣat* *ṣagīr*, or 'smaller selection' (see W. Pertsch, Berlin Cat., p. 930 sq.), and contains:

Fards, on fol. 1^b, beginning, as the *Mutafarrikāt* in No. 1606: حسرت اوقات غفلت الخ

Ghazals, in alphabetical order, except the first, on fol. 6^b. Beginning of the initial poem:

یا رب از عرفان مرا پیمانه سرشار ده
چشم بینا جان آگاه و دل بیدار ده

Beginning of the first alphabetical *ghazal*, on fol. 7^a: زهی بغمزه جانسوز برق مذهبها الخ At the end of this part a *mukhammas*.

Mutafarrikāt, on fol. 344^b, containing *rubā'is*, *fards*, and short *ghazals*, likewise in alphabetical order, beginning:

در کوی عشق ره نبود جبرئیل را
پی کرده است تیزی این ره دلیل را

Copied by Muḥammad Shākir in the fifth year of the reign (of whom is not stated). The right order of ff. 359-366 is: 359, 361, 360, 362, 363, 365, 364, 366.

No. 724, ff. 387, 2 coll., each ll. 15; *Nasta'liq*; illuminated frontispiece; size, 8½ in. by 4½ in.

1609

The same.

Contents:

A few *kāṣidas*, on fol. 1^b, beginning: ای زسودا سایه بر زلف الخ They break off on fol. 5^b, and ff. 6-10^a are left blank.

Ghazals, in alphabetical order, except the first, on fol. 10^b. Beginning of the initial poem: یا رب از عرفان الخ

Beginning of the first alphabetical *ghazal*, on fol. 11^a: خدایا در پذیر این نعره مستانه مارا الخ; see No. 1606 above, where this poem heads the unfinished *ghazals*. At the end, on fol. 558^a, a *rubā'i*. Ff. 81-83, 315^b, 388^b, and a part of fol. 80^b are left blank.

No date. On fol. 1^a a note from A.H. 1193 (A.D. 1779).

No. 1159, ff. 1-558, 3 coll., each ll. 14-16 on ff. 1-5; 2 coll., each ll. 11 on ff. 10-558; written in the same strange *Nasta'liq* as Nos. 1594, 1597, and 1598 above; small illuminated frontispiece on fol. 10^b; size, 9½ in. by 5½ in.

1610

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

اگر نه مد بسم الله الح

Rubâ'is, intermixed with a few short ghazals and fards, on fol. 353^a, beginning: صبر کن بر آب الح

No date.

No. 3498, olim 13. J. 27, ff. 364, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1611

An incomplete copy of the same.

This collection, which contains ghazals in alphabetical order, interspersed with a few *kašidas*, *tarkibbands*, and *rubâ'is*, opens abruptly in the middle of the rhyme-letter *د* with a ghazal, beginning: آبها آئینه سرو خرامان تو: اند الح. It corresponds to No. 1606 above, fol. 167^a, l. 7.

Many pages are severely damaged at the inner side; a great number of small blanks besides, both in the centre and the margin. The right order of ff. 1-29 is: 1-22, 28, 24-27, 23, 29.

No date.

No. 847, ff. 339, 2 centre-coll., each ll. 21, and a third column on the inner margin, ll. 40; sometimes additional verses on the outer margin; *Shikasta*; size, 11½ in. by 6 in.

1612

Šâ'ib's ghazals.

A complete copy of all the ghazals of Šâ'ib, in alphabetical order, the fullest collection extant. Beginning:

اگر نه مد بسم الله بودی تاج عنوانها الح

No date. The margin of the first two pages is covered with some *mathnawi*-baits, apparently by Šâ'ib too, beginning: الهی ذره دردی بجان ریز الح

College of Fort William, 1825. Special selections of Šâ'ib's ghazals are noticed in W. Pertsch, *Berlin Cat.*, p. 62, ii, 3^a, and p. 702, No. 44.

No. 2117, ff. 657, 4 coll., each ll. 29; good and clear Nasta'lik; size, 19 in. by 10 in.

1613

A shorter collection of the same ghazals.

Beginning as in the preceding copy. At the end six *rubâ'is*. This copy, injured in many places, was finished on Sunday the 9th of *Ramadân*, in the fourth year of ? (the name of the ruler is omitted).

No. 2750, ff. 256, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

1614

Selections from the same.

Ghazals, in alphabetical order, on fol. 1^b, beginning:

ای ز مژگان تو در چشم گلستان خارا
گل ز سودای رخت افتاده در بازارها

Corresponding to No. 1606 above, fol. 17^a, l. 5.

Dated the 15th of *Ramadân*, A.H. 1138 (A.D. 1726, May 17), at *Shâhjahanâbâd*.

On the margin of ff. 2^b-9^a some ghazals of *Jân Kudsi* (see above, Nos. 1552-1557) are written, beginning:

داد عشقم باده نابی که می سوزد مرا الح
margin of ff. 10^b-15^b a few ghazals and *rubâ'is* of *Wâ'iz*, probably *Muhammad Rafi' Wâ'iz* of *Kazwin*, who was still alive A.H. 1093 (A.D. 1682), see *Rieu ii.* p. 698^a; they begin: دل چه سان پنهان کند در سینه
آه خویش را الح. One ghazal and two *rubâ'is* of Šâ'ib himself are added on the margin of ff. 18^a, 18^b, and 22^b.

No. 725, ff. 1-89, 2 coll., each ll. 12; very distinct Nasta'lik; illuminated frontispiece; the first two pages written on gilt ground; ff. 1-26 on red paper, the rest on white one; size, 8½ in. by 4½-5 in.

1615

A fragment of the same.

Extracts from Šâ'ib's ghazals, breaking off in the rhyme-letter *ن*.

No. 488, ff. 33, 3 coll., each ll. 14-20; very careless Nasta'lik; size, 9½ in. by 5½ in.

1616

Ghazaliyyât-i-Šâ'ib bâ *radif-i-alif* (غزلیات صائب با ردیف الف).

An incomplete collection of those ghazals of Šâ'ib which rhyme in *ا*, beginning: اگر نه مد بسم الله الح

There are two lacunas, one on fol. 9 which is left entirely blank, and the other on fol. 17^b. Fol. 97 is severely damaged.

Worm-eaten.

No. 822, ff. 98, 2 coll., each ll. 14-16; Nasta'lik; size, 8½ in. by 4½ in.

1617

Ghazaliyyât-i-Šâ'ib bâ *radif-i-dâl* (غزلیات صائب با ردیف دال).

The richest collection extant of those ghazals of Šâ'ib which rhyme in *د*, beginning:

اول ثنای عشق فصیحان ادا کنند
آری طعام را بمنک ابتدا کنند

No date. Not only the centre of the copy is filled, but in many places the margin is covered too, and a great number of smaller or larger leaves, containing likewise ghazals of Šâ'ib rhyming in *د*, are inserted between the original leaves.

No. 388, ff. 244, 2 coll., each ll. 21; Nasta'lik, by at least two different hands; size, 10½ in. by 5½ in.

1618

Wâjib-alhifz-i-Mirzâ Šâ'ib (واجب الحفظ مرزا صائب).

Wâjib-alhifz, a selection from Šâ'ib's *diwân*, made, according to *Sprenger, Catal.*, p. 386, by *Darwish 'Amilâ* of *Balkh*, who paid a visit to Šâ'ib at *Işfahân* and obtained his *diwân*. It contains ghazals, *rubâ'is*, single baits, etc., brought together according to the subjects of which they treat, under many different, but

alphabetically arranged, topics, beginning with the letter ا and ending with ی. The title, sometimes given to this selection (as for instance in the following copy), viz. مرآت الجمال, applies to another selection, describing the beauty of the human figure and its various parts, see Rieu ii. p. 694^b, and A. Sprenger, Catal., p. 386. Here follows a complete list of the heads of all those bābs:

1. آئینه, on fol. 3^b; آئینه, on fol. 1^b; آدم و دانه: ا, on fol. 18^b; و سگندر, on fol. 27^b; آبله, on fol. 30^a; آبرو, on fol. 34^a; آبدست و سمندر, on fol. 34^b.
2. ب and پ: بهله, on fol. 37^b; بویا, on fol. 38^a; بید مجنون, on fol. 47^a; بلبل و گل, on fol. 43^b; پیکان, on fol. 51^b; پسته و بادام, on fol. 52^b; پیاله و پیمانه, on fol. 53^a; پل, on fol. 54^a; بدنه, on fol. 55^a; بنگارش, on fol. 56^a; بیاض کردن, on fol. 61^b.
3. ترازو و میزان, on fol. 65^b; توبه, on fol. 63^b; تالک, on fol. 67^b; تنور, on fol. 68^a; تبخال, on fol. 69^a; تیغ, on fol. 70^a; تیر و کمان, on fol. 70^a; تمکین, on fol. 77^a; تمکین, on fol. 85^b.
4. چشم, on fol. 86^b; چین پیشانی: چ and ج, on fol. 87^a; چشم و مژگان و نگاه, on fol. 88^b and fol. 95^a; جام, on fol. 97^a; جرس, on fol. 97^b; جوی, on fol. 99^b; شیر و گوهکن, on fol. 100^a; چغد و ویرانه و گنج, on fol. 101^b; چنار, on fol. 102^a.
5. حباب و دریا: ح, on fol. 102^b; حنا, on fol. 108^a; حیرانی, on fol. 108^b.
6. خمر, on fol. 110^a; خاموشی, on fol. 113^b; خمر, on fol. 124^b; خرقه پشمینه, on fol. 125^b; خم و افلاطون, on fol. 126^b; خواب, on fol. 127^b; خزان, on fol. 129^a; خانه زن, on fol. 131^a; خال, on fol. 150^a; خطا, on fol. 154^a; خراب, on fol. 154^b.
7. دهن و لب, on fol. 155^b; دریا, on fol. 157^a; دختر زر, on fol. 164^a; دست رد, on fol. 164^a; دامن, on fol. 165^b; دندان, on fol. 167^b; دامن شب, on fol. 169^a; درد, on fol. 170^b; دامن شب, on fol. 173^a.
8. رشته و گوهر, on fol. 174^a; ریحان و سفال: ر, on fol. 175^a; رگ کردن, on fol. 176^b; رخنه دیوار, on fol. 177^a; رخنه دیوار, on fol. 177^b.
9. زخم, on fol. 179^a; زنجیر, on fol. 178^a; زنبور: ز, on fol. 181^a; زلف, on fol. 181^b.
10. سنگ, on fol. 200^a; سوزن, on fol. 193^b; سیل: س, on fol. 203^b; سبزو, on fol. 205^a; و شرار

و فقیر و گدا, on fol. 208^b; سرو, on fol. 210^b; سرو و فاخته, on fol. 216^a; سپند, on fol. 219^b; سیب ذقن, on fol. 224^b; ساغر, on fol. 227^b; سمحه, on fol. 228^a; شب آدینه, on fol. 229^a.

11. شیر و شکر, on fol. 229^b; شگوفه: ش, on fol. 231^b; شیر و نیستان, on fol. 231^b; شمع و پروانه, on fol. 233^b; شیشه, on fol. 244^a; شبمن و خورشید, on fol. 246^b; شب آدینه, on fol. 249^b.
12. صندل, on fol. 250^a; صبح: ص, on fol. 261^a; صدر و آستانه, on fol. 261^b; صنوبر, on fol. 261^b.
13. ضعف و ناتوانی: ض, on fol. 261^b.
14. طوطی و خطا, on fol. 262^a; طوطی, on fol. 264^b; طبل و شیر و پستان, on fol. 266^a; و طفل, on fol. 269^b; و طفل بسته زبان, on fol. 270^b.
15. عصا, on fol. 272^a; عمامه, on fol. 273^a; عنکبوت و مگس, on fol. 273^b; عنقا, on fol. 277^a; عنبر, on fol. 277^b; و رخسار, on fol. 281^b; عقیق, on fol. 285^a.
16. غنچه, on fol. 287^a; غربت و وطن: غ, on fol. 287^a.
17. فرهاد و شیرین و جوی شیر و تیشه: ف, on fol. 292^b; فلاخن, on fol. 298^a; فتراک, on fol. 297^a.
18. قفل و کلید, on fol. 300^a; قفس, on fol. 303^b; قارون, on fol. 302^a; قافله, on fol. 306^b; قلم, on fol. 308^a; و قامت خم, on fol. 308^b; و قامت خم, on fol. 310^a.
19. کافور, on fol. 316^a; کاه و کهریا: ک and گ, on fol. 317^a; کبک و کهسار, on fol. 317^b; کلاه, on fol. 319^b; گل رعنا, on fol. 320^b; گوی, on fol. 323^a; گهواره, on fol. 321^b; و چوگان, on fol. 326^b; گریه و اشک, on fol. 324^a; کباب, on fol. 327^b; کاکل, on fol. 338^a; کشتی و ناخدا و طوفان, on fol. 338^b; کاروان, on fol. 339^a; کعبه, on fol. 340^b; گهر, on fol. 344^a; گرد تیمم, on fol. 353^a; گرداب, on fol. 355^b; گرد باد, on fol. 357^a.
20. لیلی و مجنون: ل, on fol. 359^b; لالی, on fol. 366^a.
21. مور و خرمن: م, on fol. 373^b; منصور و دار, on fol. 378^b; موی سفید, on fol. 383^a; محراب, on fol. 386^b; مکافات, on fol. 388^a; مومیائی, on fol. 392^a; مداح احسان, on fol. 391^b.

fol. 392^b; مه عيد, on fol. 393^a; موى ميان, on fol. 393^b; ماهتاب, on fol. 395^b; محمود وايان, on fol. 399^b.

22. نقاب, on fol. 339^b; غزل, on fol. 400^b; نامۀ اعمال, on fol. 401^b; ناقوس و بتخانه, on fol. 404^a; نرگس, on fol. 404^a; نى, on fol. 405^b; ننگين, on fol. 410^a.

23. هما و استخوان, on fol. 411^a; هلال, on fol. 414^b; هاله, on fol. 416^b.

24. يوسف و زليخا, on fol. 418^a.

Beginning: خرد دانست آنكه جرم خویش را بیچاره شد الخ. Upon this work, or rather the selection from it, see No. 1620 below, is founded the lithographed edition of selections from Šā'ib, entitled انتخاب دیوان, صائب, and published in Lucknow, 1264.

No date.

No. 696, ff. 425, 2 coll., each ll. 13; clear Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1619

Another copy of the same.

Another copy of the same selections in the same order and under the same heads, introduced by a preface, which Mir Muḥammad Murād composed, in order to say a few words about Šā'ib's excellency and to give an index of the whole work. It is wrongly styled here (fol. 1b, l. 4) مرآت الجمال, comp. the remark in the preceding copy.

Beginning of the preface, on fol. 1^b: این مجموعه را که: معنی پردازان ایران و سخن پنهان صفهان بمددکاری طبع سلیم الخ.

Beginning of the selections the same as in the preceding copy: خرد دانست آنكه الخ.

Slightly injured here and there.

No. 274, ff. 461, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 8¾ in. by 4½ in.

1620

Ash'ār-i-muntakhabah (اشعار منتخبه).

A selection from the selections, which are styled واجب اللفظ, arranged exactly in the same way, but containing less and shorter extracts. From this extract was probably made the edition of the انتخاب دیوان, صائب, comp. above in No. 1618.

Beginning the same as in the preceding copy.

No date.

No. 260, ff. 149, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 5 in.

1621

Short extracts from Šā'ib's diwān.

A short selection of ghazals, kit'ās, and rubā'is from Šā'ib's diwān, beginning: کسی کز خلق خواهد حاجت خود مردنش اولی الخ.

Dated the 19th of Šafar, A.H. 1095 (A.D. 1684, February 6), at Bahār, by a naukār of Shaikh 'Ināyat-allāh, the comptroller of the jāgirs of prince Wālā-guhār Shāh 'Ālam (afterwards emperor Bahādurshāh).

No. 3234, ff. 1-12, 4 coll. in diagonal lines; written in careless Nasta'liq; size, 9¾ in. by 5½ in.

1622

Šā'ib's kašidas.

A few kašidas by Šā'ib, beginning, on fol. 288^a:

اینچنین هجران اگر دارد مرا در پیچ و تاب الخ.

No. 891, ff. 288-293, 2 centre-coll., each ll. 11-13, and a third on the margin, ll. 26; Shikasta; size, 9½ in. by 5½ in.

1623

Miscellanies in prose and verse.

The main portion of the MS. (ff. 21-36) is filled with extracts from the diwān of Šā'ib, made by Muḥammad Tāhir Naṣrābādī, the author of the famous tadhkirah انتخاب دیوان صائب, and entitled بر رای ارباب هوش, and begin: روشن باشد که این درد نوش بزم نامرادی محمد طاهر نصرابادی الخ.

Ff. 22-27 are turned upside down and must be read from fol. 27^b backward.

The remainder of the MS. contains:

1. Scattered pieces of poetry from the diwāns of Nāṣir 'Alī, Rafī', Faiḍī, and Shaikh Tāj-al-dīn, on ff. 4^b-6^a, 12^b-14^b, and 15^b-16^a. An Arabic kašidah by Farazdaq (died A.H. 1100=A.D. 728), in praise of the legitimate successor to the prophetic office (قصیده فرزدق), is found on fol. 11^b.

2. Small prose-pieces, chiefly traditions of the prophet, 'Alī, and other saints, some theological tracts in Arabic, on fol. 6^b; another tract, styled الصابطة الفريدية, on fol. 7^b; one in Hindūstānī, on fol. 10^a; the story of Solomon and the birds, in Persian, on fol. 10^b; again an Arabic treatise, في الروع وقت السحر, dated Rajab, A.H. 1103 (A.D. 1692, March-April), on fol. 17^b, and a letter by Šā'ib (رقعة مرزا صائب), on fol. 20^b.

The extracts from Šā'ib's diwān are dated, on fol. 36^a, the 19th of Rabī'-al-awwal, A.H. 1095 (A.D. 1684, March 6), at Sūrat, by Abū Muḥammad bin Muḥammad Tāhir alḥuṭbī.

No. 1911, ff. 36, 3 coll., each ll. 22, on ff. 21-36; Nasta'liq, by different hands; size, 9¾ in. by 5¾ in.

Poets who died between A.H. 1100 and 1200.

1624

Diwān-i-Sābik (دیوان سابق).

Lyrical poems of Ḥājī Faridūn or Ākâ Faridūn Husain, with the takhalluṣ Sābik, who went to India under 'Ālamgir and was still alive in Lāhūr A.H. 1103 (A.D. 1691, 1692), as a short postscript of the poet himself, on fol. 209^b, is dated Jumādā-alūlā of that

year. Sâbiḳ is mentioned in A. Sprenger, Catal., p. 123, l. 8 ab infra; in the *Ṣuḥuf-i-Ibrâhîm*, see W. Pertsch, Berlin Cat., p. 644, No. 92; and in the *Makhzan-algharâ'ib*, No. 1048 (col. 337 in the Bodleian Cat.). This very rare diwân, which is moreover the poet's autograph, written in the twenty-eighth year of 'Âlamgir's reign (A. H. 1096=A. D. 1685), is found in no other collection described hitherto, and contains:

Ḳaṣidas, tarkibbands, and ḳiṭ'as, on fol. 1^b, beginning:

منادیت در آنکو که هر که گشته ماست
بروز حشر زما خونها نخواهد خواست

Some leaves are left blank at the end of this part, for future insertions.

Ghazals, in alphabetical order (also with some partly or wholly blank leaves for additions), on fol. 61^b, beginning:

خون وحدت میزند جوش از رگ زار ما
نالۀ ناقوس می آید زاستغفار ما

Rubâ'is, on fol. 203^b, beginning:

سلطان سرپرلی مع الله علیست
در مملکتی هستی ما شاه علیست

Bibliotheca Leydeniana.

No. 2829, ff. 209, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispieces, on ff. 1^b and 61^b; size, 6½ in. by 3½ in.

1625

Diwân-i-Kirâmi (دیوان کرّامی).

The lyrical poems of Kirâmi (Girâmi in A. Sprenger, pp. 128 and 412, and in Rieu ii. p. 714^a, and iii. p. 1092^a; Karâmi in W. Pertsch, Berlin Cat., Index, p. 1172^b, or Kurrâmi, ib., p. 1189^b), whose autograph this copy seems to be, since there are many blanks left between the single poems, probably with the intention of filling them up afterwards with poems of the same rhyme-letter; according to the chronogram in the last verse on the last page, آخر شد, it was finished A. H. 1105 (A. D. 1693, 1694). The poet must therefore have flourished towards the beginning of the twelfth century of the Hijrah, and may be identical with Mirzâ 'Abd-alrahmân Kirâmi, the son of Amânatkhân (who was in 'Âlamgir's service); see the Hamîsha Bahâr in A. Sprenger, Catal., p. 128; *Makhzan-algharâ'ib*, No. 2200 (col. 369 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 38. Another well-known poet, with the same takhalluṣ, is the Kashmirian poet Mirzâ Kirâmi, son of Mirzâ 'Abd-alghanibeg Ḳabûl and brother of Mirzâ Arjumand Âzâd (the father died A. H. 1139=A. D. 1726, 1727; Mirzâ Kirâmi himself A. H. 1155=A. D. 1742, comp. Rieu, loc. cit.; A. Sprenger, Catal., p. 128, where it is stated that he was a young man in A. H. 1136=A. D. 1723, 1724; and *Makhzan-algharâ'ib*, No. 2198). Besides these two there are mentioned in the various tadhkiras: Hasanbeg Kirâmi Shâmlû, who was a high official under Jahângir, see *Khulâṣat-alafkâr*, No. 434 (col. 314 in the Bodleian Cat.); *Makhzan-algharâ'ib*, No. 2126 (ib., col. 367); and W. Pertsch, Berlin Cat., p. 655, No. 37; Ḳâsimbeg

Kirâmi, see *Makhzan-algharâ'ib*, No. 2204 (ib., col. 369); Maulânâ Kirâmi of Tabriz, see *Makhzan-algharâ'ib*, No. 2188, and W. Pertsch, loc. cit., No. 40; Allahwirdibeg Kirâmi, see W. Pertsch, ib., No. 39; Mullâ Kirâmi Kâshî, ib., No. 36; and a Mirzâ Kirâmi, without any further designation, ib., No. 41. This copy contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

شست و شوی ده بخون عاشقان میخانه را الخ

Mukhammasât, on fol. 309^a, beginning:

دختر زر بسوی پیر مغان خواهد شد الخ

Rubâ'is and fards, on fol. 317^a, beginning:

در فکر شراب تا بکی خواهی بود الخ

Tarkibbands, ḳiṭ'as, ḳaṣidas, and short mathnawis, on fol. 380^a.

No. 882, ff. 404, 2 coll., each ll. 9; large and distinct Nasta'lik, illuminated frontispiece; size, 10 in. by 5½ in.

1626

Another copy of the same diwân.

This copy, not dated, contains:

Ghazals, in alphabetical order, intermixed with rubâ'is and fards, on fol. 1^b, beginning as in the preceding copy. Here too blanks are left at the end of several rhyme-letters.

Mukhammasât and rubâ'is, on fol. 242^b.

No. 1820, ff. 265, 2 coll., each ll. 11; Nasta'lik, mixed with Shikasta; waterspots; size, 9½ in. by 6¼ in.

1627

Diwân-i-'Îsâ (دیوان عیسی).

Lyrical poems by 'Îsâ, who flourished under Shâh Sulaimân Ṣafawî of Persia (A. H. 1077-1105=A. D. 1666-1694), as several of his ḳaṣidas are in praise of that monarch; he therefore cannot be identical with an older poet, Kâdi Masîḥ-al-dîn 'Îsâ of Sâwa, who flourished under Sultân Ya'qûb, and was killed A. H. 898=A. D. 1493 (see *Muntakhab-alash'âr*, No. 436, Bodleian Cat., col. 248; *Âtashkada*, No. 473, ib., col. 279, and *Makhzan-algharâ'ib*, No. 1596, ib., col. 352). This diwân contains:

A short preface in prose, on fol. 1^b, beginning:

خورشید سپاس متکلم بچون از آن رفیقہ است کہ
مسیح قلم بدستیاری مریم افکار الخ

Ḳaṣidas (several in honour of Shâh Sulaimân), ḳiṭ'as, and short mathnawis, on fol. 3^b, beginning:

میزند آئینۀ حسن بتان جوش صفا
تا غباری هست از خاکستر دلها بجا

Ghazals, in alphabetical order, followed by rubâ'is and fards, beginning, on fol. 65^b:

یا رب از رنگ هوس پاک کن آئینۀ ما الخ

No date.

No. 507, ff. 124, 2 coll., each ll. 16; clear Nasta'lik; size, 8½ in. by 4½ in.

Shaukat (Nos. 1628-1633).

1628

Diwân-i-Shaukat (دیوان شوکت).

Lyrical and epical poems by Maulânâ (Khwâjah or Mullâ) Muḥammad Ishâk (or Abû Ishâk), or—according to others—Muḥammad Ibrâhîm, with the takhalluṣ Shaukat of Bukhârâ, who went, A. H. 1088 (A. D. 1677), to Harât, later on to Mashhad, and finally settled in Isfahân, where he died, A. H. 1107 (A. D. 1595, 1596). He collected his diwân in A. H. 1093 (A. D. 1682); comp. Bodleian Cat., Nos. 1145 and 1146; Khulâṣat-alafkâr, No. 151 (ib., col. 307); Rieu ii. p. 698; W. Pertsch, Berlin Cat., p. 934; A. Sprenger, Catal., p. 568; Krafft, p. 69, etc. The statement of the Muntakhab-alash'âr, No. 330 (col. 246 in the Bodleian Cat.), that he was a native of Isfahân, went to India and was killed by a young Hindû, is obviously wrong. Equally wrong are the data of his life both in G. Flügel i. pp. 588 and 589, where he is, on the authority of H. Khalfa vi. p. 575, No. 14708, represented as a contemporary of Shâh Isma'il II, and in the Hamisha Bahâr (A. Sprenger, Catal., p. 124), where he is said to have been probably alive as late as A. H. 1136 (A. D. 1720, 1721). A Turkish commentary on Shaukat's diwân is noticed in G. Flügel i. p. 590.

Contents:

A large mystical mathnawî, without any special heading, on fol. 2^b, beginning:

حمد و شکر اورا کہ ہرچہ هست اوست
دام هستی حلقہ از های و هوست

The first page of this poem is repeated on fol. 1^b; ff. 168 and 169 are misplaced, and must, as belonging to the lyrical portion of this MS., be inserted between ff. 187 and 188.

Ghazals, intermixed with rubâ'is and fards, all in alphabetical order, on fol. 186^b, beginning:

خدایا رنگ تأییری کرامت کن فغانم را
بموج اشک بلبل آب ده تیغ زبانم را

Dated the 2nd of Dhû-alhijjah, A. H. 1138 (A. D. 1726, Aug. 1).

No. 708, ff. 346, 2 coll., each ll. 12-14; written by at least three different hands on different paper in partly careful, partly careless Nasta'lik; many pages greatly injured; size, 8½ in. by 5¾ in.

1629

Another copy of the same.

This very badly-written copy contains, as first part, instead of the mathnawî, the ḳaṣidas of Shaukat, which are entirely wanting in the preceding copy; but, unfortunately, they are defective at the beginning and open abruptly thus:

رویم بسوی غربت و دل جانب وطن
افتاده کاه من بمیان دو کهریا

A number of these ḳaṣidas are in praise of Mirzâ Sa'd-aldin Muḥammadkhân, the governor of Khurâsân (see a prominent specimen of them in No. 1146 of the Bodleian Cat.), others celebrate the Imâm Ridâ.

On fol. 18^b begins the collection of ghazals, rubâ'is, and fards, in alphabetical order, with the same bait as in the preceding copy: خدایا رنگ الٰہی.

Some ḳiṭ'as and rubâ'is at the end.

Ff. 215^a-220^a are a repetition of fol. 207^a, first line, to fol. 211^a, l. 12.

No date.

No. 911, ff. 220, 2 coll., each ll. 17-19; written by many different hands in various styles of Nasta'lik; size, 9½ in. by 5½ in.

1630

Shaukat's ghazals.

This copy of Shaukat's lyrical poems contains the ghazals, intermixed with rubâ'is and fards, arranged alphabetically in two series.

First series, on ff. 1^b-130^a, beginning as usually:

خدایا رنگ الٰہی.

This series goes from the rhyme-letter l to ی.

Second series, on ff. 130^b-158^b, beginning with a rubâ'i:

رخساره نمود همچو پای همه را الٰہی

This series is separated from the first by four rubâ'is, which stand outside the alphabetical system, and goes down from the rhyme-letter l to م only.

Dated the 3rd of Ramaḍân, A. H. 1116 (1140? or 1104? = A. D. 1728, April 13, or 1693, May 8), by Ḥâfiẓ Muḥammad Ṣâliḥ, son of Ḥâfiẓ Abû-alkhair. Calcutta, March, 1806.

No. 2388, ff. 158, 2 coll., each ll. 11; Nasta'lik; size, 8¼ in. by 4½ in.

1631

The same.

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards; beginning, on fol. 1^b, the same as in the preceding copies, but thus (substituting الٰہی for خدایا, as in the first copy of the British Museum): رنگ الٰہی.

Seven unalphabetical rubâ'is at the end. No date. This splendid copy has at the end several leaves, which are ornamented, but left blank for the insertion of further poems.

No. 3513, ff. 110, 2 coll., each ll. 12; excellent Nasta'lik; illuminated frontispiece; each ghazal framed in by gold stripes and arabesques on the first thirty-two leaves; gorgeous illuminations on the margin of the first twenty-three leaves; all pages besides powdered with gold; size, 10¾ in. by 6¾ in.

1632

The same.

Ghazals, in alphabetical order, beginning as usually:

خدایا رنگ الٰہی.

No date.

No. 3343, olim 13. J. 31, ff. 111, 2 coll., each ll. 13; careless Nasta'lik; size, 7¼ in. by 3¾ in.

1633

An incomplete copy of the same.

Ghazals, in alphabetical order, with the usual beginning, on fol. 94^b, which, however, break off already in the first rhyme-letter l, on fol. 113^b. The last bait, appearing here, is the beginning of a new ghazal, میزند زلف کجبت الخ, and corresponds to fol. 30^b, l. 2 in No. 2388 (1630 in this Cat.).

No. 95, ff. 94^b-113^b, 2 coll., each ll. 15; very bad Shikasta; size, 8½ in. by 4½ in.

1634

Mathnawis by 'Ākilkhān Rāzī.

Two romantic stories in verse by Mīr 'Askari 'Ākilkhān Rāzī, who was in high favour with the emperor 'Ālamgir, and died as governor of the province of Dīhli in Rabi' II, A. H. 1108 (A. D. 1696, Nov.); comp. Bodleian Cat., Nos. 1148 and 1149; Rieu ii. p. 699; A. Sprenger, Catal., pp. 123 and 543; W. Pertsch, Berlin Cat., p. 935; Khulāṣat-alkalām, No. 29 (col. 297 in the Bodleian Cat.); Onseley, Notices of Persian Poets, p. 167 sq. Besides the three mathnawis, contained in the India Office Collection, he also composed the نغمات العشق, the ظفرنامه عالمگیری, also styled واقعات عالمگیری, a history of the first five years of 'Ālamgir's reign (see Nos. 345 and 346 above), and a diwān, which is described both in the Bodleian Cat. and in A. Sprenger, loc. cit. The present copy contains:

1. Ff. 1-80: Sham' u Parwāna (شمع و پروانه), Candle and Moth, that is the Indian love-story of Ratan Sēn (or Ratan) and Padmāwat (or Padam), composed A. H. 1069 (A. D. 1658, 1659), see fol. 80^a, l. 2: سال هجرت. The title appears in the heading of fol. 1^a and on fol. 79^a, lin. penult. It is based on an older Hindi story (see fol. 80^a, l. 5), which had already been treated in Persian by Bazmī, A. H. 1028 (A. D. 1619), see Nos. 1582 and 1583 above.

Beginning:

ای فرازندۀ رواق سپهر - وی طرازندۀ سپهر بمهر

A Persian prose-version of the same story, founded on this poem of Rāzī, viz. فرح بخش, by Laḥmī-Rām, is noticed in Rieu ii. p. 768^b. Another prose-version is described in W. Pertsch, Berlin Cat., p. 998.

Ff. 81-87 contain smaller poetical pieces, ta'rikhs, rubā'is, and tarji'bands, probably by the same author, and an epilogue in prose by the transcriber, Mīr 'Alī Muhammad Akbar, who dated this copy the 25th of Dhū-al-hijjah, A. H. 1148 (eighteenth year of Muḥammad-shāh's reign) = A. D. 1736, May 7, in a place near Seringapatam.

2. Ff. 88-170^a: Mihr u Māh (مهر و ماه), Sun and Moon, that is the Indian love-story of prince Manōhar and princess Madhumālat, composed A. H. 1065 (A. D. 1655), see fol. 170^a, lin. penult.: زهجرت یکهزار و شصت. Inسخوان تاریخ این دیباجه: و و پنچ است غم. In the Khātimah this poem is styled قصۀ عشق.

fol. 168^a, l. 7, and غم نامه, fol. 170^a, lin. penult. It is, like the preceding mathnawī, based on an older Hindi story by Shaikh Jamman or Manjhan, which was first translated into Persian verse A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700^a and 803^b, and three years after the second Persian adaptation by 'Ākilkhān Rāzī, turned into Dakhni verses by Miyān Nuṣratī A. H. 1068 (A. D. 1657, 1658), under the title of گلشن عشق, copies of which are found in the India Office Collection, Nos. 1434, 2486, and 2621; in the Bodleian Library, No. 2320 of the Cat., etc. Comp. A. Sprenger, Catal., p. 630, and Garein de Tassy, Histoire de la Littér. Hindouie, etc. i. p. 388; ii. pp. 485 and 486; on prose-versions of the same story, see above, No. 803, 3. Beginning:.

خداوندا غم خود ده دلم را
ز عشق آسان نما هر مشکلم را

Lithographed, Lucknow, 1846.

Ff. 170^b and 171^a contain eight rubā'is; ff. 171^b and 172^a an epilogue of the transcriber, who is identical with that of the first mathnawī, viz. Mīr 'Alī Akbar, and dated this poem the 26th of Dhū-alka'dah, A. H. 1148 (A. D. 1736, April 8), at بنواسی (Banawasse, as the place is called on the last fly-leaf).

No. 3082, ff. 172, 2 coll., each ll. 13; Nasta'lik; curious drawings on ff. 28^b, 50^b, 52^b, 64^b, 65^a, 65^b, 75^b, 79^a, 81^b, 101^b, and 142^a; blanks left for illustrations on ff. 41^a, 112^a, and 114^b; ff. 49, 70, 140, and 157 are left entirely blank; fol. 112^b is greatly injured; size, 8½ in. by 4½ in.

1635

Sham' u Parwāna (شمع و پروانه).

Another copy of the *first* mathnawī in the preceding collection, beginning: ای فرازندۀ رواق سپهر الخ.

On fol. 1^a and on the fly-leaf this title is given to it: قصۀ پدم و رتن. The date of composition appears here on fol. 94^a, l. 4; the correct title, شمع و پروانه, on fol. 93^a, l. 7.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 1-95, mostly in diagonal lines, except ff. 1, 5, and 91-95 which have been added later, ll. 10-15; Shikasta; size, 7½ in. by 4½ in.

1636

Mihr u māh (مهر و ماه).

Another copy of the *second* mathnawī in No. 1634, beginning, with a slight modification:

خداوندا بغم خود ده دلم را الخ

Dated the 29th of Rajab, in the second year of Farrukhsiyar's reign (= A. H. 1126, A. D. 1714, Aug. 10), by Mīr Muḥammad Ishāq, son of Mīr Muḥammad Ḥasan of Aḥmadnagar, in the service of Shāh Muḥammad Muḥsin.

College of Fort William, 1825.

No. 2198, ff. 68, 2 coll., each ll. 15; small Nasta'lik; size, 8½ in. by 4½ in.

1637

Another copy of the same.

Beginning, as in the preceding copy: خداوندا بغم خداوند اله. As title is given to this poem on the first fly-leaf: مدمات (مدهمالت) و منوهر.

No date. The transcriber was Ni'mat-allāh.

No. 613, ff. 59, 2 coll., each ll. 17-18, written in a mixture of Nasta'liq and Shikasta, but quite legible; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{2}$ in.

1638

Murakka' (مُرَقَّع).

Patchwork or scrap-book, a mystical mathnawī on the chief points of Sūfism, illustrated by short tales, somewhat in the style of Jalāl-aldin Rūmī's mathnawī, by the same 'Āqilkhān Rāzī, beginning:

اینها الساقی اغثنی فی الغمام (فی العمام
(Sprenger) فی المنام

Pertsch and) اشقنی (اسقنی) من جرعة کاس (read
الکاس) (Sprenger) الکرام

Sarkhwush in his tadhkirah (see A. Sprenger, Catal., p. 111) says: 'it may be considered as a poetical version of the 'امواج خونی' but to what book does that title apply?

No date. The transcriber was Mir Ibrāhīm Ḥusain alḥusaini.

No. 486, ff. 156, 2 coll., each ll. 13; slightly injured and worm-eaten here and there; size, 8 $\frac{7}{8}$ in. by 5 in.

Nāṣir 'Alī (Nos. 1639-1648).

1639

Diwān-i-Nāṣir 'Alī (دیوان ناصر علی).

The lyrical poems of Shaikh (or Shāh) Nāṣir 'Alī of Sirhind, who died at Dihli the 6th of Ramaḍān, A. H. 1108 (A. D. 1697, March 29); comp. Rieu ii. p. 699 sq.; Bodleian Cat., Nos. 1150-1152; W. Pertsch, p. 80; and Berlin Cat., p. 936; A. Sprenger, Catal., pp. 113, 126, 151, 201, and 329; Cat. Codd. Or. Lugd. Bat. ii. p. 107; see also Rosen, Persian MSS., p. 167 (No. 109); Muntakhab-alash'ār, No. 458 (col. 249 in the Bodleian Cat.); Khulāṣat-alkalām, No. 47 (ib., col. 298); Khulāṣat-alafkār, No. 178 (ib., col. 308), and Makhzan-algharā'ib, No. 1743 (ib., col. 355). All tadhkiras agree about the date A. H. 1108, but a strange contradiction appears in the chronogram, composed by Sarkhwush, the friend of the poet and the collector of his diwān: آء علی بعالم معنی رفت, which gives A. H. 1109, see A. Sprenger, Catal., p. 113, and the Khulāṣat-alkalām, loc. cit. This copy, the fullest in the India Office Collection, contains:

Ghazals, rubā'is, and fards, all mixed together in alphabetical order, with interlinear and marginal glosses, on fol. 1^b, beginning:

محبّت جادّه دارد نهان در خلوت دلها اله

At the end of this part another series of rubā'is (on ff. 95^a-99^b).

Kāṣidas, on fol. 100^a, beginning:

گداخت بسکه هوای تموز مغز خیال اله

The poet's name appears as takhalluṣ several times, for instance, on fol. 106^b, l. 8. The diwān has been lithographed in Lucknow, 1844, A. H. 1263 and 1281.

Copied by Khwājah 'Azīm in the twenty-ninth year of Muḥammadshāh's reign (=A. H. 1160, A. D. 1747); the larger portion of the diwān, i. e. to the end of the rubā'is, was finished the 19th of Muḥarram in that year (1747, Jan. 31).

No. 1078, ff. 110, 2 coll., each ll. 14; careless Nasta'liq; size, 8 in. by 5 $\frac{1}{2}$ in.

1640

Another copy of the same diwān.

The same diwān, without the kāṣidas, chiefly consisting of ghazals, in alphabetical order, on fol. 1^b, beginning as in the preceding copy. The ghazals conclude on fol. 73^a and are dated the 25th of Šafar, A. H. 1132 (the first year of Muḥammadshāh's reign) =A. D. 1720, Jan. 7, at Shāhjahānābād, during the governorship of Nawwāb Najm-aldin 'Alikhān Bahādur. The remaining leaves contain:

Fol. 73^b: nine mathnawī-baits by the حکیم غزنوی (i. e. Ḥakīm Sanā'i of Ghazna, see above, No. 914 sq.), beginning:

بود در شهر بلخ بقالی اله

Ff. 74^b-78^a: a mathnawī which has no heading, but is clearly identical with the Sarāpāi (سرآپای) or 'description of the human figure,' by Mir Sayyid 'Alī Mihrī 'Arab, who flourished under Sulṭān Ḥusain of Persia (A. H. 1105-1135=A. D. 1694-1722), and died about A. H. 1130 (A. D. 1718); comp. Bodleian Cat., No. 1168; Rieu ii. pp. 796^a and 850^b; W. Pertsch, Berlin Cat., p. 680 (No. 671, fol. 43^b) and p. 696, No. 9; Khulāṣat-alkalām, No. 67 (Bodleian Cat., col. 301); and Khulāṣat-alafkār, No. 249 (ib., col. 311). Beginning:

ای بت چابک شیرین حرکات اله

Fol. 78^b: some lines in prose, beginning: بعد از نماز مغرب دو رکعت نماز اله

No. 95, ff. 1-78, 2 coll., each ll. 15; on ff. 74^a-78^a diagonal lines; Shikasta; various readings and additions on the margin; the first pages greatly injured; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1641

The same.

Ghazals, rubā'is, and fards, mixed together in alphabetical order, beginning as usual. This diwān concludes on fol. 109^a and is dated the 21st of Muḥarram, A. H. 1143 (the thirteenth year of Muḥammadshāh's reign, correctly the twelfth, as his accession to the throne took place in Dhū-alka'dah of A. H. 1131)=A. D. 1730, Aug. 6. The remaining leaves contain:

Ff. 109^b and 110^a: a kāṣidah by Anwari (see above, Nos. 935-949), beginning:

قرطه زر چاک زد لعبت سیمین بدن الخ

Ff. 110^b-113^a: a mukhammas by Shâh Râdî Fâtîh, i. e. Mir Râdî Fâtîh of Gilân, a contemporary of 'Alî Hazin (see above, Nos. 677-679), mentioned in the Makhzan-algharâ'ib, No. 1971 (col. 361 in the Bodleian Cat.), beginning:

عالم همه هیولی و صورت محمد است
جام جهان نمای حقیقت محمد است

Fol. 113^a: a mukhammas by Khânjahân Bahâdur (perhaps Kûkultâshkhân, who died A. H. 1109 = A. D. 1697, 1698, see Rieu i. p. 62); beginning:

دم بمردی میزنم تا در تن من جان بود الخ

Fol. 113^b: a mustazâd by Fâtîh, see above.

Ff. 114^a-118^b: letters, addressed to Mansûrkhân, Mun'imkhân, Muḥammad Yûsufkhân, Mir Muḥammad Husain, and others.

No. 1364, ff. 49^b-118^b, ll. 9-17; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 8½ in. by 4¼ in.

1642

The same.

Ghazals, in alphabetical order, interspersed with some rubâ'is and fards, and concluded by a short series of rubâ'is, beginning as usual.

This very badly-written copy was finished in Muḥarram, A. H. 1157 (A. D. 1744, Feb.-March). It belonged formerly to the College of Fort William.

No. 2192, ff. 76, 2 coll., each ll. 13; Shikasta; size, 8½ in. by 6 in.

1643

The same.

Ghazals and rubâ'is, in alphabetical order, beginning as usual, on fol. 1^b. No date.

No. 3478, olim 13. J. 17, ff. 86, 2 coll., each ll. 15; written by three different hands, partly in careful, partly in very careless Nasta'lik; the first band goes from fol. 1 to fol. 48, the second from fol. 49 to fol. 62, the third from fol. 63 to fol. 86; size, 8½ in. by 4¼ in.

1644

The same.

Ghazals, interspersed with fards, in alphabetical order, beginning, on fol. 1^b, as usual.

No date. Collated.

No. 3494, olim 13. J. 21, ff. 61, 2 coll., each ll. 15; Nasta'lik; slightly injured by worms; size, 9½ in. by 4¾ in.

1645

A defective copy of the same.

This copy opens abruptly at the end of a ghazal, rhyming in اینجا, with this bait:

غرور فقر استغنائی منعم بر نمی تابد الخ

corresponding to fol. 12^a, l. 10 in No. 3478 (No. 1643 in this Cat.); the first complete ghazal on the same first page (fol. 76^a) agrees with that which begins on fol. 7^b, l. 8 in the same copy. The last bait on fol. 121^b, the second of a ghazal, rhyming in بی, corresponding to fol. 84^a, l. 3 there. The ghazals are arranged alphabetically and interspersed with rubâ'is and fards.

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responds to fol. 84^a, l. 3 there. The ghazals are arranged alphabetically and interspersed with rubâ'is and fards.

No. 3461, olim 13. J. 12, ff. 76-121, 2 coll., each ll. 15; Nasta'lik; size, 7¾ in. by 4¾ in.

1646

Mathnawis by Nâsir 'Alî.

A number of mathnawis by the same Nâsir 'Alî, the first of which, on ff. 1^b-52^a, is the same religious poem which appears in most copies of Nâsir 'Alî's poetical works (see Rieu, Sprenger, Pertsch, and Bodleian Cat., loc. cit.), and begins:

الهی ذرّه درد (دردی) بجان ریز
شر در پنبه زار استخوان ریز

A special copy of this mathnawi is noticed in W. Pertsch, Berlin Cat., p. 697, No. 15.

On ff. 53^a-105 a large number of smaller mathnawis are added, no doubt by the same Nâsir 'Alî, the first of which begins:

بنام خداوند ناز آفرین - جگرهای عاشق گداز آفرین

The others are partly Sâkinâmas, partly encomiums of the Kalandari monks, all of mystical import. The mathnawî on Kashmir, noticed in Rieu ii. p. 700^a, is not found among them.

No date.

No. 213, ff. 105, 2 coll., each ll. 17; Nasta'lik; all the headings (invariably in verses and sometimes very long) written in red ink; size, 9½ in. by 5¾ in.

1647

Another copy of Nâsir 'Alî's religious mathnawî.

Another copy of the first and longest mathnawî of the preceding collection, beginning:

الهی ذرّه دردی الخ

No date. Various readings on the margin.

No. 2004, ff. 62, 4 coll., in diagonal lines, the first and third containing five baits each, the second and fourth two baits; Shikasta; size, 6 in. by 5 in.

1648

An incomplete copy of the same.

Beginning as usual. It goes down to fol. 33^b, l. 3 ab infra in No. 213 (1646 in this Cat.); the headings on ff. 265^b, 267^b, 269^a, and 274^a are left blank. This copy ends on fol. 278^a and is dated A. H. 1103 (A. D. 1691, 1692). On ff. 278^b-283^b another short mathnawî, in the same metre, is added, probably by the same Nâsir 'Alî (but not found in No. 213), beginning:

شنیدم روزی از خونابه نوشی الخ

No. 3106, ff. 246^b-283^b, 2 coll., each ll. 17; Shikasta; worm-eaten and damaged in many places; size, 6½ in. by 3¾ in.

1649

Nairang-i-'Ishk (نیرنگ عشق).

The love-story of Shâhid and 'Aziz, a romantic

mathnawī by Shaikh Muḥammad Akram, with the takhallus Ghanimat, of Ganjāh in the Panjāb, a pupil of Mīr Muḥammad Zamān Rāsikh of Lāhūr (who died A.H. 1107 = A.D. 1695, 1696, see a description of his mathnawī in No. 1147 of the Bodleian Cat.) and a favourite of the emperor 'Ālamgir. It was completed A.H. 1096 (A.D. 1685) and begins:

بنام شاهد نازک خیالان - عزیز خاطر آشفته حالان

The poet died about A.H. 1110 (A.D. 1698, 1699). His diwān is described in Rieu ii. p. 700^b; see also ib. iii. p. 1034^b. Other copies of this poem are noticed in Bodleian Cat., Nos. 1153-1155, and A. Sprenger, Catal., p. 410; comp. also A. Sprenger, Catal., pp. 113 and 127, Khulāṣat-alkalām, No. 51 (col. 299 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 1815 (ib., col. 357). It was lithographed in Lucknow about A.H. 1263, with glosses by Muḥammad Ṣāliḥ and others. This copy is dated A.H. 1152 (A.D. 1739, 1740).

No. 490, ff. 33-79, 2 coll., each ll. 17; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1650

Another copy of the same.

Beginning as in the preceding copy. It is styled here simply *مثنوی غنیمت*. Dated the 11th of Rajab in the twenty-ninth year of Muḥammadshāh's reign (= A.H. 1160, A.D. 1747, July 19).

No. 2266, ff. 71^b-124, 2 coll., each ll. 15; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

1651

The same.

Beginning as in the preceding copies. As heading before the preface appears here: غازی پردازتی رخسار. شاهد کتاب از ریختن رنگ سخن در مقام توحید و گلگونه سازی چهره عشق نیرنگ از خون دل خوردن در عرصه تقریر و از تقلید.

No date. Twelfth century of the Hijrah. As copyist is mentioned, on fol. 55^a (by a third hand, it seems), Ghulām Muḥammad. A note, affixed to the fly-leaf by C. Raikes, Commissioner and Superintendent, states that this, 'like Heer and Rauja, is a love-story. Ghuneemut died recently (sic!) at Goojerat and is the author of a Deewan or collection of odes. Sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' It was received from Dr. Royle, July, 1856.

No. 3230, ff. 55, 2 coll., each ll. 14 (on ff. 1-30), ll. 15 (on ff. 31-54); Nasta'lik, by two different hands; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1652

A short anonymous mathnawī, apparently a *ساتی* نامه and probably by the same Ghanimat; it is written by the same hand as the *نیرنگ عشق* in No. 1649 and immediately after it. Beginning:

بیا ساتی که فصل نوبهارست
قلع گلرنگ می مطرب هزارست

End:

چه حاصل نکفت از طول کلامست
تمام است و تمام است و تمام است

As a kind of colophon appear the words: محمد عین الدین توحید.

No. 490, ff. 79^a-88^b, 2 coll., each ll. 17; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1653

Diwān-i-Tāhir Wahid (دیوان طاهر وحید).

The largest collection extant of the lyrical poems of 'Imād-aldaulah Mirzā Muḥammad Tāhir Wahid of Kazwin, who was a friend of Ṣā'ib (see above, Nos. 1606-1623) and historiographer of Shāh 'Abbās II of Persia (A.H. 1052-1077 = A.D. 1642-1666), whose life from his birth to the fifteenth or sixteenth year of his reign he wrote in the تاریخ شاه عباس ثانی (see above, Nos. 555-557). He died, according to the Khulāṣat-alafkār, No. 298 (col. 312 in the Bodleian Cat.), A.H. 1110 (A.D. 1698, 1699); Sirāj gives the earlier date, A.H. 1108 (A.D. 1696, 1697), see A. Sprenger, Catal., p. 151, and the Zinat-almajālis the later date, A.H. 1118 or 1119 (A.D. 1706, 1707); comp. Rieu i. p. 189; comp. besides A. Sprenger, Catal., pp. 130 and 137; Ātashkada, No. 549 (col. 281 in the Bodleian Cat.); Khulāṣat-alkalām, No. 73 (ib., col. 301), where extracts from three different mathnawīs of his are given, and Makhzan-algharā'ib, No. 2976 (ib., col. 391).

This copy contains:

Ghazals, intermixed with tarkībbauds, kiṭ'as, and rubā'is, arranged in alphabetical order, with a few unalphabetical muḳaṭṭa'āt at the end. Beginning, on fol. 1^b:

کرامت کن عیاری یا رب این ناقص عیارانرا
بده دستی که گیرم دامن پرهیزگارانرا

The proper order of ff. 560-572 is: 560, 569-571, 561-568, 572. No date.

No. 41, ff. 586, 2 coll., each ll. 18-19; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 11 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

1654

Another copy of the same diwān.

A much smaller collection of Tāhir Wahid's lyrical poems, containing:

A few ḳaṣidas, on fol. 1^b, beginning:

خداوندا دلی ده پر زگوهر چون دل دریا
که بتواند درو افکند کشتی خواهش دنیا

Ghazals, rubā'is, and fards, mixed together in alphabetical order, on fol. 5^b, beginning as in the preceding copy.

Dated the 3rd of Shawwāl in the twenty-third year

of Muhammadshâh's reign (=A.H. 1154, A.D. 1741, Dec. 12).

No. 891, ff. 1-128, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24-26; Nasta'lik; size, 9½ in. by 5½ in.

1655

Selections from the same diwân.

These selections from Tâhir Wahîd's lyrical poems consist of rubâ'is and ghazals, mixed together in alphabetical order, and beginning:

چنان کز سنگ و آهن آتش پنهان شود پیدا
زنی چون هر دو عالم را بهم جانان شود پیدا

This is the first rubâ'i, quoted in the Makhzan-algharâ'ib, loc. cit., see No. 1653.

No date.

No. 519, ff. 1-55, 2 coll., each ll. 13; careless Nasta'lik, very like Shikasta; size, 8½ in. by 4½ in.

1656

Ghazaliyyât-i-Athar (غزلیات اثر).

Ghazals, in alphabetical order, with some rubâ'is and fards at the end, by Shafî'â Athar of Shirâz, who spent the chief part of his life in Isfahân and died at Lâr A.H. 1113 (A.D. 1701, 1702), according to the chronogram کرد وداع از جهان معلم ثانی, quoted in A. Sprenger, Catal., p. 344; a later date, viz. A.H. 1124 (A.D. 1712, 1713), is given in the دیوان منتخب of Sirâj, ib., p. 149; comp. also ib., p. 117. As he was blind from early boyhood, he never visited India. His diwân was collected A.H. 1106 (A.D. 1694, 1695). Copies of his complete lyrical poems are described in the Bodleian Cat., No. 1156; Rieu ii. p. 791^b, and A. Sprenger, p. 344; comp. also Âtashkada, No. 645 (col. 284 in the Bodleian Cat.), and Khulâsat-alafkâr, No. 19 (ib., col. 303), where he is called a panegyrist of Shâh Sulaimân Şafawî.

Beginning of the ghazals, on fol. 1^a:

بکش بودائی افتادگی تن خود را الخ

No date.

No. 477, ff. 73, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 5½ in.

1657

Two anonymous mathnawis.

1. The *first*, on ff. 1^b-53^a, is styled, on fol. 1^a, لیلی و مجنون, but its real title appears to be Mihr u Wafâ (مهر و وفا); it is dedicated to the emperor 'Âlamgir, see fol. 3^a; and in the preface, on fol. 7^a sq., the anonymous author mentions all the former great poets from Rûdâgi down to his own time, and bestows a special praise upon each of them. Beginning:

خداوندا دلی ده داغ پرورد - سراپا داغ وداعش سرسرد
بمهر خود مرا گرم آشنا کن - دلم را نسخه مهر و وفا کن

2. The *second*, on ff. 54^b-112, is styled, on ff. 1^a and

54^a, شیرین و خسرو, but this seems to be incorrect too; on fol. 59^a, l. 2, the real title appears, شمع انجمن, in the following bait:

گفت ناگه هاتنی درگوش من
نام این مجموعه شمع انجمن

Beginning, on fol. 54^b:

ای وجودت واجب و ممکن همه
بر وجودت مؤمن و موطن همه

The author of both mathnawis is probably the same; the only poet of 'Âlamgir's time, to whom a mathnawî, is ascribed, is 'Ârif of Lâhûr, see Makhzan-algharâ'ib, No. 1672 (col. 354 in the Bodleian Cat.).

No. 112, ff. 150, 2 coll., each ll. 14-17; written by different hands in different kinds of careful and careless Nasta'lik; size, 8½ in. by 4½ in.

1658

Diwân-i-Rasâ (دیوان رسا).

The lyrical poems of Mirzâ Îzadbakhsh Rasâ, who flourished under 'Âlamgir and died, according to the chronogram quoted both in the Hamisha Bahâr (A. Sprenger, Catal., p. 123) and the Makhzan-algharâ'ib, No. 893 (col. 334 in the Bodleian Cat.): رسا رفت: از جهان بچنان, A.H. 1119 (A.D. 1707, 1708); the ریاض الشعرا, however, say, that he died in 'Âlamgir's reign, see Rieu iii. pp. 985^b and 986^a, where another work of Rasâ, the ریاض الوداد, a collection of letters and refined prose-writing, is described. He was a descendant of Jahângir's wazir, Âsafkhân Ja'far Kâzwîni, and lived under 'Âlamgir in Akbarâbâd. The diwân begins, on fol. 40^b, with *qasidas*, the initial bait of which runs thus: ای کرده دل دوست تو ایجاد کرم را الخ. The *qasidas* conclude on fol. 48^a, and are followed on ff. 49^b-100^b by a series of ghazals, rubâ'is, and fards, in alphabetical order, with a short mathnawî at the end; this series begins: نبود شعر شعاری بخدا پیشه ما الخ.

On ff. 4^b-38^a an anonymous *mystical mathnawî* is written by another hand in Shikasta, beginning: الهی ذرۀ آگاهیم بخش الخ, and dated A.H. 1147 (A.D. 1734, 1735). All the remainder of the MS., ff. 1-4^a, 38^b-40^a, 48^b, 49^a, 101^a-104, and the margin throughout are filled by a third hand which is much smaller than the other two, with a *poetical anthology*; ff. 39^b and 40^a also contain some prose-extracts. Many leaves are greatly damaged by worms.

No. 863, ff. 104, ll. 15; three different handwritings; Shikasta on ff. 4^b-38^a; larger and smaller Nasta'lik in the remaining parts of the copy; size, 8½ in. by 5½ in.

Ni'matkhân 'Âlî (Nos. 1659-1671).

1659

Kulliyât-i-Ni'matkhân 'Âlî (کلیات نعمتخان عالی).

The complete works in prose and verse of Mirzâ

Nûr-aldîn Muḥammad, who sprung from a Persian family of Shirâz, received in A.H. 1104 (A.D. 1692, 1693) from 'Ālamgir the honorary title of Nî'matkhân, and later on that of Muḥarrabkhân, and was honoured by Bahâdurkhân with the epithet of Dânišmandkhân; in his poetical works, which are chiefly remarkable for their sharp wit and their great satirical power, he uses as takhalluṣ 'Āli. The usual date of his death given in most tadhkiras is A.H. 1121 (A.D. 1709, 1710); only in the Ta'rikh-i-Caghatâi and the Ta'rikh-i-Muḥammadî (see Rieu ii. p. 703^a, and iii. p. 1049^b), A.H. 1122, first of Rabî' II, is given (= A.D. 1710, May 30); comp. also A. Sprenger, Catal., pp. 127, 151, and 328; Khulâṣat-alafkâr, No. 176 (col. 308 in the Bodleian Cat.); and Makhzan-algharâ'ib, No. 1675 (ib., col. 354).

Contents:

1. An abridged version of the Bahâdurshâhnâma (بهادرشاه نامه) or history of the first two years of the emperor Bahâdurshâh's reign, see above, Nos. 385-387; beginning:

بسم الله الرحمن الرحيم - دست بر آورد بجود کریم
ناز و نعیم دو جهان در کفش - خلق ازل تا بابد مصرفش الخ

Collated A.H. 1136 (A.D. 1723, 1724).

2. Waḳâ'i-i-Ḥaidarâbâd (وقائع حیدرآباد) or, with its fuller title, Wâḳi'ât-i-Ḥaidarâbâd u Gulkundah (وقائع نعمت خان عالی), also styled frequently Waḳâ'i-i-Nî'matkhân 'Āli (وقائع نعمت خان عالی), a satirical chronicle of the siege of Ḥaidarâbâd, in seven sections, describing the Wâḳi'ât or events from the 14th to the 16th of the month Rajab, and from the 19th to the 22nd of the month Sha'bân in A.H. 1097, the thirtieth—or rather twenty-ninth—year of 'Ālamgir's reign = A.D. 1686, June, July (in Rieu's copy 13th-15th Rajab and 17th, 18th, 25th, and 29th Sha'bân), beginning, on fol. 69^b: دمی که مدرّس
کشاف صبح در صفّه صدق وصف الخ
other copies of the same are found in Bodleian Cat., No. 1157, 5, No. 1159, 1, and No. 1160; Rieu i. p. 268, ii. pp. 745^a, 796^a, and 850^b, iii. p. 1049^a; W. Pertsch, Berlin Cat., p. 492; see also Elliot, History of India, vii. p. 200. Lithographed in India A.H. 1248 (together with عشق و حسن, see No. 4 in this copy), and printed in Lucknow A.H. 1259 (with marginal notes by Maulawî Maḳbûl Aḥmad). A more modern lithographed edition appeared in Kanpôr, 1870.

This part likewise collated, A.H. 1136.

3. Ruka'ât-i-Nî'matkhân (رقعات نعمتخان), letters and other elegant prose-writings, on fol. 125^b, beginning: رقعہ در طلب عزیزى برای تماشای بازی میر
و وزیر الخ امروز فلک شعبده باز هنگامه دوستانرا الخ

Other copies of these رقعات or منشآت are noticed in Bodleian Cat., No. 1157, 7, No. 1159, 2 and 3; single letters are mentioned in Rieu ii. pp. 738^b, No. 6, 796^a, No. IV, and 796^b, No. X; additional satirical pieces, for instance, the رساله هجو حکما, ib., p. 744^b, No. I, and p. 850^b; the راحت القلوب, ib., p. 796^a, No. I.

On fol. 135^b a مناظره اطبا is found.

4. Ḥusn u 'Ishq (حسن و عشق), 'beauty and love,' an allegorical story in prose and verse, also called کتخدائی حسن و عشق or مناکحه حسن و عشق, 'the wedding of beauty and love,' on fol. 144^b, beginning:

حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم

Other copies of this story in Bodleian Cat., No. 1157, 6, No. 1159, 3; Rieu ii. pp. 703^b, 796^a, No. III, and 850^b; extracts from the same, ib., p. 738^b; W. Pertsch, Berlin Cat., p. 681. Edited at Lucknow, 1842 and 1873; with commentary at Dihli, 1844.

Collated in the same year as Nos. 1 and 2 of this copy.

5. Kaṣidas, kiṭ'as, satires, chronograms, etc. (قصائد و قطعه‌ها و هجوها از تصنیف نعمتخان), on fol. 156^b, beginning with a poem in honour of 'Ālamgir:

شاهما نظر بروی تو کردن عبادتست
مژگان بهم زدن چو نماز جماعتست

A short نامه, on fol. 180^a; other copies of these poems in Bodleian Cat., No. 1157, 3, and No. 1158 (fol. 158^a sq.); the ghazals, rubâ'is, and prose-preface appearing there in Nos. 1157, 1, and 1158 (ff. 13^a sq. and 168^a sq.), as well as in British Museum copies, Rieu ii. pp. 702^b and 703^a, and in A. Sprenger, Catal., p. 328, are entirely wanting in the present copy. This diwân is entitled in A. Sprenger, loc. cit., خوان نعمت; but that is probably a mistake, since this title properly belongs to a prose-work of Nî'matkhân 'Āli on cookery, not included in his Kulliyât; comp. W. Pertsch, Berlin Cat., p. 343.

6. A large mathnawî, on ethical and moral matters, with mystic tendency, interspersed with short tales and anecdotes, on fol. 185^b, beginning:

حمد و شکر اورا که هرچه هست ازوست
دام هستی حلقه دارهای هوست (دار ازهای و هوست read)

See the same mathnawî in Bodleian Cat., No. 1157, 4, and No. 1161; Rieu ii. pp. 703^a, and 796^b, No. XII; A. Sprenger, Catal., p. 329. This last part was written by another hand and at an earlier period than the preceding ones, and according to a note on fol. 185^a, مثنوی نعمتخان بنسخه عالی, probably by the author himself.

No. 83, ff. 313, ll. 17; 2 coll., in the poetical parts; Nasta'liq, by two different hands; size, 8½ in. by 4½ in.

1660

A smaller collection of Nî'matkhân 'Āli's works.

This copy contains:

1. A prose-treatise, intermixed with verses by the author himself and with numerous passages of the Kurân, not found in the preceding copy, on fol. 1^b, beginning: صبح صادق سخن از پرتو آفتاب ربوبیت که
فلکش الخ

2. The prose-preface of the diwân, identical with that in Nos. 1157 and 1158 of the Bodleian Cat., and

A. Sprenger's copy, loc. cit., on fol. 11^a, beginning: عيار
افزای نقد سخن آکسیرست که چون بر فلزات معدن
نقد طرح شود زر خالص الخ

3. Diwân (ديوان), consisting of *kašidas*, *ghazals*, *kit'as*, *rub'ais*, *fards*, and a great number of short *mathnawis*, mostly in alphabetical order, on fol. 18^a; beginning (as Rieu's first copy, Sprenger's copy, and No. 1158 of the Bodleian Cat.):

تمامی یابد از مصراع بسم الله دیوانها
بین کز مد آن ابروست زیب روی عنوانها

4. Waḳā'i'-i-Haidarâbâd, on fol. 222^a, beginning:

دمی که مدرّس الخ

No date.

No. 3145, ff. 253, ll. 21; Nasta'lik; splendid binding in green and gold; size, 10½ in. by 6 in.

1661

A collection of Ni'matkhan 'Âli's smaller works in prose.

This copy contains:

1. Waḳā'i'-i-Haidarâbâd, on fol. 1^b.

2. The prose-preface of the diwân, on fol. 34^a, beginning as in No. 2 of the preceding copy.

3. Another prose-tract, identical with the رساله هجو or 'satire on physicians' (see Rieu ii. p. 744^b and the remark to No. 1659, 3 above), on fol. 41^a, beginning: حکیم علی الاطلاق از دار الشفای الخ.

4. Husn u 'Ishk, on fol. 43^b, beginning as in No. 1659, 4.

5. A third prose-tract, identical with the letter, quoted in Rieu ii. p. 796^a, No. IV, on fol. 52^a, beginning: حکیم حقیقی مرزای دوستان الخ.

Dated the 9th of Jumâdâ-alawwal, A.H. 1191 (A.D. 1777, June 15). Bibliotheca Leydeniana.

No. 2465, ff. 54, ll. 21; large Nasta'lik; size, 9 in. by 5½ in.

1662

Another collection of the same kind.

This copy contains:

1. A prose-tract, styled دیباجه بیاض, on fol. 1^a, beginning: سبحان الله دلیرساله را الخ.

2. Waḳā'i'-i-Haidarâbâd, on fol. 9^b.

3. The same prose-tract, as No. 5 in the preceding copy, on fol. 67^b, beginning here: حکیم حقیقی آن مرزای دوستان الخ.

4. The 'satire on physicians,' on fol. 70^b, beginning as No. 3 in the preceding copy: حکیم علی الاطلاق از دار الشفای الخ.

5. Husn u 'Ishk, on fol. 73^b. No date.

No. 1835, ff. 83, ll. 13-20; written by different hands in various styles of Nasta'lik and Shikasta; size, 9½ in. by 6 in.

1663

Another copy of the Waḳā'i'-i-Haidarâbâd.

Beginning as usual. Dated the 14th of Shawwâl, A.H. 1135 (A.D. 1723, July 18).

No. 683, ff. 115-166, ll. 17; Shikasta; size, 8½ in. by 4½ in.

1664

The same.

Dated the 15th of Rajab in the twenty-first year of Muhammadshâh's reign (=A.H. 1152, A.D. 1739, Oct. 18).

No. 284, ff. 1-56, ll. 13; careless Nasta'lik; size, 7¾ in. by 4 in.

1665

The same.

In this copy there are marked the following days: Rajab 13-15, Shawwâl 14 and 20-22. It concludes on fol. 62^b; ff. 63^a-69^b contain some رقعات, one of which bears the date A.H. 1100 (A.D. 1689), on fol. 64^b, l. 9, and a portion of Husn u 'Ishk, beginning, on fol. 67^a, l. 3 ab infra: حديث عشق شد الخ.

No colophon, but at the bottom of the last page a seal of Mir Shams-aldin 'Alikhan Wâlajâhi is found, with the date A.H. 1190 (A.D. 1776).

No. 2101, ff. 69, ll. 13; Shikasta, by two different hands; size, 8½ in. by 5 in.

1666

The same.

Beginning: وقائع ایام محاصره قلعه دار الجهاد حیدرآباد
تأریخ سیزدهم رجب سنه ۱۲۰۳. دمی که مدرّس الخ

The days, marked here, are Rajab 13-15, Sha'bân 14 (on fol. 56^a), 19 (on fol. 61^a), 21 (on fol. 67^b), 22 (on fol. 73^b), and 23.

Dated the 7th of Safar, A.H. 1207 (A.D. 1792, Sept. 24). Bibliotheca Leydeniana.

No. 2556, ff. 39-91, ll. 12-14; Shikasta; size, 9½ in. by 6½ in.

1667

The same.

Modern copy, not dated. Only the first five days are marked here, but in the following strange way: 14th of Rajab (on fol. 1^b), 15th (on fol. 7^a), 19th (on fol. 14^a), 14th of Sha'bân (on fol. 17^b), and 15th of Rajab again (on fol. 23^b); the other headings are missing.

No. 3057, ff. 1-56, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

1668

The same.

Quite modern copy, not dated.

No. 3056, ff. 1-43, ll. 11; Nasta'lik; size, 8¼ in. by 6½ in.

1669

Another copy of *Husn u 'Ishk*.
Beginning as usual. No date.

No. 490, ff. 89-95, 20-27 diagonal lines in the page; *Shikasta*;
size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

1670

Another copy of the abridged *Bahâdurshâhnâma*.

The same abridgement of the *Bahâdurshâhnâma*, as
in No. 1659, I, beginning in the same way:

بسم الله الرحمن الرحيم - دست بر آورده بچود کریم الخ

In the colophon it is styled پادشاهنامه.

No date.

No. 950, ff. 74, ll. 13; large and distinct *Nasta'liq*; size,
7 $\frac{3}{4}$ in. by 4 $\frac{1}{8}$ in.

1671

A single *kit'ah* by the same *Ni'matkhan 'Ali*, con-
taining a satirical attack upon *Kâmgârkhan*, the son
of *Ja'farkhan*, at the occasion of his marriage, accom-
panied by a detailed Persian commentary by an un-
known author. The latter begins:

شرح قطعۀ تاریخ
کدخدائی کامگار خان ولد جعفر خان که میرزا محمد
مخاطب بنعمت خان متخلص بعالی در سلك نظم
آورده الخ

Beginning of 'Ali's satire:

کدخدا شد بار دیگر خان عالی منزلت
بالکمال و عزو تمکین و وقار و زیب و زین

Dated A. H. 1191 (A. D. 1777).

No. 1359, ff. 188-196, ll. 17; distinct *Nasta'liq*; size, 8 $\frac{3}{8}$ in.
by 4 $\frac{3}{4}$ in.

1672

Diwân-i-Khâlîs (دیوان خالص).

Lyrical poems by *Mirzâ Sayyid Husain*, with the
takhalluṣ Khâlîs, who went under 'Âlamgir from Persia
to India, obtained the title of *Imtiyâzkhân*, and was
under *Bahâdurshâh* raised to the rank of a master of
the horse (میرآخور پادشاهی); on his way back to
Persia he was killed, A. H. 1122 (A. D. 1710, 1711);
the chronogram of his death is *آه که امتیازخان*, see
Khulâṣat-alkalâm, No. 25 (col. 297 in the Bodleian
Cat.); and A. Sprenger, *Catal.*, pp. 111, 121, 141, and
150; other copies of his *diwân* are noticed in
A. Sprenger, *Catal.*, p. 460, and W. Pertsch, *Berlin Cat.*,
pp. 937 and 938; some of his *ghazals*, *ib.*, p. 700,
No. 27. This *diwân* consists of *ghazals*, intermixed
with *kaṣidas*, *kit'as*, *rubâ'is*, and *fards*, all in alpha-
betical order, beginning, on fol. 136^b:

چنان دارند شوق وصل بسم الله عنوانها
که در پرواز آیند از دو بال جلد دیوانها

(This initial bait agrees, as Sprenger has noticed,
verbatim with that of *Atharkhan bin Amir Nizâm-
aldin Radawî's diwân*, see *ib.*, p. 345.) The *mathnawis*
of *Khâlîs* (see A. Sprenger, *loc. cit.*, and W. Pertsch,

Berlin Cat., p. 698, No. 17) are not found in this or
the following copy.

Dated A. H. 1138 (A. D. 1725, 1726) at *Shâhjahân-
âbâd*.

No. 725, ff. 136-202, 2 coll., each ll. 12, and a third on the
margin of ff. 138^b-161^a, 162^a, 163^a-174^b, 176^a and ^b, 178^a-180^a,
180^b-187^b, 192^a-193^b, and 195^a and ^b, differing in lines from 2 to 32;
ff. 136-187 on white, the rest on red paper; distinct *Nasta'liq*;
illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1673

Another copy of the same *diwân*.

This copy contains the same *ghazals*, *kaṣidas*, *kit'as*,
rubâ'is, and *fards* mixed together in alphabetical order
as the preceding one. Beginning the same: چنان

دارند الخ

Dated the 5th of *Muharram* in the tenth year of the
first *karn* of *Muhammadshâh's* reign, that is, A. H. 1141
(A. D. 1728, Aug. 11), at *Shâhjahânâbâd*.

No. 1671, ff. 151, 2 coll., each ll. 17; *Shikasta*, nearly illegible
in many places; size, 10 in. by 5 $\frac{3}{4}$ in.

1674

Intikhâb-i-Kulliyât-i-Wâḍih (انتخاب کلیات واضع).

Large selections from the complete poetical works of
Mir Mubârak-allâh, with the *takhalluṣ Wâḍih*, and the
honorary title of *Irâdatkhân*, which was originally
borne by his father *Mir Ishâk 'Irâdatkhân* (who died
as *Nâzim* of *Oude* A. H. 1068 = A. D. 1657, 1658), and
bestowed upon the poet by the emperor 'Âlamgir, A. H.
1108 (A. D. 1696, 1697). He died in *Farrukhsiyar's*
reign, A. H. 1128 (A. D. 1716), see *Rieu* iii. p. 938;
A. Sprenger, *Catal.*, pp. 130, 151, 160, and 583;
Makhzan-algharâ'ib, No. 2990 (col. 392 in the Bodleian
Cat.). In poetry he was a pupil of *Mir Muhammad*
Zamân Râsikh (see above, No. 1649), and wrote besides
his poetical works a volume of historical memoirs,
covering the period from 'Âlamgir's death, A. H. 1118
(A. D. 1707), to *Farrukhsiyar's* entrance into *Dihli*, in
Muharram, A. H. 1125 (A. D. 1713, Febr.), styled مقتل
السلطانین, and completed A. H. 1126 (A. D. 1714), see
Rieu, *loc. cit.* (it appeared in a condensed translation
by Jonathan Scott, London, 1780; comp. also Elliot,
History of India, vii. pp. 534-544). The statement
in the preface, on fol. 2^a, that *Zamân Râsikh* made this
selection in A. H. 1098 (A. D. 1687) refers not to the
present collection, but to the much smaller extracts in
the following copy, to which the preface originally
belonged and from where it has been transferred into
this. That such is the case, is evident from the inclu-
sion of the *Sâkinâma* (on fol. 106^a sq.), which was
completed A. H. 1107 (A. D. 1695, 1696). Sprenger's
statement, that among *Wâḍih's rubâ'is* is a chronogram
for A. H. 1134 (A. D. 1721, 1722), must be due to a mis-
take, as all *tadhkiras* agree about his death having
taken place under *Farrukhsiyar*, and the *ta'rikh* in
question, as it is worded on fol. 584 of his *Catal.*, gives
the impossible date of 1183 (!)

Contents:

1. Preface, on fol. 1^b, beginning: واضع صاحب کمالان
بلند خیال است که هر نمودیرا الخ

2. *Kašidas*, on fol. 2^b, beginning:

کی گردد از عزیمت من سست نیم نار الخ

3. *Ghazals*, in alphabetical order, intermixed with *rubā'is*, on fol. 20^b, beginning:

ای خشک زبان ساخته مقصد طلبانرا
گرداب عدم کرده سراب دو جهانرا

4. Another short collection of *ghazals* and *rubā'is*, in alphabetical order, with a short preface in prose, on fol. 94^a, beginning: حمد صانعی که ربع مسکون سخت را چون سریر عرش نظیر دیباچه الخ

Beginning of the initial poem, on fol. 95^a:

بسم الله این رباعی عنصر ما الخ

The last two parts fill in Sprenger's copy more than twice the number of leaves.

5. *Sākināma* (ساقینامه), with preface, completed A. H. 1107 (A. D. 1695, 1696); beginning of the preface, on fol. 106^a: شربنا علی ذکر لطیب مدامه سکرنا بها من قبل الخ

Beginning of the poetry, on fol. 111^a:

بهشیار مستی که ناک آفرید الخ

6. Six other *mathnawis* of mystic tendency, preceded by a preface, which begins, on fol. 114^a: عشقت جمال کمالی را که صفای حیرت فزای قلوب عشاق الخ

If the remark of the *Hamisha Bahār*, that *Wāḍih* wrote a *mathnawī* in six *daftars*, should apply to this poem, then the six, enumerated here, would form *one* *mathnawī*, viz. the *آئینه راز*; but the difference of metre especially between the *first*, *second*, and *third* speaks against this assumption; at any rate, the *first*, being longer than the five following ones together, seems to be a separate and independent poem.

First *mathnawī*, on fol. 121^a, styled *Ā'ina-i-rāz* (آئینه راز), 'the mirror of secrecy,' commenced A. H. 1075 (A. D. 1664, 1665), and completed A. H. 1078 (A. D. 1667, 1668); it begins:

بنام آنکه دل آئینه سازست
نظر باز نهانی جمله رازست

Second *mathnawī*, on fol. 169^b, beginning:

بشنو از نائی که چون نی در دمید الخ

Third, on fol. 184^b:

ای مطلع فکر خوش خیالان الخ

Fourth, on fol. 195^a:

ای زیرنگی تو رنگ همه الخ

Fifth, on fol. 199^a:

لوحه دیوان کلام قدیم الخ

Sixth, on fol. 201^b:

قل هو الله احد الخ

No date.

No. 558, ff. 202, ll. 15; *Nasta'liq*; size, 13½ in. by 7 in.

1675

(انتخاب دیوان واضح) *Intikhāb-i-Diḡān-i-Wāḍih*.

Extracts from the lyrical poems of *Wāḍih*, made A. H. 1098 (A. D. 1687) by his teacher and friend *Zamān Rāsikh*; comp. fol. 2^a in the preface, and the remark thereupon in the preceding copy. *Rāsikh* states besides, that he carried these extracts always with him as a token of his friendly feelings towards the author.

Contents:

The same preface, noticed in the preceding copy, on fol. 1^b, beginning: واضح صاحب کمالان الخ.

Ghazals, *rubā'is*, and *fards*, in alphabetical order, beginning: ای خشک زمان (زبان) ساخته مقصد: طالبانرا (طلبانرا) الخ (read طالبانرا).

This copy is dated A. H. 1152 (A. D. 1739, 1740).

No. 40, ff. 1-31, 2 coll., each ll. 17; *Shikasta*; size, 8¾ in. by 4¾ in.

Bidil (Nos. 1676-1686).

1676

(دیوان بیدل) *Diḡān-i-Bidil*.

The lyrical poems of *Mirzā 'Abd-alkādir Bidil*, the greatest of the Persian poets in India during the last century, who was born at *Akbarābād* A. H. 1054 (A. D. 1644), and died at *Dihli* the 4th of *Šafar*, A. H. 1133 (A. D. 1720, Dec. 5), see *Bodleian Cat.*, Nos. 1169 and 1170, and the *Khulāṣat-alkalām*, No. 11 (ib., col. 296); *Rieu* ii. pp. 706 and 707; *A. Sprenger, Catal.*, pp. 119, 213, and 378-380; *W. Pertsch*, p. 80, and *Berlin Cat.*, pp. 938-941; *Rosen, Persian MSS.*, p. 167. Only *Garcin de Tassy*, in his *Histoire de la littér. Hindouie* etc. i. p. 312 sq. (see also *W. Pertsch*, p. 80), fixes his death, four years later, in A. H. 1137 (A. D. 1724, 1725). Besides his lyrical poems he composed several *mathnawis*, viz. the *محیط اعظم* (see below, Nos. 1682 and 1683); the *طلسم حیرت* (Nos. 1684 and 1685); the *گلگشت حقیقت* (No. 1686); the *طور معرفت* (*A. Sprenger, Catal.*, p. 380); the *عرفان* (*Rieu* ii. p. 707^a); a mystical poem without title, dealing with love, the lover, and the beloved, in the metre *رمل* (*W. Pertsch, Berlin Cat.*, p. 940); and smaller poems of the same kind (see ib., p. 698, No. 20); also several important prose-works, for instance, the *بیاض* or anthology of Persian poetry (*Rieu* ii. p. 737^b sq.), the *نکات* or subtle thoughts (ib., p. 745^b), the *رقعات* or private letters (*W. Pertsch, Berlin Cat.*, p. 147, No. 2; see also *Rieu* ii. p. 811^a, and iii. pp. 1006^b and 1068^a), and the *چهار عنصر* (*A. Sprenger, Catal.*, p. 119, l. 9). The present copy contains, according to the colophon, the *دیوان قدیم بیدل*, the old or first *diḡān* of the poet, with the following subdivisions:

Preface in prose, on fol. 1^b, beginning: حمد مبدعی که تردد انفاس هستی موجودات تحریر کیست الخ

Ghazals, in alphabetical order, on fol. 4^b, beginning:

نفس آشفته میدارد چو گل جمعیت مارا
پریشان می نویسد کلك موج احوال دربارا

A few *kašidas*, on fol. 336^b, beginning:

در حریم خاک مارا موی پیری رهبر است الخ

Rubā'is, in alphabetical order, on fol. 343^b, beginning:

حمد دو جهان سزاست سبحانی را الخ

This copy was made by Khwājah Bābar Kalandar Kādīrī in Shāhjahānābād, at the request of Mirzā Sa'id, and finished the 15th of Dhū-alka'dah, A. H. 1106 (A. D. 1695, June 27), twenty-seven years before the poet's death. Some pages injured; fol. 206^b almost entirely effaced. This diwān, together with the *نکات*, *رقعات*, and *چهار عنبر*, has been lithographed, A. H. 1287, at Lucknow, under the title *کلیات بیدل*.

No. 3480, olim 13. J. 26, ff. 358, 2 coll., each ll. 16; clear and distinct Nasta'liq; size, 9½ in. by 5 in.

1677

A less complete copy of the same.

Ghazals, in alphabetical order, with an incomplete series of rubā'is at the end.

Beginning of the ghazals, on fol. 1^b, as in the preceding copy: نفس آشفته الخ.

Beginning of the rubā'is, on fol. 251^b:

ای دانه ازین مزرع اندیشه برآ الخ

corresponding to the second rubā'i in the preceding copy (on fol. 343^b). This part breaks off on fol. 264^b; the last rubā'i corresponds to fol. 357^b, last line there.

No. 480, ff. 264, 2 coll., each ll. 17; small Nasta'liq; size, 8½ in. by 4½ in.

1678

Diwān-i-Bidil (دیوان بیدل).

Another collection of Mirzā Bidil's lyrical poems, containing:

Ghazals, in alphabetical order, on fol. 1^b, beginning, as in Sprenger's copy and in the first of the Berlin collection:

باوج کبریا کر پهلوی عجزست راه اینجا
سرموی گر اینجا خم شوی بشکن کلاه اینجا

Rubā'is, likewise in alphabetical order, on fol. 192^a.

Dated by Ghulām Muḥyi-aldin ibn Muḥammad 'Abdallāh ibn Muḥammad Wajih-aldin the 7th of Dhū-alhijjah, A. H. 1192 (A. D. 1778, Dec. 27).

No. 355, ff. 210, 2 coll., each ll. 19; careless Nasta'liq, mixed with Shikasta, the first leaves greatly injured; size, 11 in. by 6¼ in.

1679

The same.

A third collection of Bidil's lyrical poems, a kind of abridgement, in which the ghazals are much shorter than in the preceding ones and often mere fragments of the original poems, beginning:

ای مردۀ تکلف از کیف و کم برون آ الخ

Rubā'is, in alphabetical order, on fol. 149^a, beginning:

گردون در خاک اگر نشاند مارا الخ

corresponding to the second in the preceding copy, and the sixth in No. 1677. At the end the fragment of a *kašidah*.

Dated the 6th of Rajab in the thirteenth year of Muḥammadshāh's reign = A. H. 1144 (A. D. 1732, Jan. 4).

No. 3387, olim 13. J. 25, ff. 163, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 4½ in.

1680

Short extracts from Bidil's diwān.

A small collection of ghazals and rubā'is, the former arranged alphabetically. Beginning of the ghazals, on fol. 1^b:

بخیال چشم که الخ

Rubā'is, on fol. 27^b. No date. On fol. 31^b the seal of a former owner, Kāsim 'Alī Mirkhān, with the date, A. H. 1191 (A. D. 1777). Bibliotheca Leydeniana.

No. 2397, ff. 1-31, 2 coll., each ll. 15; Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5 in.

1681

Rubā'iyāt-i-Bidil (رباعیات بیدل).

One of the most complete collections of Bidil's rubā'is extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning:

آنکس که منزه است از آب و گل ما
بی او عدم است خلوت و محفل ما

Dated the 17th of Muḥarram, A. H. 1126 (A. D. 1714, Febr. 2), by Muḥammad Wārith bin Muḥammad Bākīr alšadīkī.

No. 574, ff. 288, six rubā'is in every page; clear and distinct Naskhi; size, 12¼ in. by 6¾ in.

1682

Muḥit-i-a'zam (محیط اعظم).

The great ocean, a mystical mathnawī or rather a kind of sākināma, interwoven with short tales, by Bidil, beginning:

خوش آندم که در بزمگاه قدم
می بود بی نشاء و کیف و کم

The title is a chronogram for A. H. 1078 (A. D. 1667, 1668), see the prose-preface of the following copy (fol. 33^b, l. 5: (سال اتمام بنامش مدغم). Dated the 19th of Shawwāl, A. H. 1161 (A. D. 1748, Oct. 12).

No. 410, ff. 204, 2 coll., each ll. 15; Nasta'liq; size, 10½ in. by 6¾ in.

1683

Another copy of the same.

This copy, which is much smaller than the preceding one, contains the same prose-preface as Sprenger's, beginning, on fol. 32^b: حمد ناء آفرینی که میخانه حقیقت انسانی را الخ.

Beginning of the mathnawī, on fol. 33^b, the same as in the preceding copy.

Dated the 26th of Šafar, A.H. 1191 (A.D. 1777, April 5), by Muḥammad Ja'far Rifatī.

No. 2397, ff. 32-74, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'liq, mixed with Shikasta; size, 9½ in. by 5 in.

1684

Tilism-i-ghairat (طلسم حیرت).

The magic of amazement, an allegorical mathnawi by Bidil (styled on the fly-leaf *نظم حیرت*), composed according to Sprenger, Catal., p. 379, A.H. 1125 (A.D. 1713), and beginning:

بنام آن که دل کاشانه اوست
نفس کرده متاع خانه اوست

No date; but on ff. 1^b and 105^a there are seals of Kāsim 'Alī Mirkhān, with the date A.H. 1191 (A.D. 1777), see above, No. 1680.

No. 2395, ff. 105, 2 coll., each ll. 17; clumsy Nasta'liq, often quite like Shikasta; size, 8 in. by 4½ in.

1685

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 787, ff. 52, partly 4, partly 3 coll., each ll. 16-18; Shikasta; size, 10 in. by 5½ in.

1686

Târ-i-ma'rifat (طور معرفت).

The mount of knowledge, another mystical mathnawi by Bidil (see title and author's name on fol. 85^a, ll. 8 and 11), beginning:

بینوی ز محفل هستی - داشت پیمانه تهی دستی

Dated the 2nd of Rabī'al-awwal, A.H. 1191 (A.D. 1777, April 10), by Muḥammad Ja'far Rifatī.

No. 2397, ff. 75-85, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'liq, mixed with Shikasta; size, 9½ in. by 5 in.

1687

Diwân-i-Mukhlis Kāshī (دیوان مخلص کاشی).

Lyrical poems by Mirzā Muḥammad Mukhlis or Mukhlisā of Kāshān, who went to Iṣfahān under Sulṭān Ḥusain Mirzā Šafawī (A.H. 1105-1135=A.D. 1694-1722), and died there at the age of sixty; he never visited India; see Rieu ii. p. 709^a, iii. p. 1091^b; W. Pertsch, Berlin Cat., p. 699, No. 24; A. Sprenger, Catal., pp. 128 and 138; Makhzan-algharā'ib, No. 2583 (Bodleian Cat., col. 380). Why Rieu, in the Index of his Cat. iii. p. 1171^b, fixes his death as late as A.H. 1150 (A.D. 1737, 1738), is not clear, since Ḥazin mentions him in his tadhkirah among the earliest of his contemporaries, and there is no evidence even that he actually lived to the end of Sulṭān Ḥusain's reign, that is to say, to A.H. 1135.

This diwân consists of ghazals only, arranged alphabetically, and beginning, on fol. 56^b (in the same way as Rieu's and Pertsch's copies):

IND. OFF.

الهی بر تو از نور یقین ده شمع جانم را
بشو از حرف باطل یکقلم لوح بیانم را

No date.

No. 519, ff. 56-143, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

1688

Diwân-i-Ghairat (دیوان غیرت).

Lyrical poems of Ghairat, a poet who must have flourished in the beginning of Muḥammadshāh's reign, as he mentions this emperor twice, on ff. 146^b, l. 6, and 147^a, l. 1, and there are besides the dates A.H. 1135 and 1134 (A.D. 1722, 1723 and 1721, 1722) given in the ta'rikhât, on ff. 146^b and 147^a. There are mentioned in the various tadhkiras three poets with this takhalluṣ, all of whom might be identical with this one, viz. Mullâ Muḥammad Ghairat of Kashmir, Makhzan-algharā'ib, No. 1823 (Bodleian Cat., col. 357); Muḥammad 'Āqil Ghairat, Safinah, No. 558 (ib., col. 229), and Makhzan-algharā'ib, No. 1827 (ib., col. 358); and Mullâ Ghairat of Hamadân, Muntakhab-alash'âr, No. 460 (ib., col. 249).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

تجلی زارکن یا رب صفای سینۀ ما را
دو چار جلوۀ دیدار ساز آئینۀ ما را

The first twenty-three leaves are more or less seriously injured, and many verses entirely destroyed.

Some mukhammasât and rubâ'is, on fol. 126^b.

Kāshidas, kiṭ'as, and ta'rikhât, on fol. 134^b, beginning:

تا که در کام من زبان باشد - همه ذکر خدایگان باشد

Rich marginal additions by another hand.

Now and then blank spaces are left for the insertion of further poems; it is probable, therefore, that this copy is the poet's autograph.

No. 815, ff. 150, 2 coll., each ll. 12; Nasta'liq; size, 8½ in. by 4½ in.

1689

Diwân-i-Kāsim Diwāna (دیوان قاسم دیوانه).

The earliest collection, it seems, of the lyrical poems of Mullâ Muḥammad Kāsim Diwāna of Mashhad, who was a pupil of Šā'ib (Nos. 1606-1623 above) and a contemporary of Sarkhwush, the author of the Kalimât-alshn'arâ (see Nos. 670-672); he was still alive in A.H. 1136 (A.D. 1723, 1724), comp. Rieu ii. p. 707^b; A. Sprenger, Catal., pp. 113, 128 and 534, and W. Pertsch, Berlin Cat., p. 699, No. 26 (where a few of his ghazals are noticed). This collection, which contains ghazals and rubâ'is in alphabetical order, with a few fards and rubâ'is at the end, was written in A.H. 1101 (A.D. 1689, 1690), probably by the poet himself.

Beginning:

بسکه افتاد از غمت شوریدگی در کار ما
بر سر ما خود بخود و میشود دستار ما

College of Fort William, 1825.

No. 2320, ff. 109, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

1690

Another copy of the same diwân.

Ghazals and rubâ'is in alphabetical order, with a tarkibband and a short mathnawî at the end. Beginning: بسکه افتاد از غمت آشتگی در کار ما الخ.

This copy is not dated, but as the handwriting agrees with that of Nâzîm's Yûsuf and Zalikhâ (see No. 1595 above), it must be written about the same time, viz. in or shortly after A.H. 1103 (A.D. 1692).

No. 3106, ff. 158^b-243^a, 2 coll., each ll. 17; Shikasta; size, 6½ in. by 3¼ in.

1691

The same.

Ghazals, in alphabetical order, interspersed with rubâ'is, beginning as in No. 1689. At the end, on ff. 118^b-124, additional rubâ'is and a mathnawî; beginning of the rubâ'is: ای یافته تخمیر و نظام از اصداد الخ.

Many interlineal and marginal glosses, together with various readings.

No date. The proper order of ff. 45-54 is: 45, 52, 46-51, 53, 54.

No. 3417, olim 13. J. 16, ff. 124, 2 coll., each ll. 13; Nasta'liq; size, 7¼ by 4½ in.

1692

The same.

Ghazals, in alphabetical order, with some rubâ'is and fards at the end.

Beginning:

سرو در گلشن اگر یافته رعنائی را
قامت او علم آراسته زبائی را

No date.

No. 212, ff. 193-224, 2 coll. on the first three pages, each ll. 12-15; 4 coll. on all the remaining pages, each ll. 18; Shikasta; size, 9-9½ in. by 6 in.

1693

The same.

Ghazals, in alphabetical order, intermixed with rubâ'is and fards, beginning, on fol. 1^b: بسکه افتاد از غمت الخ.

At the end a series of rubâ'is.

On the margin of this copy and on the last leaves (ff. 92-97) there is found, written by another hand in Nasta'liq, an anthology of Persian poetry, containing extracts from the diwâns of the following poets: Sâ'ib (died A.H. 1088), on fol. 1^b; Sa'îdâi Kāssāb (contemporary with Sâ'ib), on ff. 6^b and 48^a; Kāplānbeḡ (under Jahāngir, author of a mathnawî (ماه دوستان), on ff. 8^b, 24^b, 61^a, 68^a, 70^a, 72^b, 76^b, 85^b, 87^a, 92^a, 93^b, 95^b, and 96^b; Dārāb Jāyā (died A.H. 1118), on ff. 11^a and 49^a; Waḡshatī of Khurāsān, on ff. 11^b, 31^b, and 49^a; Aḡafī (died A.H. 923), on fol. 12^a; Muḡammad Riḡdāi Mushtāk of Tabriz, on ff. 13^b and 85^b; Abū Ṭālīb Kalīm (died A.H. 1062), on ff. 17^b and 96^a; Naḡirī of Nishāpūr (died A.H. 1021), on ff. 21^a and 58^b; Kāsim Kāhī (died A.H. 988), on fol. 23^b;

Nishānī (died A.H. 1025), 'Adīlshāh, Shamsī Badakhshī, Sādīqbeḡ Ḥalwā'i, Mullā Muḡimā Ḥsān, on fol. 24^a; Yārī Nirūi, on fol. 25^b; Shaf'īdī Athar (died A.H. 1113), on ff. 25^b, 73^a, 76^b, and 77^a; Muḡsin Ta'thīr (contemporary with Ḥazin), on fol. 32^b; Nawā'idī, on fol. 46^a; Fiddā'i, Sandā'i (died probably A.H. 545); Fuḡlī, Shaikh Rubḡ'i, Imāmī of Ardabīl, Mir Ja'fur, on fol. 46^b; Abū Sa'īd bin Abū-alkhair (died A.H. 440), on ff. 47^a, 69^b, 70^a, and 96^b; Alā-aldaulah of Simnān (died A.H. 736), Abū-alkāsim 'Abd-alkarīm, Rashīd Waṭwāt (died A.H. 578), on fol. 47^a; Māhīrā Naḡrābādī, on ff. 47^a and 62^b; Mirzā Muḡammad 'Alī Afsar Kāshī, on ff. 47^b and 62^b; Istighnā, Mullā Shakhībi (died A.H. 1023), on fol. 47^b; Ghanī of Kashmīr (died A.H. 1079), on ff. 47^b, 48^a, 64^b, 65^b, and 97^a; Mirzā Kāzīm Munshī, on fol. 47^b; Muḡammad Jān Kudrī (died A.H. 1056), on ff. 47^b, 58^b, 86^a, 87^b, 90^b, 92^a, 92^b, and 94^a; Āshnā (died A.H. 1077), on fol. 47^b; Sarwarī (died A.H. 1050), Sālik, (died A.H. 1080), on fol. 48^a; Sirāj-aldīn 'Alīkhān Ārzū (died A.H. 1169), on ff. 48^a and 59^a; Hakim Abūbākr, Yahyā Lāhijī (under Shāhjahān), on fol. 48^a; Yūnus (probably Mir Yūnus of Abhar, under Jahāngir), Yaḡīnī Lāhijī (uncle of Yahyā Lāhijī), 'Urfī (died A.H. 999), Yūsufkhān, Shāh Sanjān, Yārī Shīrāzī (contemporary with Mir 'Alīshīr), Shakhīdī (died A.H. 957), Kālībī Mūzatarāsh, on fol. 48^b; Mun'im Jawharī, Yār Muḡammad Rakhta, Naṣīm Hindī, on fol. 49^a; Shāh 'Abd-allāṭīf of Shāhābād, on fol. 49^b; Mir Maḡmūd Tasallī of Tabriz, on ff. 56^a and 62^b; Zīb-ahnīsā Begam ('Ālamgir's daughter, died A.H. 1114), on ff. 56^b and 71^b; Shaukat (died A.H. 1107), on fol. 57^a; Nāḡir 'Alī (died A.H. 1108), on fol. 57^b; Mirzā 'Abd-alkādir Bīdīl (died A.H. 1133), on ff. 58^a, 62^b, 66^a, 68^a, 70^a, 71^a, and 72^b; Muḡammad Sālik Kanbū (died after A.H. 1074), Faīdī (died A.H. 1004), on fol. 58^a; Mir Maḡsum (Haider Rafī's son), on ff. 58^a and 63^b; Sarkhwush (died A.H. 1126), on fol. 58^a; Bikhud, on fol. 58^b; Muḡammad Rafī Wā'iz (died A.H. 1105), on ff. 58^b, 60^b, and 94^b; Ābrū, on ff. 58^b and 59^b; Tasīm (under 'Ālamgir), on fol. 59^a; Maulawī Farḡat, Salābatkhān Sayyid, Imtiyāz (under 'Ālamgir), on fol. 59^b; 'Alī 'Ināyatkhan Jāmi, on fol. 60^a; Mirzā Faḡhī (died A.H. 1046), Sairī Ghaffārī, on fol. 62^b; Shaikh 'Abd-ahīdī Matīn (died A.H. 1175), Munīr of Lāhur (died A.H. 1054), Maṣ'ūd Kāshī, Mirzā Kutb-aldīn Mā'il (died A.H. 1108), Muḡammad Riḡdāi Mushfīkī (of Kum), Muḡimāi Maḡsūd (contemporary with Shaikh Bahā-aldīn 'Āmīlī), on fol. 63^a; Mullā Muḡrid, Maṣīh, on fol. 63^b; Nizām Dast-i-Ghaib (died A.H. 1039), on ff. 63^b and 65^a (a ḡasidah); Hakim Thandā'i (died A.H. 996), on fol. 65^b; Shaikh 'Alī Naḡī (died A.H. 1031), Żuhārī (died A.H. 1025), Shāh Muḡammad Shīrāzī, Mirzā Malik Mashrīkī (died after A.H. 1050), on fol. 66^a; Ṭālīb Āmulī (died A.H. 1035), on fol. 66^b; 'Umar Khayyām (died A.H. 517), on ff. 68^b and 97^a; Shaikh Abū 'Alī Ibn Sīnā (died A.H. 428), on fol. 69^b; Khwājah Fuḡl, 'Ālamshāikh, Waḡshī (died A.H. 991), on fol. 70^a; Shāpūr (died about A.H. 1020), on ff. 70^b and 72^a; Mirzā Adham (died A.H. 1060), on fol. 70^b; Ulfat, Ḥayā (about A.H. 1124), Bīnd, on fol. 71^b; Burhān Abarkū'i, on fol. 72^b; Muḡammad Samī Niyāzī, on fol. 74^b; Āḡah (about A.H.

1135), on fol. 76^a; *Hakim Shifā'i* (died A.H. 1037), on ff. 76^a, 81^b, and 82^a; *Mir Bākir Wazīr, Zamāndi Zarkash, Jānūbeg 'Izzatī*, on fol. 79^a; *Malik Kummī* (died A.H. 1024 or 1025), on ff. 79^a, 80^b, 81^b, 82^a, and 90^b; *Nusrat-allāhkhān Nithār* (under Muḥammadshāh), on fol. 80^b; *Mirzā Tahīr Wahīd* (see No. 1653), on ff. 81^a and 82^a; *Wahīb, Waḥshat*, on fol. 81^b; *Murtadā Kulīkhān* (died A.H. 1074), *Mirzā Jānjānān Maḥzar* (died A.H. 1195), *Muḥammad Shafī' Wārid*, *Mir Muḥammadkhān Kalān Ghaznavī, Khālīs of Shīrāz, Mirzā Muḥammad 'Alī Jam*, on fol. 82^b; *Sayyid Ghulām 'Alī Azād* (died A.H. 1200), *Band 'Alīkhān*, on fol. 83^a; *Fāṭimah, Shāh Yaqīn, Ishāqkhān*, *Shaikh Muḥammad 'Alī Hazīn* (died A.H. 1180), on fol. 83^b; *Safī-aldīn Rāzī, Shaikh Rāzbahān* (died A.H. 606), *Munṣif of Tahrān*, on fol. 84^a; *Mawlānā Muḥsinbeg Rashkī of Hamadān* (died after A.H. 988), on fol. 84^b; *Rukn-aldīn Kummī, Rāi Manohar Rājāh, 'Abdallāh Abū-alḥasan Rūdagī* (died probably A.H. 343), on fol. 85^a; *Rūhī of Hamadān, Zamrī of Isfahān*, on fol. 85^b; *Mirzā Sa'd-aldīn Rākim, Rafī'd, Mir Muḥammad Zamān Rāsikh* (died A.H. 1107), on fol. 86^b; *Sayyid Murtadā of Shīrāz*, on fol. 87^a; *Ghiyāth-aldīn*, on fol. 91^b; *Ḥaidar Kalāṭī* (in the beginning of Shāh Tahmāsp's reign), on fol. 92^b; *Yūsufī Ṭabīb* (died about A.H. 950), on fol. 93^b; *Hakim Ṭufailī, Muḥammad Ṭāhīr 'Atṭār, Ṭāhīr Kummī, Ṭāhīr Dakhānī*, on fol. 96^a; *'Isā Shīrāzī, Mullā Jalālī, Amānī Mahābathkhān*, on fol. 97^a, etc.

No. 656, ff. 97, 2 centre-coll., each ll. 17; Shikasta; size, 8½ in. by 4½ in.

1694

Diwān-i-Nusrat (دیوان نصرت).

Ghazals by Dilāwarkhān, with the takhalluṣ Nusrat, who died A.H. 1139 (A.D. 1726, 1727), see A. Sprenger, Catal., pp. 151 and 525. They are arranged alphabetically and begin (differently from Sprenger's copy): *الهی سرعت برقی کرامت کن زیانم را الخ*.

This copy, not dated, is probably the poet's first brouillon.

No. 331, ff. 109, 2 and sometimes 3 coll., each ll. 12; Shikasta; size, 11 in. by 5½ in.

1695

Diwān-i-Munshī (دیوان منشی).

Lyrical poems by Jaswant Rāi Munshī, who made a fair copy of his diwān in A.H. 1124 (A.D. 1712), and is probably identical with the author of the popular epopee *سستی وینو*, which was completed A.H. 1140 (A.D. 1727, 1728), see A. Sprenger, Catal., pp. 507 and 508. This copy contains ghazals, in alphabetical order, mixed with a few rubā'is, and at the end another series of rubā'is together with portions of a Sākināma. Its rather unfinished state makes it probable, that it is an autograph of the poet himself.

Beginning of the ghazals, on fol. 1^b:

ای پر دُر از سحاب ثنایت رسالدها
گردید سینه چاک صدف زین نوالدها

The initial ghazal of Sprenger's copy is here the third (on fol. 2^a), beginning thus:

ای پر شکر ز نام تو کام و دهان ما
طوطی سبق گرفته ز نطق زبان ما

No date.

No. 1454, ff. 71, 2 coll., each ll. 11; clear and distinct Nasta'liq; size, 9½ in. by 4½ in.

1696

Jilwa-i-Dhāt (جلوة ذات).

A very large mathnawī on the adventures of Krishna, interspersed with many ghazals and rubā'is, and founded on Sanskrit sources, by a poet with the takhalluṣ Amānat (امانت), see this name in all the last baits of the ghazals and besides on fol. 13^a, lin. penult. It was composed A.H. 1145 (A.D. 1732, 1733), the title being a chronogram, comp. fol. 17^b, l. 12.

Beginning:

بنام آنکه جانان جهان است
چو جان از دیدۀ مردم نهران است

This copy was finished the first of Ramadān, A.H. 1176 (A.D. 1763, March 16), at Fairukhābād. The proper order of ff. 218-235 is: 218, 227-234, 219-226, 235.

No. 270, ff. 499, 2 coll., each ll. 17; Nasta'liq; size, 6½ in. by 3½ in.

1697

Bahrām u Gulandām (بهرام و گلندام).

The love-story of prince Bahrām and Gulandām, a romantic mathnawī which seems to be identical with Amin's epopee of the same title, noticed in Rieu ii. p. 877^b. It opens here with seven admonitions (پند), on fol. 1^a, thus: *بخوام گفتنت هفت پند موزون الخ*.

The story itself begins, on fol. 4^a, with the following chapter: *بخشیدن شاه کشور تاج و جهان پیمائی به بهرام*.

Rieu's copy is dated A.H. 1147 (A.D. 1734, 1735), the present one the 18th of Jumādā-althānī, A.H. 1224 (A.D. 1809, July 31). A version of the same story in Pushtū verses by a poet with the takhalluṣ Fayyāḍ is preserved in No. 3249 of the India Office Collection. It is written in stanzas of unequal length, each of which is a ghazal, somewhat like Bā'ikhān's *مجنون ولیلی*, see Z. D. M. G. xvi. p. 789; another version in the Gūrān dialect of Eastern Kurdistan is described in Rieu ii. p. 734; a third in Dakhnī verses by Ṭab'ī is noticed in A. Sprenger, Catal., pp. 639 and 643; the last-mentioned was composed A.H. 1081 (A.D. 1670, 1671).

No. 2097, ff. 113, 2 coll., each ll. 12; large and distinct Nasta'liq; size, 8½ in. by 5½ in.

1698

Thamarat-alfu'ād wa natijat-alwadād (ثمرات الفوائد و نتیجه الوداد).

Collected works in prose and verse treating of love and lovers, and consisting of little mathnawis, poetical

and prose stories, ghazals, rubá'is, etc., all of the elegiac kind, as the author composed them three years after a great misfortune, a *فراق* or *هجران* (a parting), that seems to have been the loss of his beloved one, which befell him in A. H. 1143 (A. D. 1730, 1731), in A. H. 1146 (A. D. 1733, 1734), and finished this, his own autograph, the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18). The author's name is, according to the preface (see fol. 1^b, lin. penult., and fol. 2^a, l. 1), Muḥammad Kāsim, with the takhalluṣ *Ẓarāfat* (ظرافت), but this seems to have been an afterthought of the poet, since in all the lyrical poems of this work the takhalluṣ is either *Kāsim* or *Ṣadāqāt* (صدقات), see, for instance, fol. 92^b, l. 2, fol. 173^a, ll. 3 and 8, fol. 173^b, ll. 3 and 9, etc., and in all places where *ظرافت* appears, it is evidently corrected out of an original *صدقات*, signs of scratching being clearly visible.

Beginning of the preface, on fol. 1^b: *الحمد لله الذى برحمته آلف بين القلوب وجعل العشق منشقة الجيوب وصير الصبر سبب وصال المطلوب الخ*

The first poetical piece is a *حمد* and *نعت*, on fol. 3^a, beginning:

بنام آنکه نامش الفت آموخت
رخ عصیان زجام رحمت افروخت

The second, a *مناجات*, on fol. 3^b, beginning:

الهى عاصى رحمت بنام
گنهكار ضراعت دستگام

The principal part of this collection ends with the colophon, on fol. 187^a, giving the above-mentioned date, A. H. 1147, 22nd of Rajab; but on ff. 188^b–212^a a longer mathnawī follows by the same author, and composed, as he says on fol. 189^a, l. 8, six years after his heavy loss, i. e. A. H. 1149 (A. D. 1736, 1737), or two years after the completion of the main part of this work.

Beginning:

بنام آنکه نامش ذکر جانست
بعاصى بندگان مش مهربانست

It is copied, like the preceding portion, by the author's own hand.

Another copy of this work is described in Rieu ii. p. 710^b, where it is represented as a coherent mathnawī with inserted extracts from Arabic and Persian works and consisting of two *daftar*s, completed respectively A. H. 1146 and 1149 (see above); the appendix mentioned there, as describing a happy meeting of the poet with his beloved in A. H. 1156 (A. D. 1743), is not found in this copy, which seems somewhat different from Rieu's and does decidedly not represent a coherent mathnawī, as, apart from the inserted pieces in prose and verse, even the original parts differ both in metre and in poetical character, lyrical poetry being mixed up with the epical to a great extent.

No. 261, ff. 212, ll. 12; two illuminated frontispieces on ff. 1^b and 188^b; small illuminations throughout; Nasta'liq; size, 8½ in. by 5½ in.

1699

Kulliyyât-i-Nadrat (کلیات ندرت).

Complete lyrical poems of Nadrat, who is, no doubt, identical with 'Alī Fiṭrat 'Atâ-allâh, with the takhalluṣ Nadrat, the author of a *tadhkirah* described in No. 676 above, and completed A. H. 1149, 1150 (A. D. 1737).

This copy contains: ghazals, mukhammasât, and fards, all arranged together in alphabetical order, beginning, on fol. 1^b:

الهى مشرق خورشيد عرفان کن دل مارا
بر افروز از چراغ طور شمع محفل مارا

No date.

No. 257, ff. 157, 2 coll., each ll. 15; legible Shikasta; size, 7½ in. by 5 in.

1700

Kulliyyât-i-Diwan (کلیات دیوان).

Complete works in prose and verse by a hitherto unknown author, Zain-al-'abidin Birâdar (see fol. 114^b, l. 9), with the takhalluṣ Diwân, who flourished, according to the two dates which are found in this copy, viz. A. H. 1145 (A. D. 1732, 1733), on fol. 468^b, first line, and A. H. 1150 (A. D. 1737, 1738), on fol. 297^a, last line, about the middle of the twelfth century of the Hijrah.

Contents:

A. Complete index, on ff. 1^b–2^a.

B. Treatises in prose, on various theosophical, scientific, and literary topics, the explanation of the *Kurân* and traditions, etc.:

1. رساله فیوض الفاتحه که تفسیر سورة الحمد است
بجامعیّت علوم اجمالیّه
فیض یابان فیوضات : beginning : غیبی را بهوای الخ

2. حاشیة رساله فیوض الفاتحه, glosses to the preceding treatise, by the author himself, on fol. 35^b, beginning : الهی آفتاب صبح عزّت کن زبانم را الخ

3. حلّ معنی حدیث نبوی صهیبه, on fol. 92^b.

4. اظهار اسرار فاطمیّه, on fol. 96^b.

5. رساله شمه الاسرار مرتضویّه, on fol. 99^b.

6. رساله اتفاقیّه مذهبیّه, on fol. 116^b.

7. نسخه دائره وجود و هیئة, on fol. 122^b.

8. نسخه اجوبه خمسة عربیّه, on fol. 130^b.

9. تحقیق گردش آفتاب, on fol. 136^b.

10. نسخه شرح بیت اول مثنوی مولوی روم, on fol. 140^b.

11. نسخه شرح غزل اول دیوان حافظ شیرازی, on fol. 147^b.

12. نسخه شرح ابیات مثنوی مولوی, on fol. 154^b.

13. کتاب شرح سلم العلوم, a commentary on the treatise on logic, by Kādī Muhibb-allâh bin 'Abd-alshakūr Bahārī, who died A. H. 1119 (A. D. 1707, 1708), see Loth, Arabic Cat., p. 153 sq., on fol. 176^b; this part was completed A. H. 1150.

14. حلّ مستزاد مرزا بیدل, on fol. 298^b.

15. حلّ معنی رباعی زن شاعره, on fol. 301^b.

16. رسالة شرح ربع مجيب اسطرلاب, a commentary on the sinuated quadrant of the astrolabe, on fol. 304^b.

17. سؤال و جواب پيرو مرید هنگام ملاقات, on fol. 314^b.

18. رسالة رد منافق, on fol. 320^b.

19. استفسار شبه المتأدبين با دایه, on fol. 346^b.

20. نسخة رد غیرت حقیقی, on fol. 349^b.

21. حل معنی هر سه بیت مشهوره, on fol. 356^b.

22. تحقیق حدوث و قدوم کلام مجید, on fol. 359^b.

23. رسالة کلید سندر سنگار, a key to the *Sundar Singār*, an erotic poem in Hindi, by Sundar Mahākawī, dedicated to the emperor Shāhjahān, 1632, see Bodleian Cat., Nos. 2353 and 2354 (a third copy is preserved in No. 1974, ff. 1-35^b of the India Office Library), and Garcin de Tassy, *Histoire de la Littérature Hindouie*, etc. iii. p. 177, on fol. 362^b.

24. حل معنی لغزان شیخان املى, on fol. 375^b.

25. حل معنی لغز بدر چاچ, on fol. 379^b.

26. کتاب شرح ابیات غوامض مرزا جلال اسیر و غیره, on fol. 382^b.

27. سراپای دیوان, on fol. 415^b.

28. حسن دیوان, on fol. 419^b.

29. شرح اسرار طمر از ابیات دکهنی حضرت شمس (Wali-allah Shams, a poet of the Dakhan under 'Ālam-gir, who wrote a diwān in the dialect of his native country), on fol. 424^b.

30. دستور العمل و اختراعات تازه, on fol. 428^b.

31. کتاب انشای دیوان, on fol. 431^b.

32. ترتیب مجلس جشن, on fol. 464^b.

33. عرس حضرت امام علیه السلام, on fol. 468^b. This part was completed A. H. 1145.

34. آمد ابیات دکهنی, on fol. 473^b.

35. رویه ردیه, on fol. 477^b.

36. سبب قصیده دکهنی, on fol. 483^b.

C. Poetry :

37. Diwān-i-Diwān (دیوان دیوان), the lyrical poems of Diwān, on fol. 487^b, consisting of ghazals, in alphabetical order, with a longer poem at the end. Beginning with the same bait as the prose-treatise, No. 2 :

الهی آفتاب صبح عزت کن زبانم را
تجلی رنگ بست بنم معنی کن بیانم را

No date. The copy seems to be Diwān's autograph.

No. 221, ff. 520, ll. 19; good Shikasta; an illuminated heading at the beginning of each of the thirty-seven parts; size, 9½ in. by 5½ in.

1701

Diwān-i-Thābit (دیوان ثابت).

Lyrical poems by Mir Muḥammad Afdal (or Afdal-aldin Muḥammad), with the takhalluṣ Thābit, who was born at Dihli and died there the 13th of Rabī I, A. H.

1151 (A. D. 1738, July 1); see Rieu ii. p. 709^b; A. Sprenger, Catal., pp. 154 and 578.

Contents :

Three short mathnawis in honour of God, the prophet, and 'Alī. Beginning of the first (در توحید و اظهار شوق) (و عرض نیاز بدرگاه بی نیاز) :

خداوندا دلم را سادگی ده - ز قید ما سوا آزادگی ده

Ghazals, in alphabetical order, preceded by a *qaṣidah* in honour of 'Alī and followed by some mathnawī-baits. Beginning of the *qaṣidah*, on fol. 151^b :

گر شبی خیزد زغم آه از دل شیدای من
بگذرد از نه فلك آهنگ شیون را یمن

Beginning of the first ghazal, on fol. 152^a :

هست تا نام خوشت در دل غم پیشه ما
نیست جز ذکر تو بر دفتر اندیشه ما

Dated the 24th of Shawwāl in the 30th year of Muḥammadshāh's reign (= A. H. 1160, A. D. 1747, Oct. 29). This full diwān, of which this copy only represents a small portion, was collected by Thābit's disciple Band-i-'Alī. Thābit's son, Mir Muḥammad 'Azim Thabāt, who died A. H. 1161 (A. D. 1748), is likewise renowned as poet, see A. Sprenger, loc. cit.

No. 114, ff. 149-162, 2 coll., each ll. 19-20; very careless Nasta'liq; size, 8½ in. by 4½ in.

1702

Diwān-i-Rājā (دیوان راجا).

Lyrical poems by a poet with the takhalluṣ Rājā (راجا) or Rājah (راجہ), who is not mentioned in any *tadhkirah*. Copies of his ghazals are noticed in Bodleian Cat., No. 1179, and A. Sprenger, Catal., p. 539. According to the date of the present copy he must have flourished in or before the middle of the twelfth century of the Hijrah.

Contents :

Ghazals, without alphabetical arrangement, intermixed with a few *kitās* and mathnawī-baits, beginning as in the Bodleian and Sprenger's copies : روئیکه من

بدیدم اندر عیان ننگجد آخ

Dated A. H. 1158 (A. D. 1745). At the end of the diwān there is added by another hand a short fragment of a curious Persian prose-treatise in two bābs, viz.

باب اول در بیان محافظت

باب دوم در دانستن دیو و پری و کفار و عقاریت و سحر و مانند آن

No. 1625, ff. 1-17, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

1703

Diwān-i-Ummid (دیوان امید).

Lyrical poems of Kizilbashkhān, whose original name was Mirzā Muḥammad Ridā, with the takhalluṣ Ummid, a native of Hamadān and a pupil of Mirzā

Tâhir Wahîd (see Nos. 1653-1655 above) and of Mir Najât (the lyrical poet and author of the famous mathnawî on wrestling, گل کشتی, who died A. H. 1126 = A. D. 1714; see Bodleian Cat., Nos. 1162-1165). He came to India under Bahâdurshâh and died in Dihli, A. H. 1159, 9th of Jumâdâ I (A. D. 1746, May 30). He left besides his Persian diwân a few Rekhta verses; see Rieu ii. p. 711^b; A. Sprenger, Catal., pp. 149, 153, 300, and 581; comp. also Âtashkada, No. 776 (Bodleian Cat., col. 289), and Khulâsat-alafkâr, No. 39 (ib., col. 304), where an earlier date for his death is given, viz. A. H. 1155.

This copy contains only ghazals, in alphabetical order, beginning:

ای شکاری آهوی صد افگند صیادها
ای خراب از خلوه ات مانند سیل آبادها

The initial ghazal, quoted in Sprenger's copy, is here the second. The kasidas, kit'as, mukhammasât, mufradât and rubâ'is are entirely wanting here. On fol. 1^a and at the end this diwân is wrongly ascribed to Tâlib Âmulî (see Nos. 1524-1529 above). No date. This copy belonged formerly to the College of Fort William.

No. 2346, ff. 1-27, 2 coll., each ll. 15-20; Shikasta; size, 7½ in. by 5½ in.

1704

Diwân-i-Sâmi (دیوان سامی).

Lyrical poems by a poet with the takhalluṣ Sâmi, identical with Khwâjah 'Abdallâh Sâmi, who was in the service of A'zamshâh and died under Muḥammadshâh (reigned A. H. 1131-1161 = A. D. 1719-1748) in Lâhûr; see A. Sprenger, Catal., p. 156. An elder Shaikh Sâmi Jazâ'iri of Mashhad came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 1001 (Bodleian Cat., col. 336); a Luṭf 'Alibeg Sâmi is mentioned, ib., No. 1085 (Bodleian Cat., col. 338).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

چون زبی برگی ندارد خامه در دل آه را
ساخت از خون جگر شنگرف بسم الله را

Tarji'bands, mukhammasât, kit'as, and a few rubâ'is, on fol. 133^a, beginning: ای دل چکنم که با تو سازم آلتی.

A mathnawî, on fol. 146^a:

چهل تن بحکم قضا و قدر - بیکبار کردند عزم سفر

The copy ends, on fol. 148^b, without a date; on fol. 149^b the first seven baits of another mathnawî are written (whether belonging to the same poet or not, is impossible to say), beginning:

الهی گریه ام را تازگی ده - فغانم را بلند آوازگی ده

Many additions by other hands on the margin; on ff. 128-132 one top-corner has been cut off and part of the text destroyed.

No. 2838, ff. 149, 2 coll., each ll. 9; small, but clear Nasta'liq; small illuminated frontispiece; size, 5½ in. by 3½ in.

1705

Diwân-i-Rahîm (دیوان رحیم).

A collection of ghazals by a poet with the takhalluṣ Rahîm, who is probably identical with Muḥammad Rahîmkhan Karâ'ilî, the son of Shâh Wirdî, the ruler of Karâ'il, with the takhalluṣ Rahîm, who was first at the court of Nâdirshâh (A. H. 1148-1160 = A. D. 1736-1747), and later on in the service of Muḥammadshâh, see Makhzan-algharâ'ib, No. 904 (Bodleian Cat., col. 334); A. Sprenger, Catal., p. 156; W. Pertsch, Berlin Cat., p. 642, No. 148. There are mentioned besides in the last-named work three other poets with the same nom de plume, viz. Nawwâb 'Abd-alrahîm Khânkhanân (No. 146), Mirzâ Rahîm (No. 147), and Mir Rahîm Farrâsh (No. 149).

The ghazals are arranged alphabetically, but only extend as far as the letter د; between ff. 104 and 105 there is moreover a lacuna.

Beginning:

حمد تو گشت جوهر تیغ زبان ما
روشن بود چو آئینه فکر بیان ما

No date. Bibliotheca Leydeniana.

No. 2728, ff. 105, 2 coll., each ll. 13; Nasta'liq, the last two pages in diagonal lines by a different hand in Shikasta; size, 8½ in. by 4½ in.

1706

Muntakhab-i-diwân-i-Mu'jiz (منتخب دیوان معجز).

Selections from the lyrical poems of Muḥammad Nizâm (or as he is called here in the colophon: Mirzâ Jalâl Miyân Nizâmkhân) with the takhalluṣ Mu'jiz, who was an Afghân of Kâbul and died at Dihli A. H. 1162 (A. D. 1749); see A. Sprenger, Catal., pp. 129, 159, and 506; W. Pertsch, Berlin Cat., p. 943, where a copy of his complete works is described, written A. H. 1205 (A. D. 1790, 1791) by his pupil Ghulâm Murtadâ Surûri, who was still alive in A. H. 1211 (A. H. 1796, 1797), in Lucknow, and excelled also as poet, see his diwân, ib., pp. 948-950, and A. Sprenger, Catal., p. 573. This selection contains chiefly ghazals, in alphabetical order, intermixed with a few rubâ'is and fards (on ff. 1^b-287^b), some mukhammasât (on ff. 287^b-290^b), and a full series of rubâ'is at the end (on ff. 290^b-309).

Beginning of the ghazals (as in Sprenger's and Pertsch's copies):

ای گفتگوی عشق تو خون کرد سینها
چون داغ لاله رانده در آتش سفینها

Two hemistichs omitted on fol. 79^a.

Copied at the request of Miyân Rahîmkhân, the son of Rahmatkhân, and dated the 2nd of Dhû-alka'dah, A. H. 1163, the third year of the emperor Aḥmadshâh's reign (= A. D. 1750, Oct. 3), one year after the poet's death.

No. 207, ff. 309, 2 coll., each ll. 15; distinct Nasta'liq; size, 9½ in. by 5½ in.

1707

Diwân-i-Mukhlis (دیوان مخلص).

Lyrical poems by Râi Ānand Rām Mukhlis, a Khatri of Dihli, son of Rājah Mardi Rām, a Khatri of Lāhūr; he was a pupil of Bidil (see Nos. 1676-1686 above), was appointed wakil of the Nawwāb I'timād-aldaulah Kamar-al-dīnkhan Bahādur, A. H. 1132 (A. D. 1720) in Muḥammadshāh's reign, and died A. H. 1164 (A. D. 1751), in the fourth year of Aḥmadshāh's reign. His house in Dihli was frequented by many poets and learned men. He left besides his Persian diwān some Rekhta poetry, a collection of letters, edited A. H. 1149 (A. D. 1736, 1737), a history of the war of Nādirshāh with Muḥammadshāh (see Elliot, History of India, viii. p. 76), and a dictionary of poetical phrases and proverbial sentences, entitled *مرآت الاصطلاح*, and composed A. H. 1158 (A. D. 1745); comp. Rieu iii. p. 997; see besides A. Sprenger, Catal., pp. 159 and 262; and Makhzan-algharā'ib, No. 2683 (Bodleian Cat., col. 383). This copy contains:

Ghazals, in alphabetical order, on fol. 175^a, beginning:

الهی آب و رنگ شور بلبل ده بیانم را
زبرگ لاله قدری خونچکان تر کن زبانم را

Rubā'is, on fol. 255^b, beginning:

فصل گل و جوش ابر سرمست برآ
مخلص اگر تر ذوق طرب هست برآ

This copy was written in the poet's lifetime and dated the 10th of Rabī'-al-thāni, A. H. 1157 (twenty-sixth year of Muḥammadshāh's reign = A. D. 1744, May 23).

No. 2098, ff. 175-260, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 5 in.

1708

Diwân-i-Wālih (دیوان والہ).

The lyrical poems of Nawwāb 'Alīkulikhān Dāghistāni Shamkhāli, with the takhalluṣ Wālih, who was born A. H. 1124 (A. D. 1712), in Iṣfahān, as son of Muḥammad 'Alīkhān; the rising power of Nādirshāh drove him from Persia and he fled to India, where he arrived A. H. 1147 (A. D. 1734, 1735), and entered Muḥammadshāh's service; here he composed in A. H. 1149 (A. D. 1736, 1737) a mystical mathnawī *نجم الہدای* or the 'star of guidance,' followed by another of romantic character, the *مرزا نامہ* (see A. Sprenger, Catal., p. 589), and in A. H. 1161 (A. D. 1748) his famous *tadhkirah* *ریاض الشعرا* (see Bodleian Cat., Nos. 377, 378; Rieu i. p. 371 sq.; A. Sprenger, Catal., p. 132; W. Pertsch, Berlin Cat., p. 622 sq.; Bland in Journal As. Soc., ix. pp. 143-147, etc.). He died in Dihli A. H. 1169, 1st of Rajab (A. D. 1756, April 1); see on his life Rieu, loc. cit. and iii. p. 1086^a; Khulāṣat-alafkār, No. 301 (Bodleian Cat., col. 312), and Makhzan-algharā'ib, No. 3018 (ib., col. 393). His diwān, a much larger copy of which is described in Bodleian Cat., No. 1182, was completed A. H. 1157 (A. D. 1744, 1745); his love-adventures with his cousin Khadijah Sulṭān have been treated in a mathnawī by Faḳīr (see No. 1711 below).

This copy contains:

Kaṣidas, without any order, beginning (as in the Bodleian copy):

متم که نیست مرا در جهان شبیه و مثال
مگر خدای غفو ستم و حق متعال

Ghazals, in alphabetical order, beginning (likewise as in the Bodleian copy), on fol. 57^a:

عالم برند رشک بعیش مدام ما
گر عکس چهره تو در افتد بجام ما

The first ghazal, quoted in the Makhzan-algharā'ib, is found here on fol. 58^a.

Kiṭ'as and a few mathnawī-baits at the end, beginning, on fol. 99^a:

گلی از خارزار دشت فنا - بریاض بقا فرستادم

This too agrees with the initial kiṭ'ah in the Bodleian copy.

No date.

No. 114, ff. 44-101, 2 coll., each ll. 17; careless Nasta'liq; size, 8½ in. by 4½ in.

1709

Diwân-i-Shahid (دیوان شهید).

The large diwān of a modern poet with the takhalluṣ Shahid, who is probably identical with Mirzā Muḥammad Bāqir Shahid, who was still alive in A. H. 1169 (A. D. 1756), see A. Sprenger, Catal., p. 150, last line. Another Shahid of Kashmir is mentioned in W. Pertsch, Berlin Cat., p. 684, l. 21.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

زهی اندیشه ذات تو مستغنی زدقتهای
زوصف پشت بر دیوار حیرت مانده فطرتها

Kiṭ'as, tarkibbands, kaṣidas, short mathnawis, and rubā'is, on fol. 370^b; beginning of the kiṭ'as:

ای شهید هوا دلت تا کی - آرزومند آرزو باشد

The first mathnawī, on fol. 446^a, begins:

خداوند کریم کارساز - قدیم قادر عاجز نواز

This copy is defective at the end, and besides greatly damaged in the last pages; it was purchased at Haidarābād.

No. 256, ff. 456, 2 coll., each ll. 14; small, but clear Nasta'liq; size, 8½ in. by 5 in.

1710

Kulliyāt-i-Faḳīr (کلیات فقیر).

The poetical works of Mir Shams-al-din Faḳīr 'Abbāsī, who was born at Shāhjahanābād A. H. 1115 (A. D. 1703, 1704), and perished A. H. 1180, according to one *tadhkirah* only A. H. 1181 (A. D. 1766, 1767), by shipwreck while on his pilgrimage to Makkah, see A. Sprenger, Catal., pp. 158, 223, and 394-396; Khazāna-i-'āmirah, No. 95 (Bodleian Cat., col. 258); Khulāṣat-

alkalâm, No. 52 (ib., col. 299); Khulâsat-alafkâr, No. 202 (ib., col. 309); and Makhzan-algharâ'ib, No. 1993 (ib., col. 362). Besides the works contained in these so-called کتبات, Faḳîr wrote two mathnawis, viz. the والہ و سلطان (see the following copy) and the شمس القحی, the noon-sun, in praise of the Imâms, also styled معجزات چهارده معصوم (see A. Sprenger, Catal., p. 395); various prose-treatises on prosody, rhetorical art, etc., for instance, وفایہ فی علم العروض, and مقادیم, two, and رکن, and the القافیہ, and خلاصۃ البدیعی, on tropical figures, in a مقادیم, two, فصل, and a خاتمہ (see W. Pertsch, Berlin Cat., p. 623), and some Rekhta verses. According to A. Sprenger, loc. cit., and the Makhzan-algharâ'ib, he used originally the takhalluṣ Maftûn.

Contents :

I. Diwân, consisting of

1. Kaşidas, tarjî's, and tarkibbands, on fol. 1^b, beginning :

ای غم عشق تو شوری در جهان انداخته
طشت عاشق را زبام آسمان انداخته

2. Kit'as and chronograms, on fol. 46^b, beginning :

سؤالی کرد با من نکته‌دانی
که ای جانست بسر غیب همدم

3. Ghazals, in alphabetical order, on fol. 54^b, beginning :

ای در طلب نام تو آواره نشانها
گم کرده ره معنی وصف تو بیانها

4. Rubâ'is, on fol. 155^b, beginning : اسم الله که هست : سرمایہ جان الخ

II. Mathnawis, viz.:

5. Durr-i-maknûn (درّ مکنون), the hidden pearl, or the story of the daughter of the Kaîsar of Rûm, ملیکہ, or نرجس خاتون, and the Imâm Ḥasan 'Askari, composed A. H. 1169 (A. D. 1755, 1756), beginning, on fol. 167^b:

خداوندا ره تفرید بنما - بروی من در توحید بگشا

In A. Sprenger, Catal., p. 396, this mathnawi is called مولد امام مهدی, the birth and miracles of Imâm Mahdi.

6. Tuḥfat-alshabâb (تحفة الشباب), the present of youth, on fol. 281^b, beginning :

مرحبا ای صبح ایام وصال - مرحبا ای آفتاب بیزوال
composed A. H. 1163 (A. D. 1750).

7. Mathnawi dar wâq'ia-i-jânsûz-i-Karbalâ (مثنوی در واقعه جانسوز کربلا), the heart-burning calamity of Karbalâ, on fol. 286^b, beginning :

باز از ماه محرم در جهان - تازه شد داغ مصیبت دوستان

8. Mathnawi darta'rif-i-daulatkhâna-i-Nawwâb Amîr-alumarâ Sâdâtikhân Bahâdur (مثنوی در تعریف دولتخانه نواب امیر الامرا ساداتخان بهادر, description of the

palace of the Nawwâb Sâdâtikhân Bahâdur, on fol. 289^b, beginning :

دگر بر روی طبع نکته پرداز
دری گردیده از فیض سخن باز

9. Taşwîr-i-maḥabbat (تصویر محبت), the image of love, or the story of Râmčand the son of the Betel-seller, on fol. 294^b, beginning :

خداوندا دلی ده شعله سامن
که از سوزش فتد آتش بجانم

Composed A. H. 1156 (A. D. 1743), the title being a chronogram.

Dated the 22nd of Dhû-alhijjah, A. H. 1184 (A. D. 1771, April 8), by Muḥammad Ḥusain Ghûrî.

No. 468, ff. 323, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4¾ in.

1711

Wâlih u Sultân (والہ و سلطان).

The story of the love of the poet Wâlih (see above, No. 1708) with his cousin Khadijah Sultân or Khadijah Begam, daughter of Ḥasan 'Alikhân, by the same Shams-al-dîn Faḳîr, composed A. H. 1160 (A. D. 1747), see fol. 107^a, ll. 11-13, where two chronograms are given, viz. شخص معنی and نظم منیع.

Beginning :

ای والہ حسن دلکشت جان
عشق تو بهر دو کون سلطان

No date.

No. 392, ff. 111, 2 coll., each ll. 15; Nasta'lik; size, 10¾ in. by 5½ in.

1712

Diwân-i-Ḥazîn (دیوان حزین).

A collection of poetical works by Shaikh Muḥammad 'Alî Jilânî Ḥazîn, the well-known author of the تذکرة الاحوال (his autobiography) and the تذکرة المعاصرین (or biographies of contemporary poets), written A. H. 1154 (A. D. 1741) and 1165 (A. D. 1752) respectively; see Nos. 677-679 above. He wrote four diwâns, the last of which he completed A. H. 1155 (A. D. 1742), and died in Banâras the 13th of Jumâdâ I, A. H. 1180 (A. D. 1766, Oct. 17).

Contents of this collection :

A short preface in prose, on fol. 1^b, beginning : انت الظاهر فلیس فوق شئ - وانت الباطن فلیس دونك شئ - آن نور ماه وانجم از پرتو تو تابی - خاک ز عزت تو هر ذره آفتابی، لا احصى ثناء عليك انت کما اثنیت علی نفسك والقلوة علی من ارسلته الخ بعد از حمد و ستایش و درود و نیایش شکسته الخ

Ghazals, in alphabetical order, on fol. 2^b, beginning (as in the Bodleian, Berlin, and Sprenger's copies):

درین دریای بیمایان درین طوفان شور افزا
دل افگندیم بسم الله مجریها و مرسیها

Rubā'is, on fol. 201^a:

شد صید خم زلف رسائی دل ما
افتاد بدام ازدهائی دل ما

Muḳaṭṭa'at, on fol. 218^b, interspersed with a few *kaşidas*, the first of which (on ff. 226^b–227^b) was composed, according to the last bait, A. H. 1132, the 7th of Shawwāl (A. H. 1720, Aug. 12).

Mathnawis, on fol. 230^a; the *first* is entitled *چمن و انجم*, and begins:

بنام آنکه آذر را چمن ساخت
دل دوزخ شر را انجم ساخت

It breaks off on fol. 236^b, l. 2, but is continued on ff. 243^a–245^a; the *second* is called *تذکرة العاشقین* and begins on fol. 236^b, l. 4:

سائی زمی موحّدانه - ظلمت بر شرک از میانه

This breaks off on fol. 240^a, l. 4, but a short chapter on fol. 242^b, l. 5 to fol. 243^a, l. 3, simply styled *مثنوی*, seems to belong to the same poem, as it is written in the same metre; the *third* is a short extract from the *خرابات*, beginning, on fol. 240^a, l. 6:

الا ای جهاندار فرخنده خوی
دمی گوش بگشا بفرخنده گوی

and ending on ff. 242^b, l. 3.

No date. Complete copies of Ḥazīn's poetical works (*کلیات حزین*) are described in Bodleian Cat., No. 1184, and A. Sprenger, Catal., p. 425; copies of his *diwān* in Rieu ii. pp. 715–717; a copy of his seven *mathnawis* in Bodleian Cat., No. 1185; extracts from the *خرابات* are noticed in W. Pertsch, Berlin Cat., p. 696, No. 6, some of his *kaşidas*, ib., p. 695, No. 1. Ḥazīn's poetical works, with the addition of his autobiography and his *tadhkirah*, have been lithographed under the title of *کلیات حزین*, in Lucknow, A. H. 1293. Among other prose-treatises of the same Ḥazīn are to be mentioned the *رساله در خواص* on farriery, the *رساله در خواص* or *تذکرة صیدیّه* on zoology, the *رساله در اوزان* or *مقال* on the weight of coins and on legal measures in Khurāsān (all three described in Rieu ii. p. 483); an enumeration of the warlike expeditions of Persian kings against India down to Aḥmadshāh Abdālī (W. Pertsch, Berlin Cat., p. 54, No. 11); and the *واقعات ایران و هند*, see further below in No. 1714.

No. 903, ff. 245, 2 coll., each ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

IND. OFF.

1713

Ghazaliyyāt-i-Ḥazīn (غزلیات حزین).

A large collection of ghazals only, in alphabetical order, by Ḥazīn, beginning, on fol. 9^b (as in the preceding copy): *درین دریای الخ*. They were transcribed in the very year of Ḥazīn's death, A. H. 1180. On ff. 1^b–8^a another hand has written in diagonal lines a series of *kaşidas* and *kit'as* by the same Ḥazīn, beginning, on fol. 1^b:

مستخر کرده حسن فتنهگر دلهای مفتونرا
سواد داغ سودا خیمه لیلیست مجنونرا

This additional part is dated in the month Shawwāl, A. H. 1172 (A. D. 1759, June). Another complete copy of Ḥazīn's ghazals is described in W. Pertsch, Berlin Cat., p. 945; a large series of them, ib., p. 699, No. 23. The present copy belonged originally to Mr. Richard Johnson.

No. 569, ff. 321, 2 coll., each ll. 17; irregular Nasta'lik; the first eight leaves written by another hand in diagonal lines; size, 11¼ in. by 5½ in.

1714

Wāḳi'āt-i-Īrān u Hind (واقعات ایران و هند).

Short historical memoirs by the same Ḥazīn (see fol. 2^b, ll. 1 and 2), who relates in them all the remarkable events in Persia and India from A. H. 1134 to 1154 (A. D. 1722–1741), beginning with the 'calamities of Iṣfahān and the prevalence of the Afghān power' (حادثات اصفهان و استیلای افغانه). They open thus: *الحمد لولیه ونشکر علی نعمائه ونسأله التقی ونعتمم الخ*.

This copy is dated the 17th of Muḥarram, A. H. 1183 (A. D. 1769, May 23), by Shaikh Karimbakhsh.

No. 1306, ff. 60, ll. 11; Nasta'lik; size, 9½ in. by 6 in.

1715

Najibnāma (نجیب نامه).

A poetical history of the life and exploits of the famous Rohilla chief Najib-aldaulah or Najibkhān, who was nominated by Aḥmadshāh Durrānī A. H. 1170 (A. D. 1756, 1757) Amir-alumarā, and retained the absolute mastership of Dihlī until his death in A. H. 1185 (A. D. 1771), comp. Rieu i. p. 306, where a special history of Najibkhān is noticed, and Beale, Orient. Biogr. Dict., p. 202 (in the latter his death is wrongly fixed in Rajab, A. H. 1184=October, 1770). This *mathnawī* was composed by Muḥyi-aldīn, son of Abū-alḥasan (see, for instance, fol. 138^b), with the *takhalluṣ* Dhauḳī (see fol. 133^a, l. 4, fol. 139^b, l. 5, fol. 184^b, l. 2, etc.), the same who wrote *kaşidas* in praise of the principal Shaikhs of the Kādīrī order under the title of *مدائح المشایخ* (see A. Sprenger, Catal., p. 389), and was himself a zealous champion of the said order, as the last hemistich of this *mathnawī* proves:

کنم ختم این نامه بر نام غوث

The date of composition does not appear.

According to the last verses the poem contains 1,400 baits, and was written in seven days; the poet was at that time thirty-five years old.

Dated the 25th of Šafar, A.H. 1213 (A.D. 1798, Aug. 8). Bibliotheca Leydeniana.

No. 2725, ff. 131-199, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 6½ in.

1716

Anwarnāma (انورنامه).

A mathnawī, celebrating the exploits of Nawwāb Anwarkhān (or Anwar-aldīnkhān), the ruler of the Carnatic, who died A.H. 1162 (A.D. 1749), by Mir Muḥammad Isma'īlkhān, with the takhalluṣ Abjadī, who had been tutor of Anwarkhān's son and successor, Nawwāb Muḥammad 'Alī 'Umdat-almulk (A.H. 1163-1210=A.D. 1750-1795), and who dedicated this work to him, for which he received 6,700 rupees, and was, A.H. 1189 (A.D. 1775, 1776), appointed king of poets; comp. No. 501 above, where the *توزک والاجامی* is described, a special history of the Carnatic, based on this Anwarnāma, with a eulogium of Abjadī, by Munshī Burhān (or Burhānkhān) bin Ḥasan, who completed the muḥaddimah and the first daftar A.H. 1200 (A.D. 1786). This mathnawī was composed in A.H. 1174 (A.D. 1760, 1761), see fol. 276^a, last verse; other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 944 and 945, and A. Sprenger, Catal., p. 308. Abjadī wrote besides a Persian diwān, containing ghazals and rubā'is (see A. Sprenger, Catal., p. 307), and a Rekhta diwān, likewise containing ghazals and rubā'is, with a few kiṭās at the end (preserved in No. 2512 of the India Office Collection, dated A.H. 1192, 15th of Muḥarram=A.D. 1778, Febr. 13).

This mathnawī begins:

خدایا توئی شاه فرمان روا - توئی آفریننده ما سوا

The story itself begins, on fol. 10^b, with this heading: در بیان آغاز داستان انور نامه و ذکر ریاست و محاربات ذوّاب انور الدینخان الخ.

Various readings and occasional glosses of particular interest on the margin.

No date. Bibliotheca Leydeniana.

No. 2710, ff. 276, 2 coll., ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1717

La'l u Gauhar (لعل و گوهر).

The love-story of La'l and Gauhar (ruby and pearl), a mathnawī based upon older sources and completed A.H. 1192 (A.D. 1778), by Ḥasan 'Alī 'Izzat, who was commissioned to write this poem by Nawwāb Faṭḥ 'Alīkhān Bahādur, better known as Tipū Sulṭān (who succeeded his father Ḥaidar 'Alīkhān in the government of Maisūr, A.H. 1197=A.D. 1782).

Beginning, on fol. 8^b:

الهی ده زعین لطف و رافت
بگلزاری (بگلزار read) کلام بوی الفت

It concludes on fol. 69^a; the date appears in the last verse but two:

ز هجرت یک هزار و صد و هشتاد
که بود ایتنا عشر بالای تعداد

A version of the same story and with the same title (قصه لعل و گوهر) in Dakhni verses is preserved in No. 2495, ff. 83^a-97^b of the India Office Library.

On ff. 1-5^a there are written by another hand some mystical tracts, beginning: بدانکه این رساله دم از خواص الحیات نوشته می شود، آفتاب و ماهتاب هر چه تأثیر الخ.

Ff. 6 and 7 are left blank. At the end there are some more blank leaves, but on the last two leaves the first twenty-nine verses of the mathnawī are repeated.

No. 464, ff. 69, 2 centre-columns, each ll. 9, and a margin-column, ll. 16; Nasta'lik; size, 8½ in. by 6½ in.

1718

Diwān-i-Wafā (دیوان وفا).

Lyrical poems of Mirzā Sharaf-aldīn 'Alī alḥusainī of Kumm, with the takhalluṣ Wafā (see fol. 2^b, last line, and fol. 3^a, first line), who was, according to the Makhzan-algharā'ib, No. 3011 (Bodleian Cat., col. 393), a descendant of Mirzā Muḥammad Ḥāshim Ḥusainī Kummi from father's side, and of Maulānā 'Abd-alrazzāk Fayyād from mother's side. According to Hairat's مقالات الشعرا (A. Sprenger, Catal., p. 160), he was originally in the service of Nādirshāh, but went in A.H. 1162 (A.D. 1749) to India and lived at Dihli in Wālih's house. The Makhzan-algharā'ib, on the other hand, asserts that he reached Dihli still in Muḥammad-shāh's reign, and the Ātashkada, No. 842 (Bodleian Cat., col. 292), says, he remained about thirty years in India and returned to Persia in A.H. 1183 (A.D. 1769, 1770); if the latter remark is correct, he must have gone to Dihli about A.H. 1152, 1153 (A.D. 1739, 1740). According to the same Ātashkada he made, after his return to Persia, the pilgrimage to Makkah, and died A.H. 1194 (A.D. 1780). Another copy of his diwān is described in A. Sprenger, Catal., p. 584.

This copy contains:

A preface in prose, on fol. 1^b, beginning: بهترین حمدی که عندلبان شیرین زبان گلشن نظم در گلزار معانی الخ.

Kaṣīdas, in honour of the prophet, 'Alī, and the Imāms, some also in praise of 'Alī Kulīkhān Bahādur, i.e. Wālih, the poet (see above and No. 1708), beginning, on fol. 8^b: مبادا همچو من بیجا کسی از خان و مان خیزد الخ.

Ghazals, in alphabetical order, on fol. 36^a, beginning:

الهی خون بجوش آوردمی تیغ زبانم را
برنگین جلوگی دست و گریبان کن بیانم را

Rubā'is, with some tarjī'āt at the end, on fol. 96^b, beginning:

مائیم که خون دیده آرایش ماست الخ

Incomplete at the end; the mathnawi *لؤلؤ منظوم*, found in Sprenger's copy, is wanting here.

No. 954, ff. 114, 2 coll., each ll. 9; Nasta'liq; size, 7½ in. by 5¼ in.

1719

Tipûnâma (تیپونامه).

A mathnawi, composed in honour of the warlike exploits of Tipû Sultân (see No. 1717 above), by Ghulâm Hasan, who (according to Garcin de Tassy, *Histoire de la Littér. Hindouie* etc., i. p. 543) is identical with Hasan 'Alikhân of Kirmân. He wrote this poem at Tipû's request, and finished it the 25th of Ramaḍân, A.H. 1198 (A.D. 1784, Aug. 12), see the last lines at the end. It is divided into forty-nine chapters, called داستان. The above title appears here on fol. 118^a, l. 3, fol. 119^b, l. 2, fol. 120^b, l. 3 ab infra, and fol. 206^a, l. 4 ab infra: *که تیپونامه است این نام*. The heading of the forty-ninth or last dâstân gives the title as *شه نامه بنام تیپو سلطان* (the same in No. 1721 below); on fol. 119^a, l. 2 ab infra appears as designation: *فتح نامه نامدار باسم پادشاه سلطان*. The mathnawi is commonly styled *فتح تیپو بهادر*. *تیپو سلطان*. Beginning:

بگویم حمد رب العالمین است
ضیا بخشنده ایمان ما و طین است

Dated the 14th of Dhû-alka'dah, A.H. 1221 (A.D. 1807, Jan. 23). A similar, but less extensive mathnawi in Rekhta verses, celebrating the exploits of Tipû Sultân and composed by the same Ghulâm Hasan in twenty-three dâstân, is preserved in No. 2499 of the India Office Collection. Garcin de Tassy, loc. cit., seems only to have known this Hindûstânî version, but not the longer and more important Persian one.

No. 3057, ff. 113-206, 2 coll., each ll. 15; large Nasta'liq; size, 8½ in. by 5½ in.

1720

Another copy of the same.

The title *تیپو نامه* appears here on fol. 7^a, l. 7, fol. 8^a, l. 10, fol. 9^b, lin. penult., etc. Beginning as in the preceding copy. No date. Bibliotheca Leydeniana.

No. 2509, ff. 108, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

1721

The same.

Beginning as usual. No date. The copyist was Mirzâ Muḥammad Isma'îl. Bibliotheca Leydeniana.

No. 2551, ff. 97, 2 coll., each ll. 13-14; Nasta'liq; size, 9½ in. by 6½ in.

1722

Diwân-i-Âzâd (دیوان آزاد).

Lyrical poems by Mir Ghulâm 'Alî Husainî Wâsiṭî Balgrâmî, with the takhalluṣ Âzâd, who has been

mentioned already as the first editor of the *مآثر الامرا* and as author of the *روضه الاولیا*, the *مآثر الکرام*, the *سرو آزاد*, and the *خزانة عامره* (see above, Nos. 622 sq., 655, and 682-690); he died towards the end of A.H. 1200 (A.D. 1786, September).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

بر آراز مدد بسم الله تیغ خوشمقالی را
مستحرکن سواد اعظم نازک خیالی را

A few rubâ'is and ta'rikhât, on fol. 94^b sq.

No date. This copy is probably Âzâd's autograph, but another hand has supplied a few pages and also a great number of additional ghazals on the margin. Another copy of this diwân in A. Sprenger, Catal., p. 364. A detailed biography with a full list of Âzâd's Persian works is noticed in Rieu iii. p. 978^a (the *غزلان الهند*, mentioned there, is preserved in a copy of the Berlin Library, see W. Pertsch, Berlin Cat., p. 1001; it was composed A.H. 1177 (A.D. 1763, 1764).

No. 1738, ff. 97, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

Poets who died between A.H. 1200 and 1300.

1723

Diwân-i-Minnat (دیوان مینت).

The minor poems of Mir Kāmar-aldin, with the takhalluṣ Minnat, who was born at Dihlî about A.H. 1159 (A.D. 1746), went to Lucknow A.H. 1191 (A.D. 1777), was taken by Mr. Richard Johnson to Calcutta and introduced to the Governor-General Warren Hastings, who bestowed upon him the title of a 'king of poets,' and died A.H. 1207 (or according to others 1208=A.D. 1792-1794), comp. A. Sprenger, Catal., pp. 171, 258, 259, and 498.

Contents:

Kāshidas, on fol. 1^b, beginning:

زهی بسویتو هرکس بغیر تو محتاج
گدای کوبتو فارغ زنگ افسر و تاج

A mathnawi, on fol. 65^a, beginning:

حَبِّدَا صانع صورت گرمعنی پرداز
که چنین ریخت سراپای تو در قالب ناز

Ghazals (with some mukhammasât and kit'as at the end), on fol. 78^b, arranged in alphabetical order, beginning: *بآب زرسد تحریر بسم الله عنوانها الخ*.

The initial poem of Sprenger's copy is missing here.

No date. The copyist was Mir Wilāyat.

No. 54, ff. 190, 2 coll., each ll. 15; Shikasta âmîz, written on brown paper, except the last twenty-one leaves; excellent frontispieces on ff. 1^b and 78^b; ff. 1^b, 2^a, 78^b, and 79^a luxuriously illuminated with beautiful pictures on the margin in gold and other colours; all the pages and columns framed with gilt stripes; ff. 63^b, 64, 77, and 78^a are left blank; size, 9½ in. by 5½ in.

1724

Kiṣṣa-i-Hir u Rânjhâ (قصه هیر و رانجه).

The story of two Panjabi lovers, Hir and Rânjhâ (or Rânjhan), a romantic mathnawī by the same Minnat, composed A. H. 1195 (A. D. 1781), see the chronogram: written about A. H. 1143 (A. D. 1730, 1731), and sometimes styled نیاز و ناز, see Rieu ii. p. 710; A. Sprenger, Catal., p. 317. A Hindûstânī adaptation of the same by Maḡbûl has been translated by Garcin de Tassy, Revue de l'Orient, 1857. Another Persian version, in prose and verse, was made A. H. 1157 (A. D. 1744), by Mansârah Munshī, see Rieu ii. p. 770^b.

Beginning:

خداوندا طلسم راز بگشای - بمن سر نیاز و ناز بنمای

The oldest poetical version of this tale (the original of which was composed in Hindī by Damodar) in Persian is by Āfarīn (who died at Lâhūr A. H. 1154=A. D. 1741), written about A. H. 1143 (A. D. 1730, 1731), and sometimes styled نیاز و ناز, see Rieu ii. p. 710; A. Sprenger, Catal., p. 317. A Hindûstânī adaptation of the same by Maḡbûl has been translated by Garcin de Tassy, Revue de l'Orient, 1857. Another Persian version, in prose and verse, was made A. H. 1157 (A. D. 1744), by Mansârah Munshī, see Rieu ii. p. 770^b.

No. 1318, ff. 27-65, ll. 15; large and clear Nasta'liq; size, 9½ in. by 5½ in.

1725

Mathnawī-i-Kajkulâh (مثنوی کج کلاه).

The second volume (دفتر دوم) of a mystical mathnawī in imitation of Jalâl-aldīn's famous mathnawī, containing stories of a theosophical and Sûfī tendency, by Ānandghana (ابر سرور, 'cloud of happiness,' آندگهن, see fol. 56^a, l. 12), with the takhalluṣ Khwush (خوش, see ib., l. 11), who completed this second volume in the month of Safar, A. H. 1209 (A. D. 1794, September). The mathnawī bears the title of Kajkulâh or Kajkulah, 'the fop who wears his cap awry' (a designation often given to the mystic 'lover of God,' the advanced Sûfī), see ff. 30^a, l. 9; 43^b, l. 12; 49^b, l. 11; 56^a, ll. 5, 16, and 18, etc.; and was to contain seven volumes, see fol. 56^a, l. 9; the forthcoming third volume is announced in the last bait of this copy.

This copy contains the following stories:

1. قصه حضرت ضیا الحق و فرخ شاه, disputation between Diyâ-alḥaqq and Farrukhshâh, on fol. 1^b, beginning:

بشنو از طوطی حکایت میکند
شکرگوید نه شکایت میکند

2. حکایت سکندر پادشاه ذو القرنین, the story of Alexander Dhû-alḡarnain, and the four advices he gave to his sons and wazirs in his last hour, on fol. 27^a, beginning:

ای عزیزان این حکایت بشنوید
این نصیحت را بگوش جان دهید

3. حکایت نانک شاه درویش و پادشاه, the story of the darwish Nânakshâh and the Pâdishâh, on fol. 30^a, beginning:

بشنوید ای دوستان قصه عجیب
این سوانح نیک مرد پر غریب

4. حکایت آن دهقان که اراده کشتن دیگری کرده بجای 4. story of the Dihkân, who wanted to kill another one and instead of that killed his own son, on fol. 33^b, beginning: بشنوید ای دوستان قصه غریب الخ.

5. قصه پیر مصری و حضرت موسی, the story of the old Egyptian and Moses, on fol. 35^a, beginning: بشنوید ای دوستان این داستان الخ.

6. حکایت دارا شکوه بی اندوه و شاه لال درویش حق, the story of prince Dârâ Shukûh and the darwish Shâh Lâl, to whom the former puts three questions, on fol. 42^b, beginning:

این حکایت پادشاه هندوستان
گوش داده بشنوید این داستان
بود یک شه نام آن دارا شکوه
در تختل بردباری هم چو کوه

Prose-treatises, containing a debate of prince Dârâ Shukûh with Bâbâ La'l (لعل), on questions of Hindû theosophy, are described in Bodleian Cat., col. 758, No. 14; Rieu ii. p. 841^b (where the Hindû sage is called La'ldâs, لعلداس), and iii. p. 1034^a (where he is called, as here, Bâbâ Lâl); similar disputations of the prince are noticed in W. Pertsch, Berlin Cat., p. 45, No. 50 (where the Shaikh Muḥibb-allâh Allâhâbâdī is interviewed), and p. 1028, No. 2.

7. حکایت حضرت موسی (عمسی) و اعرابی, the story of Moses (or rather of Jesus, as he is called in all the following headings) and the Bedouin and his wife, on fol. 43^b, beginning: بشنوید ای دوستان در گوش جان. At the end the story is called مرد اعرابی و زن بدکار او.

8. حکایت سلیمان پیر و سلیمان پیغمبر, the story of old Solomon (the wood-merchant, as he is called) and Solomon the prophet (king Solomon), on fol. 49^b, beginning:

بشنوید ای دوستان این داستان
بهر حق جوین و مردم راستان

A certain laxity in the metrical treatment, omission of Idâfas, etc., is conspicuous throughout the poem. This copy was transcribed by Bholanâth in the very year of composition, A. H. 1209, and finished the 16th of Rabī'alawwal (A. D. 1794, Oct. 11). A large picture on fol. 1^b.

No. 2914, ff. 56, 4 coll., each ll. 23; Nasta'liq; size, 12½ in. by 9½ in.

1726

Bakhtyâr-nâme (بختیارنامه).

A very modern adaptation of the famous Bakhtyâr-nâme, see No. 859, 2 above, and Bodleian Cat., No. 475, 3 (col. 436), in Persian verse, made A. H. 1210 (see fol. 142^a, l. 2)=A. D. 1795, 1796, by Kadkhudâ Marzubân (see the last verse but one of the poem).

Beginning:

بنام خداوند ربّ جلیل - که آتش گلستان کند بر خلیل

Copied in the same year (undoubtedly the author's own copy), in the month Sha'bân, see the colophon on fol. 142^a.

Ff. 143^a–154^a contain another Persian poem, by the same poet, and composed as well as copied in the same year 1210, styled: قصه خواجه سعید و خواجه مسعود بازگان و حکایت عوض الحیر و حکایت سگ و عفریت. Beginning:

ابتدا می کنم بنام خدا
آن خدائی که هست بی همتا

Bibliotheca Leydeniana.

No. 2668, ff. 154, 2 coll., each ll. 18–20; Nasta'liq; size, 12½ in. by 7½ in.

1727

Diwân-i-Âftâb (دیوان آفتاب).

The lyrical poems of the emperor Shâh 'Âlam (reigned A.H. 1173–1221=A.D. 1759–1806), with the takhalluṣ Âftâb; see Bodleian Cat., No. 1195; Rieu ii. p. 720; A. Sprenger, Catal., p. 318; J. Aumer, p. 40, etc. He is also known as a Hindûstânî poet, see Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p. 137, and A. Sprenger, Catal., p. 597, where besides his Rekhta diwân a Rekhta mathnawî from his pen is also noticed, entitled منظوم اقدس and containing the story of the king of China, Muẓaffarshâh.

This diwân contains only ghazals, in alphabetical order, beginning (as in the usual copies of Âftâb's poems):

الهی از کرم چون پادشاهی دادۀ مارا
مطیع حکم ما از لطف کن اقلیم دلهارا

No date. Quite modern copy.

No. 210, ff. 69, 2 coll., each ll. 13; very distinct Nasta'liq; size, 9 in. by 6½ in.

1728

Rahîmâ (رحیم).

A poem on ethical and religious questions, in the form of a series of mukhammasât, a vademecum of practical wisdom, by Muhibb-alhakḳ, who completed it on the عيد الفطر or festival of the breaking of the fast, i.e. the 1st of Shawwâl, A.H. 1233 (A.D. 1818, Aug. 4), see fol. 22^b, last mukhammas (styled تاریخ کتاب و اسم مؤلف).

Beginning:

بحمد الهی زبان کن روان – رحیم است دستار روزی رسان

Dated, on fol. 23^a, the 20th of Šafar, A.H. 1240 (A.D. 1824, Oct. 14). On fol. 23^b there is added by the same Muhibb-alhakḳ a kaşidah in honour of Mr. Jenkins (مستر جنکینس), in which, apart from the chief rhyme, running through the whole poem, inside each bait a special and always varying rhyme is found in three repetitions, viz. in the middle of the first hemistich, at the end of the first hemistich, and in the middle of the second hemistich. Beginning:

مظهر لطف خدا – مصدر جود و سخا

مخزن مهر و وفا – معدن علم و حیا
ساعد تو با ظفر – سگه تو بر سیم وزر
سرو قدس خوب تر – سایه چو ظلّ هما

No. 2844, ff. 23, ll. 15 (5 mukhammasât) in a page; Nasta'liq; size, 14 in. by 10½ in.

1729

Kulliyyât-i-Shâ'ik (کلیات شائق).

Complete poetical works of Mir Ghulâm Husain, with the takhalluṣ Shâ'ik, the son of Sayyid Faṭḥ 'Alī alradawī aljâlīsī, who flourished under Ghâzi-al-din Haidar, the eldest son of Nawwâb Sa'âdat 'Alikhân of Oudh (Ghâzi-al-din Haidar succeeded his father as ruler of Oudh A.H. 1229=A.D. 1814, and died A.H. 1243=A.D. 1827, after a reign of thirteen years); another copy of these poems, styled دیوان شائق, is described in A. Sprenger, Catal., p. 569.

Contents:

Kaşidas, on fol. 1^a, beginning:

نور بخش مهر و ماء ولولؤ لالاستی
جلوه ساز گلشن و هم لعل و هم خاراستی

They are chiefly in praise of God, Muḥammad, and the Imâms.

A mathnawî, containing stories based on legends and traditions of the prophet and Imâms, on fol. 17^b, beginning:

بنام خداوند دبان دین – ضیا بخش دلهابه نور یقین

Ghazals, in alphabetical order, on fol. 35^b, beginning:

بدرد عشق تو دارم چو دین و دینی را
بریده ام زدل خویشتن تمتی را

Rubâ'is, on fol. 99^a, the first two *not* in the usual rubâ'i-metre; beginning of the initial quatrain: درد
پنهان چو بدل داشتم از دلبر خویش الخ

Beginning of the first rubâ'i in the usual metre (the third of the series): این سوزش عشقت بجگر داشتیست الخ

Kit'as and chronograms, on fol. 103^a, beginning:

تنگ روزی چو شد و تلخی نش
یکی از اهل عرب پشت دوتا

The ta'rikh on Mirzâ Jân Tapish's death, quoted in Sprenger, is found here on fol. 107^a: حالا بکسوف آمد = ماهی (read ماء) سنخ اردو (A.H. 1220 (A.D. 1805, 1806).

Tapish of Dihli was a well-known Rekhta poet who composed, among other works, a زلیخا in Hindûstânî, see A. Sprenger, Catal., p. 297.

The last ta'rikh is on the death of Sayyid Ḥasan-bakhsh, which took place the 10th of Muḥarram, A.H. 1236 (A.D. 1820, Oct. 18). The collection winds up with a poetical prayer (فاتحة سید الشهداء) for Husain, the martyr of Karbalâ.

No. 2944, ff. 113, 2 coll., each ll. 12; large Nasta'liq; size, 10 in. by 7 in.

1730

Diwân-i-Khâkân (دیوان خاقان).

The poems of Fath 'Ali Shâh of Persia (reigned A.H. 1212-1250=A.D. 1797-1834), who used Khâkân as his takhalluṣ; compare Bodleian Cat., No. 1201; Rieu ii. p. 721; J. Aumer, p. 41; Rosen, Persian MSS., p. 269; Cat. des MSS. et Xylographes, p. 403, etc. This most magnificent copy, gorgeously illuminated throughout, received its final redaction A.H. 1227 (A.D. 1812), in the presence of the royal author himself, in Tahrân, see the following Persian note on fol. 1^a:

این دیوان همیون موسوم به دیوان خاقان در سنه ۱۲۲۷ هجری در حضور مصنف عیسوی مطابق سنه ۱۲۲۷ هجری در حضور مصنف شاهنشاه جهان پناه فتحعلی شاه قاجار در دار الخلافه طهران تصحیح یافت.

Contents:

Dibāca, on fol. 1^b, beginning: *ناظم العوالم بدیع المناظم احتیس هواً واحترس عماء الخ*.

This introduction, as well as the shorter prefaces, prefixed to the various portions of the diwân, and the khâtimah were written by the minister and court-poet of Fath 'Ali Shâh, Mirzâ 'Abd-alwahhâb, with the takhalluṣ Nashât, whose odes are preserved in the Bodleian Library, see Bodleian Cat., No. 1200, and in the British Museum, see Rieu ii. p. 722. A note at the end of this MS. also confirms Nashât's authorship of these prose-portions.

Kaşıdas, on fol. 7^a, beginning:

چشم ز سحر جادوی بابل نشان دهد
زلفت نشان زسنبل باغ جنان دهد

Preface to the ghazals, on fol. 14^b, beginning: *مطلع هر کلام براعت نظام نام ناظمی سزد که ابیات موزون روح فلکی را الخ*.

Ghazals, in alphabetical order, on fol. 16^a, beginning: *از مهر روی گلرخان در سینه دارم خارا الخ*.

Tarkibbands with a dibāca in three lines, on fol. 85^b. Fards, kiṭ'as, and other minor poems, again with four introductory lines in prose, on fol. 88^b.

Rubā'is (with two lines as introduction), on fol. 95^b. Marāthi or elegies (likewise prefaced by two lines in prose), on fol. 97^b.

Short mathnawis (with three lines in prose), on fol. 100^b; among them a *ساقی نامه*, on fol. 102^a, beginning:

چمن تازه شد باز چون روی یار
بده ساقی آن باده خوشگوار

Khâtimah, on fol. 107^b. This copy was received from Comm. Corresp., 28th March, 1816.

No. 2148, ff. 110, 2 coll., each ll. 12; Nasta'liq; most artistically executed frontispieces in rich colours on ff. 1^b, 14^b, and 16^a; ff. 1^b, 2^a, and 14^b-16^a splendidly embellished; minor illuminations throughout at the beginning of each single poem, of the same high and refined style of art; magnificent Eastern binding of exquisite taste; size, 9½ in. by 5½ in.

1731

Gham n 'Ishrat (غم و عشرت).

A mathnawî by Amir Cand of Amritsur (the author's name is given in an English note by Mr. Ch. Raikes attached to the fly-leaf, see below), lamenting the death of Mahârâjah Ranjit Singh, the Sikh ruler of the Panjâb, the 27th of June, 1839, and rejoicing in the accession of his son, Kharaj Singh, together with a eulogium on prince Nûnihâl Singh, Kharaj Singh's son, see ff. 5^a, 7^a, and 8^b. The title of the poem appears on fol. 9^a, l. 3: *مستی باسم غم وعشرتست*.

It must have been composed soon after Ranjit Singh's death, in 1839 or 1840 (A.H. 1255, 1256), as both Kharaj Singh and Nûnihâl Singh died in November of that year.

Beginning:

بنالم ز گردون ضحاک کار - که جم عشرتانا برآرد دمار

According to the note, mentioned above, by Mr. Ch. Raikes, Commissioner and Superintendent of Lâhûr, this MS. was sent 'to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore.' The MS. was received from Dr. Royle, July, 1856.

No. 3518, ff. 10, 2 coll., each ll. 13; large Nasta'liq; size, 9½ in. by 6½ in.

1732

Diwân-i-Shauk (دیوان شوق).

The lyrical poems of Allâhjûyâ (الله جویا), with the takhalluṣ of Shauk, who died, according to the prose-preface (fol. 2^b, ll. 1-3), A.H. 1263, 13th of Dhû-alhijjah (A.D. 1847, Nov. 22), near Gujarât.

Contents:

Prose-preface, on fol. 1^b, a eulogium of the poet by his son, beginning:

طرفه نبود گر فدا آید پسند اهل ذوق
زانکه طبعش ساخت با دیباچه دیوان شوق

(or according to a various reading on the margin in the second hemistich: *کز دلش زد سر برون الخ*).

Kaşıdas, ghazals, rubā'is mixed, in alphabetical order, beginning, on fol. 5^b:

الا یا ایها الطالب اقم فی العشق و اکملها
که گر همت بود آسان نماید جمله مشکلها

Short mathnawis at the end (ff. 65^b, last line-79^b, last line). Copied by Ghulâm Muḥammad, A.H. 1270, (A.D. 1854). The copy was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. It was received into the library from Dr. Royle, July, 1856. The diwân of an elder poet, with the takhalluṣ Shauk, is noticed in Bodleian Cat., No. 1183.

No. 3232, ff. 80, 2 coll., each ll. 13; Nasta'liq; size, 10½ in. by 5½ in.

1733

Majmū'a-i-tasnifāt-i-Ākhund Sayyid Saif-al-din Kashmiri (مجموعه تصنیفات آخوند سید سیف الدین) (کشمیری).

The complete poetical and prose works of a modern Kashmirian poet, Mir Saif-al-din Ākhund, with the takhallus Saif (fol. 11^a, l. 2), who lived at the time of writing this collection (i. e. A. H. 1270 = A. D. 1854, see ff. 10^b, 78^a, etc.), in Lūdiyāna (لودیانہ), in the province of Dihli, one of the principal stations of the British territory on the north-western frontier. The poems are partly in Persian, partly in the modern Kashmirian dialect, considerably mixed with Persian.

Contents:

1. قطعات سلامیه با صنائع و رموز حروف سلام, on fol. 1^b, a number of twenty-three highly artificial Persian *kit'as* setting forth the hidden meaning and the secret qualities of the letters in the words سلام (*kit'as* 1-19), الهی (*kit'as* 20 and 21), دعا (*kit'ah* 22), and الهی (*kit'ah* 23), with a detailed commentary on the margin and numerous interlinear paraphrases and glosses. It is concluded by a short epilogue in prose (on fol. 11^a), in which the author states that he composed the first eleven *kit'as* during a severe fever, and the last twelve as a token of gratitude for his recovery. Beginning of the first *kit'ah*:

سلام تافته انوار بسم از سینش
خواص اللّٰهش از لام بر زده اعلام

Written by the author himself in the month Shawwāl, A. H. 1270 (July, 1854), see fol. 10^b.

2. شرح منظوم چیستان مُغلق, on fol. 12^b, a Persian poetical commentary on an intricate riddle, beginning: حمد حق را که بی همال بود - لطف او حلّ هر شکال بود. It is in form of a lengthy *kaṣidah* with the *radif* بود, just as the baits of the riddle (چیستان) itself, which begins, on fol. 13^a (distinguished by red ink):

چیست آن جانور که هیأت او
گاه بدر و گاهی هلال بود

The riddle is in form of a *kit'ah*; the metre is the same in both, viz. خفیف. A Persian prose-commentary on the margin and interlinear paraphrases as in the first part.

3. نظم و نثر غیر منقوط که برای شاه جمیاء شجاع, on fol. 17^b, most artificial Persian pieces in prose and poetry, in two distinct sections, the first of which (on ff. 17^b-25^a) is headed in the index (on the fly-leaves) thus: عبارات منشور و منظوم در صنعت تجرید یعنی بی نقطه بزبان عربی و فارسی معده دو بیت در صنعت منقوط التّمام یعنی مجرّد و فارسی معده دو بیت در صنعت منقوط التّمام یعنی مجرّد (stripped), that is to say, have no diacritical points whatever, except the last two baits (on fol. 25^a), in which only letters with diacritical points are used; the second section (ff. 25^a-29^b) is headed in the index:

قصیده مشتمل بر صنائع نادره یعنی تجرید و توصیل یعنی اولاً جمله حروف متفرقه بعد از آن دو دو بهم پیوسته, پس سه سه تاده ده تا موصل التّمام یعنی تمام بیت متصل, i. e. the whole section consists of one lengthy *kaṣidah* with numerous subdivisions, each of which exhibits a special kind of تجرید and توصیل, that is to say, some of the first contain only words with *unconnected* letters (حروف متفرقه), partly with, partly without diacritical points; the following divisions give then gradually words with two, three, and more connected letters up to ten, and the last piece (on fol. 29^b) contains exclusively connected letters, so that each hemistich appears as *one unseparated word*, having a strong resemblance to long Sanskrit composita. The whole part was composed for Shujā'-almulk, king of Afghānistān, who died A. H. 1258 (A. D. 1842), see Rieu iii. p. 905^b. Beginning of the first prose-piece, on fol. 17^b: الحمد لله الواحد الاحد الملك الودود الصمد لا ملك الا له ولا اله الا هو الخ. Commentary on the margin and interlinear paraphrases.

4. قصائد و غزلیها, *kaṣidas* and *ghazals* of the most subtle description, in Persian, on fol. 30^b. The first is addressed to the same Shujā'-almulk, and begins:

حمد خداست مطلع دیوان اختراع
نعت نبیست مقصد انشا و ابتداع

Commentary and paraphrases as before.

5. ابیاتیکه بطریق رقعات و تهنیت نامجات بزرگان, on fol. 46^a, poetical epistles, congratulations, etc., composed for certain festive occasions in the form of *kit'as*; the first is headed در تهنیت در بزرگی, and begins:

این عید سعید خوش مواعید
بر بخت مبارک مبارک

Occasional explanations and glosses.

6. قصه وامق و عذرا بزبان کشمیری که با فارسی مختلط, on fol. 55^b, a *mathnawī*, 'Wāmīk and 'Adhrā', in the modern Kashmirian dialect, which is considerably mixed with Persian. Saif-al-din composed it, according to the colophon (on fol. 78^a), in his youth, when still living in Kashmir, and completed this transcript in Lūdiyāna the 11th of Dhū-al-hijjah, A. H. 1270 (A. D. 1854, Sept. 4). He says, with the common conceit of all Eastern poets, that this *mathnawī* is the finest poem ever written in the idiom of Kashmir. Beginning:

خداوندا بکن شیدای عشقم
بگردان وامق عذرای عشقم

7. قواعد زبان کشمیری, on fol. 79^b, grammatical tables, paradigms, and glossary of the modern Kashmirian dialect, beginning: حمد بیکه مرخدای سخن بر زبان آفرین را که السنه مختلفه ولغات گوناگون آدمیان را دلیلی الخ.

An index of the whole collection on the fly-leaves. The copy was received from Dr. Royle, July, 1856.

Saif-aldin states himself at the end of the work in Kashmirian, that he wrote it at the request of the Deputy Commissioner.

No. 3226, ff. 93, ll. 12-13, the first ten leaves in diagonal lines; large Nasta'lik; size, 10 $\frac{7}{8}$ in. by 6 in.

Poets whose lifetime cannot be fixed, and anonymous poems. (Nos. 1734-1738.)

1734

Ghazaliyyât-i-Nasim (غزلیات نسیم).

Ghazals, by a poet with the takhalluṣ Nasim, who cannot be identified. The following poets with this takhalluṣ are mentioned in the various tadhkiras:

1. Maulânâ Nasim of Astarâbâd (Haft Iklim, No. 1182; Makhzan-algharâ'ib, No. 2773, Bodleian Cat., col. 386; W. Pertsch, Berlin Cat., p. 662, No. 130); he must have lived about A. H. 1000 (A. D. 1592).

2. Sayyid Ghulâm-i-Nabî, a descendant of Sayyid Muhyî-aldin 'Abd-alkâdir Jilânî (Makhzan-algharâ'ib, No. 2919, Bodleian Cat., col. 390; W. Pertsch, Berlin Cat., p. 662, No. 132).

3. Bûwâk'beg (W. Pertsch, Berlin Cat., p. 662, No. 131).

4. Sayyid Nasim of Shîrâz (ib., p. 662, No. 133).

5. Nasim-i-Rammâl (ib., p. 662, No. 134).

6. Mirzâ Ahmad Nasim (ib., p. 672, No. 98).

7. Mirzâ Ghulâm 'Alî of Amrohah (A. Sprenger, Catal., p. 160, l. 9), lived before A. H. 1174 (A. D. 1760, 1761).

At the end of the ghazals, on fol. 89^b, a qaṣidah in honour of the late poet Jâmi (قصیده در مدح حضرت جامی علیه الرحمة), and some mathnawî-baits on fol. 92^a. On ff. 93^b and 94^a short fragments of two prose-treatises are found, the first of which, styled 'advices to kings,' is divided into forty bâbs, each of which contains four good advices, and is identical with the رسالة الملوك در نصیحت بندگان, described in the Bodleian Cat., col. 765, No. 45. Beginning: الحمد لله رب العالمين اما بعد این رساله ایست که حکما از کتب قدما اختصار کرده اند الخ.

A lacuna between ff. 93 and 94.

No. 95, ff. 79-94, 2 coll., each ll. 15; quite illegible Shikasta; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1735

Diwân-i-Nabî (دیوان نبی).

The lyrical poems of a poet with the takhalluṣ Nabî, who is not mentioned anywhere. They exclusively consist of ghazals, and very short ones too, so that any historical date or biographical intimation is quite out of question. The copy is defective at the beginning, opening in the middle of a ghazal rhyming in l. The arrangement throughout is strictly alphabetical.

No date whatever. According to the Arabic paging there are missing twenty-four leaves altogether in the beginning.

No. 1472, ff. 404, 2 coll., each ll. 11; very uncouth and often almost unintelligible Nasta'lik, mixed with Shikasta; many small damages; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

1736

Diwân-i-Fâ'ih (دیوان فائح).

The diwân of a Persian poet with the takhalluṣ Fâ'ih, who is not mentioned in any tadhkirah. It consists merely of ghazals, in alphabetical order, and is incomplete at the end, breaking off in the midst of the letter ک. Beginning: الهی زاتش دل آب ده تیغ زبانم را الخ.

Many pages are severely injured; a great number of baits besides are crossed out. Some additional ghazals are found on the margin of the first eight leaves.

The last bait, which occurs here on fol. 175^b, runs thus:

تصویر ترا خواست کند نقش مصور
شد بار وجود تو ز نازک بدنی رنگ

The proper order of ff. 40-47 is: 40, 45, 46, 41-44, 47.

No. 282, ff. 175, 2 coll., each ll. 11; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1737

Muṣṭafâ-nâma (مصطفی نامه).

A very long and curious mathnawî, a rhymed Muḥammadan history from Muḥammad down to the first Sultâns of the Ghaznawide and Saljûk dynasties, together with biographies of famous Saints and Shaikhs, by an anonymous author.

Beginning:

بنام خداوند فتح و فلاح
کنم مصطفی نامه را افتتاح

This copy is apparently the first rough sketch of the poet, as not only many blanks are found, but also a great number of unfinished single verses, of which often only the first word is written. Moreover the arrangement of the whole poem is rather confused; in the last part, for instance, after the history of the Khalîfs, the Sâmanide, Ghaznawide, and Saljûk rulers the author gives us a detailed story of Moses. It breaks off in the beginning of an incomplete bait, the initial word of which is کنون.

No. 735, ff. 485, 4 coll., each ll. 31; clear Nasta'lik; the first two pages richly illuminated; size, 14 $\frac{1}{4}$ in. by 9 in.

1738

Marthiyyahâ-i-Husain (مرثیه های حسین).

A collection of elegies on the martyrdom and death of the Imâm Husain, 'Alî's son, no doubt belonging to

that class of ta'ziyas, usually sung in the first ten days of Muharram, by an anonymous compiler. The first elegy begins:

السلام ای حضرت شاه شهیدان السلام
السلام ای مقتدای اهل ایمان السلام

The original collection ends on fol. 94^a (تمام شد), but on ff. 96 and 97 some more are added; comp. E. Polak, *Persien*, i. p. 341; H. Ethé, *Morgenländische Studien*, pp. 174-194; Bodleian Cat., No. 1218; Gobineau, *Les Religions et les Philosophies dans l'Asie centrale*, chap. 13 sq.; Chodzko, *Théâtre Persan*, 1875 and 1878; Sir Lewis Pelly and A. N. Wollaston, *The Miracle Play of Hasan and Husain*, 2 vols., London, 1879.

No. 1051, ff. 97, diagonal lines in 4 coll., usually 16 baits in each page; Nasta'liq; size, 7½ in. by 4½ in.

Persian Anthologies and Albums of Persian Poetry (Nos. 1739-1757).

1739

Khulāsa-i-Laṭā'if-alkhayāl (خلاصه لطائف الخيال).

The revised and shorter edition of Muḥammad Ṣāliḥ's anthology of Persian poets, arranged in form of an alphabetical diwān, each specimen being headed by the name of the author (completed A. H. 1104 = A. D. 1692, 1693, see the chronogram on fol. 16^b, last line), by Muḥammad Naṣir, with the takhalluṣ Nuṣrat, who A. H. 1157 (A. D. 1744) added to the original work a preface and two detailed indices, the first containing a list of the real names of the poets, quoted in the anthology, the second a list of their takhalluṣes, both in alphabetical order. A large fragment of Muḥammad Ṣāliḥ's original work, the لطائف الخيال, is noticed in Bodleian Cat., No. 1143; comp. also Bland, in the *Journal of the Royal Asiatic Society*, ix. p. 168.

Beginning of the preface, on fol. 1^b: ای از تو بلند تارک وتاج سخن - گوهر ز تو یافت بحر موج سخن الخ
Beginning of the *first* index, on fol. 5^a; of the *second*, on fol. 11^a.

Another short introduction, on fol. 15^b.

Beginning of the لطائف الخيال, on fol. 16^b:

حبذا زين كتاب فترخ فال - كه بود گلستان اهل كمال

The whole anthology is divided into thirty-one جزء, copied (according to the notes on the margin) by different persons, as Madinabeg, Faḳir Muḥammad, etc., but in a tolerably equal handwriting. A large lacuna after fol. 119.

No. 320, ff. 237, 4 coll., each ll. 25; careless Nasta'liq, sometimes resembling Shikasta; size, 14½ in. by 10¼ in.

1740

Another copy of the preface, indices, and introduction of the same.

Preface, on fol. 1^a, beginning as in the preceding IND. OFF.

copy. The indices begin on fol. 13^b. The copy concludes with the initial baits of the لطائف and the chronogram for A. H. 1104.

No. 2539, ff. 1-63, ll. 13; Nasta'liq; size, 10½ in. by 7½ in.

1741

Majmū'a-i-ash'âr (مجموعه اشعار).

A large collection of poetical extracts, consisting of ghazals, selections from mathnawis, kasidas, kīṭ'as, rubā'is, mukhammasât, riddles, etc., incomplete at the end.

Contents:

1. Ghazals, in alphabetical order, on ff. 1^b-188^b, beginning:

این نسخه که گل فروش هر انجم است
در هر ورقش مایه چندین چمن است

The chief poets, from whose diwāns extracts are given, are: Ṣā'ib (died A. H. 1088), on ff. 1^b, 7^b, 10^b, 14^a, 20^a, etc.; Naṣir 'Alī (died A. H. 1108), on fol. 3^a; Himmât (perhaps Khwājāh Muḥammad Mirzā Himmât, under Shāh 'Abbās II), on fol. 6^a; Sanjar Kāshî (died A. H. 1021), and Fighlânî (died A. H. 922 or 925), on fol. 7^a; Ghanî (of Kashmir, died A. H. 1079), on ff. 8^b, 19^b, etc.; Shâpûr (died about A. H. 1020), and Sâbiḳ (under 'Ālamgir), on fol. 11^b; Adham (Ibrâhîm Adham, died A. H. 1060), on fol. 12^a; Khālîṣ (died A. H. 1122), on ff. 13^a, 15^b, etc.; Tamannâ, on fol. 16^b; Istighnâ, on fol. 17^a; Jâmî (died A. H. 898), and Ṭalib Amulî (died A. H. 1035 or 1036), on fol. 18^a; Raḍî (i. e. Raḍî Artimânî, under Shāh 'Abbās I), on fol. 18^b; Fīṭrat (died A. H. 1106), on ff. 19^b, 20^b, etc.; Jam (Muḥammad Sharif Jam of Mashhad, or Mir 'Abd-alkarim Jam, both under Jahângir), on fol. 19^b; Shaukat (died A. H. 1107), on fol. 21^a; Hâfiz (died A. H. 791), on fol. 180^a, etc. etc. A large lacuna after fol. 65.

2. Mathnawi-baits (for instance, from *Firdausî*), tarkibbands, mukhammasât, and other specimens of poetry, on ff. 188^b-200^a, beginning:

حکیم این جهان را چو دریا نهاد
بر انگیخت موج اندرو تند باد

3. Riddles (معما), on ff. 200^b-204^b, beginning:
گر دست دهد بهایت افگندن سر الخ

4. Another series of ghazals, kīṭ'as, mathnawi-baits, etc., in alphabetical order, on ff. 206^b-242^a, concluded by rubā'is, on ff. 242^a-248^a, beginning:

از دوری او گر نکنم ناله عجب نیست
خاموش کند فرقت گل مرغ چمن را

5. Selections from *Nizâmî's* Khamsah (see above, No. 972 sq.), on ff. 249^b-298^b, beginning:

ای همه هستی ز تو پیدا شده
خاک ضعیف از تو توانا شده

6. Mirât-aljamâl (مرآة الجمال), 'the mirror of beauty,' containing poetical descriptions (تعريفات) of the human

form and its charms (see a similar work by Ṣā'ib, No. 1618, col. 885 above), on ff. 299^b-310^b, beginning:

گر من ز چشم خلق نهان دارم این بیاض
عیمم مکن که هیچ ندارم درین گناه

7. Some *qaṣidas* and short *mathnawis*, on ff. 311^b-323^b, beginning: *پرشد ز عطر خوشدلی از بسکه روزگار آید*. A lacuna after fol. 313.

8. Another series of short *mathnawis*, defective at the end, on ff. 324^b-327.

No. 38, ff. 327, 2 coll., each ll. 19; Nasta'liq; size, 10½ in. by 6½ in.

1742

Poetical extracts.

A collection of Persian poetry by different poets, the most prominent of whom are: Ṣā'ib (died A.H. 1088), on fol. 1^b, beginning: *اگر نه مدد بسم الله بود تاج*; *عنوانها آید*, see No. 1606, 3 above; *Kāsim Dīwāna* (still alive A.H. 1136), on fol. 57^a; Mirzā 'Abd-alkādir *Bidil* (died A.H. 1133), on ff. 77^a and 97^a (the first series of specimens is dated A.H. 1174=A.D. 1760, 1761); *Nāṣir 'Alī* (died A.H. 1108), on fol. 108^a; *Fīrat* (died A.H. 1106), on fol. 124^a; *Shaukat* (died A.H. 1107), on fol. 146^a (this part is dated A.H. 1173=A.D. 1759, 1760); *Hilālī* (died A.H. 939), on fol. 160^b; *Kalīm* (died A.H. 1062), on fol. 174^a; Shaikh Muḥammad 'Alī *Ḥazīn* (died A.H. 1180), on fol. 185^a; *Saidī* (Mir Saidī of Tahrān, died A.H. 1069), on fol. 193^a, etc. The fly-leaves and a part of the margins are also filled with poetical specimens.

No. 3481, olim 13. J. 28, ff. 240, written partly in Nasta'liq (on ff. 1-56 and 174-181, 2 coll., each ll. 15), partly in Shikasta; size, 9 in. by 5½ in.

1743

Tuḥfat-i-shu'arā (تحفۃ شعرا).

An anthology of Persian poetry, incomplete both at the beginning and end, with lacunas after the first and the second leaf. It contains:

1. Some anonymous *qaṣidas*, ghazals, and rubā'is, on fol. 1^a, beginning:

چو صبح از افق باز خندان بر آید
نفیر از خروس سحر خوان بر آید

2. Ghazals and rubā'is, by Maulānā *Wahshī* (died A.H. 991 or 992), on fol. 7^a.

3. Ghazals and rubā'is, by *Bābā Fighānī* of Shirāz (died A.H. 922 or 925), on fol. 26^b.

4. A tarkibband and ghazals, by Shaikh 'Alī *Naḳī* (of Kamarah, died between A.H. 1012 and 1031), on fol. 45^b.

5. One rubā'ī, by *Abū-alfaraj Rūnī* (died after A.H. 492, see No. 905 above), and one ghazal, by *Ḥakīm Azrakī* (of Harāt, died A.H. 527), on fol. 52^a.

6. One *qaṣidah*, by *Kamāl Isma'īl Isfahānī* the *Ḥalāqī* (died A.H. 635), on fol. 52^b.

7. *Qaṣidas* and ghazals, by Mirzā *Kulī Ma'ilī* (of Harāt, went to India A.H. 979 or 983), on fol. 55^a.

8. Ghazals and rubā'is, by *Mīr 'Abd-alghānī* (of Hamadān, about A.H. 1000), on fol. 59^a.

9. Poems, by *Mas'ūd of Isfahān* (son of Ākā Zamān Zarkash, lived in great distress at the time of Naṣrābādī, A.H. 1083-1092), on fol. 60^b.

10. Ghazals, by *Shifā'ī* (died A.H. 1037), on fol. 62^b.

11. Ghazals, by Khwājah *Husain Thandā'ī* (died A.H. 996), on fol. 64^b.

12. A *qaṣidah*, by Shāh Muḥammad *Mālmāmāl*, on fol. 72^a.

13. A few rubā'is and one fard, by Mirzā *Nizām-almulk*, on fol. 74^b.

14. Extracts from *Jāmī's* *Silsila al-dhamb* (see above, No. 1300, 9 sq.), on fol. 75^a; with a few other little poems by the same.

15. A *qaṣidah*, by *Kamāl Isma'īl Isfahānī* (see No. 6), on fol. 76^b.

16. A *mathnawī*, by Maulānā *Jismī* (under Akbar), on fol. 78^b.

17. Another rubā'ī, by *Abū-alfaraj Rūnī* (see No. 5), on fol. 81^b; and a *qaṣidah* and a ghazal, by *Imādī* of Ghazna (died after A.H. 582), on fol. 82^a.

18. *Qaṣidas* and ghazals, by *Azrakī* and *Shifā'ī* (see Nos. 5 and 10), fol. 84^b.

19. A *sākināma*, by *Partawī* (of Shirāz, about A.H. 1000), on fol. 92^a.

20. Two *qaṣidas* and one ghazal, by *Mas'ūd bin Sa'd bin Salmān* (died A.H. 525), on fol. 94^b.

21. Rubā'is, by *Ḥakīm Sandā'ī* (died probably A.H. 545) and *Mīr Mu'izzī* (died A.H. 542), on fol. 97^a.

22. Ghazals and rubā'is, by *Shifā'ī* (see Nos. 10 and 18) and *Mīr Ṣabrī* (i.e. Amīr Rūzbahān Ṣabrī of Isfahān, who was a contemporary of Taqī Kāshī and still alive A.H. 993), on fol. 100^a.

23. Ghazals, by Shaikh *Ādhurī* (died A.H. 866), *Nau'ī* (died A.H. 1019), and *Mīr Ṣabrī* again, on fol. 102^a.

24. Two rubā'is, by *Auḥadī* (died A.H. 738), and a tarkibband, by *Shifā'ī* (see Nos. 10, 18, and 22), on fol. 104^b.

25. Ghazals and rubā'is, by *Shukrī*, *Rūshanī* of *Hamadān* (under Akbar), *Mashhadī*, *Naṣībī* (died A.H. 944), *Sādī* (died A.H. 690), *Asīr* (i.e. Jalāl Asīr, died A.H. 1049), and Shaikh *Abū Sa'īd bin Abū-alkhair* (died A.H. 440), on fol. 107^b.

26. Extracts from *Amīr Khusrav's* *Ḥafẓ* (see col. 694, No. 11 in this Cat.), on fol. 109^b.

27. Poetry, by *Kamāl Sabzwārī* (about A.H. 1000), *Sadīkī* of Abarḳūh, and Maulānā *Muḥammad Ṣāfī* (still alive A.H. 1038), on fol. 110^b.

28. Rubā'is and ghazals, by *Mīr Muḥith* (i.e. Mīr Muḥith-aldīn Maḥwī of Hamadān, who died A.H. 1016) and *Nawwāb Sanjar Mīrzā* (under Shāhjahān), on fol. 112^a.

29. Poetical specimens, by Maulānā *'Arshī* (about A.H. 1000), *Sādī* (see No. 25), *Anīsī* (died A.H. 1014), *Kādī Nūrī* (died A.H. 1000), *Maulānā Dīyā-aldīn Kāshī* (contemporary with Taqī Kāshī), *Amīr Khusrav* (died A.H. 725), *Karamī*, *Ākā 'Isā* (perhaps identical with *Kādī 'Isā* of Sāwa, who died A.H. 896),

Kaḍī (of Artimān, under Shāh 'Abbās the Great), *Muḥammad Ṣāliḥ, Rūshanī* (see No. 25), *Anwarī* (died A. H. 585 or 587), and a short anonymous mathnawī, on fol. 114^b.

30. A rubā'i of *Kamāl Isma'īl* (see Nos. 6 and 15) extracts from a *زلیخا و یوسف*, by *Mahmūd beg Fusūnī* (of Tabriz, under Jahāngir and Shāhjahān), and other poetry by the same, on fol. 119^b.

No. 960, ff. 123, 2 coll., each ll. 12; Nasta'liq; size, 7 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1744

Majmū'a-i-mushtamil ba'and abwāb dar fann-i-ash'ār (مجموعه مشتمل بچند ابواب در فن اشعار).

Fragment of a collection of specimens of the different branches of poetry, by various authors, arranged according to the topics of which they treat, in a great number of chapters, for instance: — در توحید باری تعالی — در نعت مصطفی صلی الله علیه و سلم — در حقائق و حکمت و موعظه — الخ.

This copy contains only a portion of the whole, comprising *kaṣīdas*, *ghazals*, *kit'as*, and rubā'is, chiefly by *Sand'ī*, *Sūzanī* (died A. H. 569), *Sa'dī*, *Khāḳānī* (died A. H. 595), *Amir Khusrau*, *Nizāmī* (died A. H. 598 or 599), *Trāḳī* (died A. H. 686 or 688), etc.

Beginning: ابتدا بسم الله الرحمن الرحيم المتوالی — الاحسان، بعد از حمد و ثناء رب الودود و درود نامعدود الخ.

A lacuna after fol. 428. Many small blanks.

No. 992, ff. 321^b-460^b, ll. 25; clear Nasta'liq; size, 10 $\frac{7}{8}$ in. by 6 $\frac{3}{8}$ in.

1745

Bayāḍ (بیاض).

A similar album of Persian lyrics, arranged in forty chapters according to the topics of which they treat, by an anonymous compiler.

Beginning of the preface, in prose, on fol. 1^b: سپاس فراوان و ستایش بی پایان مر حضرت ذو الجلال را که نگارنده لوح الخ.

Index of the forty chapters, on ff. 3^b-4^b.

Beginning of the first poem of the first chapter ای بمق صنع تو پویان شده چرخ برین الخ: (فی التوحید).

The second chapter, on fol. 9^a, is headed: فی مدح; the third, on fol. 12^a, فی احادیث النبوی; the fourth, on fol. 13^a, فی الموعظ و النصائح, and so on.

The collection ends on fol. 91^b. Ff. 92-108 are filled with very roughly written extracts, both in prose and verse, by different hands.

No date.

No. 2087, ff. 108, 2 coll., each ll. 17; Nasta'liq, on ff. 1-91; Shikasta, by various hands, often illegible, on ff. 92-108; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

1746

Persian anthology.

Contents:

Kaṣīdas, on fol. 73^b; *tarkībbands*, on fol. 83^b; a *kaṣīdah* in honour of 'Alī, on fol. 89^b; another series

of *kaṣīdas*, *kit'as*, *tarkībbands*, and *mukhammasāt*, on fol. 91^a; a collection of *ghazals*, arranged alphabetically, on ff. 104^b-152^b; rubā'is, on fol. 153^a sq. A قصیده تاریخ من تصنیف غلام مصطفی سخن که از هر مصرعش تاریخ برآید در تعریف تعمیر مکان کلان واقعه نازک رام که بخدمت مهاراجه بهادر گزانیده, on ff. 156^a-158^b.

The poems collected here are mostly by modern poets of the eleventh and twelfth centuries, among them some by *Hâtif*, that is *Sayyid Aḥmad of Iṣfahān*, who died A. H. 1198 (A. D. 1784, see Bodleian Cat., No. 1188). The chief portion of this collection was written A. H. 1180 = A. D. 1766, 1767 (see fol. 98^a, l. 5).

Beginning of the first *kaṣīdah*, on fol. 73^b:

ای ز گلزار جلالت لاله شمس القحی
وز خمستان جمالت ساغری بدر الدجی

On fol. 73^a a خطبه in prose. The margin of many pages is covered with additional poetry.

No. 3168, ff. 73-158, 2 coll., each ll. 15 (a few pages with oblique lines); Nasta'liq; ff. 156-158 and a few pages here and there added by other hands; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1747

Asli'ār-i-mutafarriḳah (اشعار متفرقه).

A collection of Persian poems, chiefly extracts from lyrical and didactical works, and rubā'is, by various old and modern poets. The authors represented in this 'Safinah' are the following ones (compare the index on the fly-leaf):

Shaikh Abū-alḥasan Kharāḳānī (died A. H. 425), on fol. 1^b.

Shaikh Abū Sa'id bin Abū-alkhair (died A. H. 440), on fol. 1^b.

Khawājah 'Abdallāh Anṣārī (died A. H. 481), on fol. 2^b.
Hakīm Sanā'i (died probably A. H. 545), on fol. 3^a.

Shaikh Saif-al-dīn Bākharzī (died A. H. 658), on fol. 12^b.

Shaikh Majd-al-dīn Baghdādī (died A. H. 607 or 616), on fol. 12^b.

Shaikh Sa'd-al-dīn Hummū'i (died A. H. 650), on fol. 12^b.

Shaikh Farid-al-dīn 'Aṭṭār (died A. H. 627), on fol. 12^b.
Jalāl-al-dīn Rūmī (died A. H. 672), on fol. 23^a.

Shaikh Aḥmad-i-Jām (died A. H. 536), on fol. 34^a.

Shaikh Abū Sa'id Buzghush (the father of Shaikh Najib-al-dīn 'Alī of Shirāz, who died A. H. 678), on fol. 34^b.

Shaikh Abū-alkāsim, the son of Yāsīn (according to the *Khulāṣat-alafkār*, No. 4, col. 302 in the Bodleian Cat., an elder contemporary of Abū Sa'id bin Abū-alkhair), on fol. 34^b.

Shaikh Abū-alfadl of Mahnah, on fol. 34^b.

Khawājah Abū Sa'id of Mahuah, ib.

Khawājah Abū-alnaṣr of Mahnah, ib.

Khawājah Abū-alkāsim of Mahnah, ib.

Shāh Nī'mat-allāh Walī (died A. H. 834), ib.

Shaikh Fakhr-al-dīn 'Irāḳī (died A. H. 686 or 688), on fol. 36^b.

Shaikh Abū Hāmid Awhād-al-dīn Kirmānī (died A. H. 697), on fol. 37^b.

Shaikh Auhadi Marāghī (died A.H. 738), on fol. 38^a.
Sayyid Nāsir bin Khusrau 'Alawī (died A.H. 481), on fol. 41^b (twenty-five verses from his extremely rare *سعادتنامه*, edited by M. Fagnan, Z. D. M. G., vol. 34, pp. 643-674).

Shaikh Najm-al-din Dāya Rāzi (died A.H. 654), on fol. 42^a.

Bābā Afḍal-al-din Kāshī (died A.H. 707), on fol. 42^a (a rich collection of his rubā'is and also a rare tarjī'band).
Shāh Kāsim-i-Anwār (died A.H. 837), on fol. 45^b.

Shaikh Najm-al-din Kubrā (died A.H. 618), on fol. 46^b.
Shaikh Abū 'Alī Daḡḡāḡ (died A.H. 405 or 406), on fol. 46^b.

Mir Sayyid 'Alī Hamadānī (died A.H. 786), ib.

Pir Jamāl Ardestānī, on fol. 47^a.

Shaikh 'Alā-al-daulah Simnānī (died A.H. 736), ib.

Shaikh 'Izz-al-din Maḥmūd Kāshānī (contemporary with the following Shaikh Kamāl-al-din), ib.

Shaikh Kamāl-al-din 'Abd-alrazzāḡ (died A.H. 730), on fol. 47^b.

Shaikh Auhad-al-din 'Abdallāh bin Diyā-al-din Mas'ūd Balyānī (died A.H. 680 or 686), on fol. 47^b.

Shaikh Abū Zarbūzjānī, ib.

Shaikh Kuṭb-al-din Abū-alfadl, ib.

Shaikh Najm-al-din Zarkūb, ib.

Shaikh Muḥammad Lāhijī Asirī Nūrbakhshī (died after A.H. 910), ib.

Bābā Kamāl Jandī (pupil and companion of Shaikh Najm-al-din Kubrā, who died A.H. 618), ib.

Shaikh Raḍi-al-din 'Alī Lālā, ib.

Shaikh Aḥmad Ghazālī (died A.H. 517), ib.

'Ain-al-ḡudāt Hamadānī (died A.H. 533), on fol. 48^a.

Shaikh Maḥmūd Shabistari, author of the *گلشن راز* (died A.H. 720), on fol. 48^a.

Shaikh Maghribī (died A.H. 807 or 809), on fol. 48^b.

Shaikh Muṣliḥ-al-din Sa'dī (died A.H. 690), on fol. 48^b.

Khwājah Hāfiẓ (died A.H. 791), on fol. 54^a.

Maulānā Saḥābī of Astarābād (died A.H. 1010), on fol. 60^a.

Amīr Husainī Sādāt (i. e. Fakhr-al-Sādāt, died A.H. 718), on fol. 68^a.

Shaikh 'Imād-al-din Fadl-allāh, on fol. 68^b.

Shāh Dā'i Shīrāzi, pupil of Shāh Nī'mat-allāh (died after A.H. 865), on fol. 68^b.

Shaikh Rūzbahān Sūfī (probably identical with Rūzbahān Shīrāzi, who died A.H. 606), on fol. 68^b.

Imām Nūrbakhsh (i. e. Sayyid Muḥammad, the founder of the Nūrbakhshī order, died A.H. 869), on fol. 68^b.

Shaikh Kamāl Khujandī (died A.H. 803), ib.

Amīr Khusrau of Dihlī (died A.H. 725), on fol. 70^a.

Amīr Hasan of Dihlī (died A.H. 727), on fol. 84^b.

No date.

No. 1265, ff. 85, 4 coll., each ll. 25; Nasta'liq; size, 11 $\frac{3}{8}$ in. by 6 $\frac{3}{4}$ in.

1748

Rubā'īyyāt.

A collection of rubā'īyyāt by different Persian poets. Unfortunately no author's name is added to the single pieces, but a great number at least of the first portion of these rubā'is belong to the famous Shaikh Abū Sa'īd bin Abū-alkhair (died A.H. 440, 4th of Sha'bān,

A.D. 1049, January 12), as a comparison with those published by Dr. Ethé in the 'Sitzungsberichte der Königl. Bayr. Akad. der Wissenschaften, 1875, Phil.-histor. Classe, pp. 145-168' shows; No. 2 of that collection, for instance, is found here on fol. 2^a, ll. 4 and 5; No. 3, on fol. 3^b, ll. 6 and 7; No. 12, ib., ll. 8 and 9; No. 5, on fol. 4^a, ll. 1 and 2, etc. Later on appear rubā'is by *Jāmi* (died A.H. 898), *Urfī* (died A.H. 999), *Ṣā'ib* (died A.H. 1088), &c. Beginning of the initial rubā'ī:

ای نام تو دیباچهٔ مجموعهٔ راز
نازند بنام تو همه اهل نیاز

No date.

No. 1231, ff. 76, 4 $\frac{1}{2}$ rubā'is on each page; careless Nasta'liq; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1749

Persian anthology.

A collection of Persian poems, (a) ghazals, rubā'is, etc., by: *Muḥtasham Kāshī* (died A.H. 996; see Nos. 1447 and 1448 above), on fol. 1^b; *Sharaf-i-Jahān* of Kāzwin (flourished under Shāh Tahmāsp and died A.H. 968), on fol. 11^b; *Fiḡhānī* of Shīrāz (died A.H. 922 or 925), on fol. 16^a; *Sharīf* of Tabrīz (pupil of Lisānī), on fol. 17^b; *Lisānī* of Shīrāz (died A.H. 941), on fol. 24^b; *Wiṣḍī* (Muḥammad Amin, died A.H. 967), on fol. 27^a; (b) rubā'is only by: *Ḥabīb-allāh* of Shīrāz, on fol. 27^b; Amīr *Muḥammad Ḥāshim* (was in Lāhūr A.H. 969); Mullā *Āḥī* (died A.H. 927); *Ḥudūrī* (died after A.H. 984, see No. 1442 above), ib., etc.; (c) mathnawī-baits by *Nizāmī*, etc., on fol. 29^b; (d) rubā'is again by: *Kātibī* (died A.H. 838 or 839); *Ghazālī* (of Mashhad, died A.H. 980), ib., etc.; (e) ghazals again by *Fiḡhānī* (second collection), ib.; a lacuna after fol. 15. Many pages injured.

Bibliotheca Leydeniana.

No. 2678, ff. 1-31, 4-5 coll., in diagonal lines, with additional straight lines running between them; Nasta'liq; size, 11 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$ in.

1750

Abyāt-i-shu'arā (ابیات شعرا).

Another, very short, anthology of Persian verses, taken for the greater part from the diwāns of modern poets, without any special arrangement. Prominent contributors are *Ṣā'ib* (died A.H. 1088), *Wāliḥ* (died A.H. 1169, see No. 1708 above), *Shaukat* (died A.H. 1107), *Bidil* (died A.H. 1133), etc. It opens with a bait by Ṣalāḥ-al-dinkhān, with the takhalluṣ *Ṣalāḥ*.

No date.

No. 1740, ff. 13, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1751

A collection of short extracts, chiefly rubā'is and fards, from the poems of old and modern Persian authors, collected in form of an album, as it seems, by prince Jahāndārshāh, or with his full title, Mirzā Juwānbakht Jahāndārshāh, the eldest son of Shāh 'Ālam, who died in Banāras the 24th of Sha'bān, A.H.

1202 (A.D. 1788, May 30); see a sketch of his life in Francklin's History of Shah Aulum, pp. 154-162, and comp. Rieu iii. pp. 946 and 1084. On the fly-leaf is written عنایتی مرشد زاده, 'Poems by the prince Jahândârshâh,' but that these are not the prince's own verses, but extracts, made by him from others, we see from the headings of the single pieces, beginning with extracts from *Ghazâlî of Mashhad* (died A.H. 980) thus:

چرخ فانوس خیال و عالمی حیران درو
مردمان چون صورت فانوس سرگردان درو

From fol. 17 down to the end the headings are wanting, but sometimes a takhalluṣ occurs, for instance, *Sa'dî* and others, and proves these poems likewise to be from the diwāns of other poets.

Copied in the month Ramadân, A.H. 1198 (A.D. 1784, July-August), by Hâfiẓ Muḥammad Wâsi' Khân.

No. 57, ff. 97, 2 coll., each containing five baits; clear Nasta'liq; size, 9 in. by 4½ in.

1752

Poems by prince Jahândârshâh.

A collection of Persian and Hindûstânî poems, ghazals, rubâ'is, and mathnawî-baits, by the same prince Jahândârshâh, entitled on the fly-leaf: بیاض عنایتی مرشد زاده. This title seems to be written by mere mistake on the fly-leaf of this MS., as it properly belongs to the preceding album, whereas the title given to that collection, 'Poems by the prince Jahândârshâh,' refers to this copy. That this collection contains the prince's own poetry, is proved by the takhalluṣ *Jahândâr*, which very often occurs.

Contents:

Persian lyrical poems, on fol. 1^b, beginning:

بیش من تحفه نوکار کهن هر دو یکیست
کوه و صحرا و کف دشت و چمن هر دو یکیست

Hindûstânî lyrical poems, on fol. 9^b, beginning:

خود بخود چو یار همسی آج سکجانی لکا الخ

A Hindûstânî mathnawî, on fol. 62^a, headed: مثنوی: شهزاده عالم میرزا جوان بخت جهاندار شاه دام اقباله, and beginning:

الهی رکه مجبی آواره عشق - میری دل کوکر آتشپاره عشق

This mathnawî concludes on fol. 71^a and is followed on ff. 73^a-86^a by another Hindûstânî mathnawî, or rather a collection of mathnawî-baits, by the emperor Shâh 'Ālam, as the following heading seems to imply:

ارشاد حضور پر نور شاه عالم پادشاه غازی خلد الله ملکه
و. سلطانه.

Copied by Muḥammad 'Alî of Mashhad.

No. 58, ff. 86, 8 baits on every page; clear Nasta'liq; size, 9 in. by 4½ in.; in outward appearance both MSS., Nos. 57 and 58, are quite alike.

1753

A short, but very curious collection of Sûfî poetry, beginning with a series of short poems in honour of God, Muḥammad, the Tâbi'in, etc., arranged in the following manner: each part or hymn opens with a certain number of short mathnawîs (each comprising two baits), arranged alphabetically according to the end-rhyme; after that follows a مثنوی مطلق which falls out of the alphabetical order (also comprising two baits), and then an equal number of strophes, each of which contains just as many hemistichs as there are mathnawîs belonging to that particular hymn; for instance, the first hymn on the unity of God consists of three mathnawîs, rhyming in ا, ب, and ت respectively, of an intermediate مثنوی مطلق, and three muthallathât; the second hymn on the Prophet contains four mathnawîs, rhyming in ث, ج, ح, and خ, and of four murabba'ât, separated from the mathnawîs again by the مثنوی مطلق, as is the case in all the following hymns; the third hymn has five mathnawîs, rhyming in د, ذ, ز, ر, and س, and five mukhammasât; the fourth has six mathnawîs, rhyming in ش, ص, ض, ط, and ع, and six musaddasât; the fifth has seven mathnawîs, rhyming in ف, ق, ک, ل, م, and ن, and seven musabba'ât; the sixth (and last) has three mathnawîs, rhyming in و, ه, and ی, but no corresponding strophes. This series of hymns is followed by a variety of other poems on spiritual and pantheistic matters, ghazals, mathnawîs, rubâ'is, kîṭ'as, and one qaṣidah.

Beginning: الحمد لله رب العالمين اسم الله
ذات رحمانا - اسم اعظم صفات سبحانرا المثنويات المقيد
في الالف و الباي و التاي في التوحيد بالحمد و الثناء
و المناجات العرفاني الخ

No date. Collated.

No. 1900, ff. 17, 2 coll., each ll. 19; clear Nasta'liq; size, 9½ in. by 5½ in.

1754

Ash'âr-i-mutafarrikah (اشعار متفرقة).

A rough sketch of an anthology of Persian lyric poetry, written by different hands, without any value. Even some Rekhta poetry occurs sometimes. A series of rubâ'is by *Umar Khayyâm* (died A.H. 517) begins on fol. 6^b.

No. 538, ff. 87, varying much in the number of columns as well as of lines; written by different hands in Nasta'liq and Shikasta; many pages left blank, or only partly filled; size, 8½ in. by 5½ in.

1755

Another rough album of Persian poetry, beginning with an incomplete copy of the famous little mathnawî by *Nawâ* (died A.H. 1019; see above, No. 1485), the first hemistich of which runs here thus:

الهي سینه ام را نالگی ده الی. The remaining portion of this MS. contains extracts from the diwāns of well-known lyrical poets, viz. *Āḥi* (died A.H. 927), *Kalīm* (Abū Ṭālib, died A.H. 1062), *Nāṣir 'Alī* (died A.H. 1108), *Fudūlī* (of Baghdād, died A.H. 970), *Mir Siyādat* (Jalāl-al-dīn, flourished about A.H. 1081), *Jalāl Asīr* (died A.H. 1049), *Mullā Munīr* of Lāhūr (died A.H. 1054), etc.

No. 902, ff. 64, 3 or 2 coll. in a page; written by different hands in Nasta'liq and Shikasta; many leaves left blank, others partly filled; injured and effaced in many places; illuminated frontispiece, partly damaged; size, 9½ in. by 5¼ in.

1756

An album of Persian poetry, without any value, containing indifferent specimens of Persian ghazals and rubā'is, bound together without any order. *Sā'ib* (died A.H. 1088) is the most conspicuous among the contributors.

No. 1319, ff. 121; Nasta'liq; size, 9½ in. by 4½ in.

1757

Naql-i-bayād (نقل بیاض).

Another kind of album with selections from Persian poets, beginning:

رفعت زدرت سپهر آموخته است
حاشا که اراده جفا با تو کنیم

There are many lacunas between the single leaves. The principal portion breaks off on fol. 30^b. Ff. 31^a–39^a, also filled with poetical quotations, are of much smaller size and written by another hand, apparently bound together with the first part by mere chance.

No. 1085, ff. 39, 2 coll. on ff. 1–39, varying much in the number of lines; 3 and 4 columns (partly in diagonal lines) on ff. 31–39; Nasta'liq; size, 8 in. by 4½ in. on ff. 1–39; 7 in. by 4½ in. on ff. 31–39.

Miscellaneous Poetry in Persian, Hindūstānī, Dakhnī, and Turkish, and Extracts in Verse and Prose (Nos. 1758–1772).

1758

An album of Persian and Rekhta poetry, containing different collections in alphabetical arrangement, the proper order of the leaves being this: ff. 1–31, 88–150, 32–87, 151–229.

First series, on ff. 1^b–31 and 88–105: Persian ghazals and mukhammasât by various poets, beginning, on fol. 1^b:

الحمد لذاته العلی الاعلی – التعت لاسماء صفات الحسنی

Second series, on ff. 106^b–150^b and 32^a–87^b: Persian rubā'is, arranged alphabetically, without any author's name, beginning, on fol. 106^b:

یاران چو نصیر نیستیم هرزه در
اما حرفی حقّی بگویم بشما

Third series, on ff. 151^b–194^b: Rekhta *kaşidas*, ghazals, mukhammasât, etc.

Fourth series, on ff. 195^a–229: Persian miscellaneous poems, rubā'is by *Hishmat* (Muhammad 'Alī, pupil of 'Abd-alghanibeg Kabūl, who died A.H. 1139, was over thirty years in A.H. 1136), *Bidil* (died A.H. 1133), etc.; fards, *kit'as*, *ta'rikhāt*, ghazals, mathnawi-haits, etc., on fol. 203^b sq., by *Nāṣir bin Khusrāu* (died A.H. 481); *Kizilbashkhān Ummīd* (died A.H. 1159), *Shaikh Hazin* (died A.H. 1180), *Sā'ib* (died A.H. 1088), *Ḥafiz* (died A.H. 791), *Mukhlis Kāshī* (see No. 1687 above), *Fīrat* (died A.H. 1106), *Shaikh Nizāmī*, *Lutf 'Alībeg Sāmī*, and other minor poets.

Many pages left blank for later insertion of poems in their proper alphabetical place.

No date.

No. 1488, ff. 229, ll. 9–12; Nasta'liq; size, 7½ in. by 4½ in.

1759

Short mathnawis in Hindūstānī, Dakhnī, and Persian.

1. *Bahlūl-i-Ṣādiq* (بهلول صادق), in Rekhta verses, on fol. 1^b, beginning: سنا يك روز مين صاحب زبان سين الی.

2. *Wafātnāma-i-Paighambar* (وفات نامه پیغمبر), 'the story of the prophet's death,' in Dakhnī verses, on fol. 8^b, beginning: یو دنیاتو فانی عجب باغ می الی.

3. *Īsā u Kallāh* (عیسی و کله), in Persian verses, on fol. 22^b, beginning: ناگهان روزی ز تقدیر خدا الی. Attached to this mathnawī and written by the same hand is a *Persian story* in prose, the story of *Sultān Sanjar* (died A.H. 552 = A.D. 1157), on ff. 25^b–27, beginning: حکایت سلطان سنجر ماضی السلطان الاعظم و الخاقان المعظم سلطان سنجر الماضی ابن سلطان ملک شاه و رحمة الله عليه الی.

No. 1050, ff. 27, ll. 10 (on ff. 1–7) in Shikasta; ll. 13 (on ff. 8–21) in Nasta'liq; ll. 15 (on ff. 22–27), also in Nasta'liq, by another hand; size, 7½ in. by 4½ in.

1760

Miscellanies.

1. On ff. 205–234^a: a short mathnawī in Dakhnī verses, entitled *قصه ابو شحمة*, and beginning: راهی میری دلمین یون گیان دی الی. Copied at Patna.

2. On ff. 234^b–237^b: a few *kaşidas* and *kit'as*, partly in Persian, partly in Hindūstānī; the first is styled *مناجات غوث الاعظم* (in honour of 'Abd-alkādir Gilānī, who died A.H. 561 = A.D. 1166), the second *مدح* (in honour of Muḥammad), both in Persian; the third is in Hindūstānī, without any heading; the fourth, in honour of the prophet (رسول الله), again in Persian; the fifth, again in honour of 'Abd-alkādir, and the sixth, headed *حضرت صلعم*, are both in Hindūstānī.

No. 2832, ff. 205–237, the first part in 2 coll., each ll. 11; the second in diagonal lines; Nasta'liq; size, 6½ in. by 4½ in.

1761

Miscellaneous Persian and Turkish poetry.

This MS., the leaves of which are misplaced to an almost bewildering extent, contains:

1. On ff. 1-8, 95, 9-17, 23-52, 93, 94, 96-143: a Turkish adaptation and amplification of Shabistari's *Gulshan-i-râz*, by a Turkish poet Shirâzi (کتاب گلشن), incomplete at the end and with probable lacunas between the various fragmentary pieces, beginning:

نفس اوردی نفس رحمان نسیمی
معطر اولد جان و دل حرمی

2. On ff. 144-173 and 19-22: the Persian original of the *Gulshan-i-râz*, with the omission of the first thirteen verses, beginning, on fol. 144^a: جهان و خلق: امر اینجا یکی شد الخ Whinfield's edition, London, Trübner, 1880. On the *Gulshan-i-râz* (composed A.H. 717=A.D. 1317), by Mahmūd Shabistari (died A.H. 720=A.D. 1320), see Bodleian Cat., No. 1260, and further down under 'Sūfism' in this Cat.

3. On ff. 18 and 53-86^b: a large fragment (end of the second daftar) of Farid-aldin 'Attār's *Jawāhir-aldhāt* (جواهر الذات), comp. fol. 86^a, l. 9: کنون عطار: گفتی جوهری ذات الخ; see No. 1031, 17; No. 1033, 2; No. 1035, 2; and Nos. 1046 and 1047 above.

4. Ff. 86^b and 87^a: a few Persian *ķiṭ'as* and rubā'is.

5. Ff. 87^b-92^b and 174^a-183^a: Nāṣir bin Khusrau's *Rūshand'ināma* (روشنائی نامه), beginning:

بنامی (sie!) کردگاری (!) پاک داور
که هست از فهم و فکر و عقل برتر

comp. No. 904 above.

6. Ff. 183^b-184^b: a Turkish tarkibband.

The whole copy is written by a scribe who was apparently ignorant of Persian, as the spelling in the few lines quoted above proves. The simple *Idāfat* he expresses, for instance, almost always by a full ی.

Bibliotheca Leydeniana.

No. 2559, ff. 184, 2 coll., each ll. 15; Turkish hand; size, 8½ in. by 6 in.

1762

Miscellanies.

This MS., written by many different hands, contains a great number of complete and incomplete treatises, detached prose-pieces and fragments of poetry, all confusedly mixed together. The principal portions of this copy are as follows:

1. Extracts from the *Shāhnāma* (see No. 860 sq. above), beginning: بنام خداوند جان و خرد الخ.

2. A *ṣaṭī* نامه, by *Sidkī* (i.e. Sultān Muḥammad *Sidkī* of Astarābād, a panegyrist of Shāh Ṭahmāsp, died A.H. 952), on fol. 10^a, beginning:

خوشا حال مستی که منصور وار
میشدش مستی پایدار

3. Ghazals, by *Sidkī* and 'Urfī (died A.H. 999), on fol. 13^a.

4. Fragment of an *Inshā*, by Ghiyāth-aldin bin Humām, commonly called Khwāudamir, that is the famous author of the خلاصة الاخبار, the حبیب السیر, etc. (see Nos. 76-100 above), on fol. 18^a, beginning: ای حمد تو دیباچه منشور کمال الخ.

5. Short extracts from *Nizāmī's* mathnawis (see Nos. 972-1027 above), ghazals by *Hāfiz* (see Nos. 1246-1274 above), a letter by *Nāṣirā* of Hamadān (who was met by Takī Auhādī in Shirāz, A.H. 1015=A.D. 1606, 1607, see A. Sprenger, Catal., p. 512, and Ricu iii. p. 1093^b) to the Wazīr of Isfahān, and various poetical specimens, especially mukhammasāt, on fol. 24^b.

6. Poems by *Jalāl-aldin Rūmī* (see Nos. 1060-1115 above), *Mawlānā Dakhilī* (came from 'Irāk to India under Akbar), *Hāfiz*, *Khāḳānī* (see Nos. 950-970 above), etc., on fol. 41^a.

7. Extracts from *Jalāl-aldin Rūmī's* mathnawī, on fol. 50^a.

8. A prose-piece, beginning: مرویست از امام جعفر: صادق علیه السلام که هر که سوره یسین را سه روز بر زعفران و گلاب نویسد الخ and ghazals by different Persian poets, on fol. 51^b.

9. A poetical description of Kashmir, by *Jān Kudsī* (see Nos. 1552-1557 above), حاجی محمد جان قدسی, خوشا کشمیر و در تعریف کشمیر, on fol. 62^a, beginning: خان پاک کشمیر الخ. Both from the initial bait and the metre it is evident that this poem is different from the usual mathnawī in praise of Kashmir, see No. 1552, 4.

10. Ghazals, by *Mawlānā Hushrī*, *Shaikh Abū-alkāsim*, *Hakīm Ruknā* (died A.H. 1066), *Amīr Khusrau* (died A.H. 725), *Abū Ṭalīb Kalīm* (died A.H. 1062), *Maḥsharī* (teacher of Mullā Nāṣirī of Nishāpūr, who died A.H. 1021, see No. 1489 above), *Shaikh Bā 'Alī, Akḍasī* of Mashhad (died A.H. 1003), etc., a *ḡazl* ده پند دیگر که, and a few *ķiṭ'as* and rubā'is, on fol. 64^a.

11. A short story (حکایت), a few verses, a prescription محلول (مخلوق) نامه پیغمبر, جهت قوه باه, on fol. 67^a.

12. Another collection of Persian, poems by *Sa'dī* (died A.H. 690), *Shāh Kāsim*, *Ahlī* (of Shirāz, died A.H. 942), *Wahshī* (died A.H. 991 or 992), *Amīr Khusrau*, etc., on fol. 70^a.

13. از منشآت ارسطاطالیس حکیم, in verse, beginning: بدان ای خردمند نیکو سیر الخ; followed by ghazals of 'Urfī, *Shāhī* (died A.H. 857), etc., and a series of fards, on fol. 73^a.

14. Poems by *Kāsim* (probably Kāsim-i-Anwār, who died A.H. 837), extracts from *Jāmī's* سلسلة الذهب (composed A.H. 890, see No. 1300, 9 above), ghazals

by *Katibî* (died A.H. 838 or 839), *Kamâl* (Khujandi, died A.H. 803), etc., and a Turkish poem by *Âyâzî* (آیازی), on fol. 83^a.

15. Selections from the *لطائف الطوائف*, by 'Ali bin Ḥusain alwā'iz (see Nos. 778 and 779 above), arranged in a somewhat puzzling manner. There appears a fifth *faṣl* on the first page, fol. 88^a, در ذکر بعضی از فوائد انفس امام محمد باقر; a sixth on fol. 88^b, در ذکر بعضی نکات لطیفه امام جعفر صادق; a seventh on fol. 89^a, در ذکر شمه از انفس متبرکه امام موسی الکاظم; then follows a second on fol. 89^b, در لطائف شعرا نسبت توانگران و بخیلان; after that a ninth on fol. 90^a, در لطائف متفرقه ظرفا; and an eighth on the same page, در لطائف ظرفا باعرا; again a seventh occurs on fol. 92^b, در بدیهه گفتن شعرا با; a third on fol. 93^a, در ذکر بعضی از کلمات; again an eighth on fol. 93^b, در بدیهه که عرفا و شعرا در وقت وفات گفته; a seventh on fol. 94^a, در دین داری و مسلمانی پادشاهان; and again a second on fol. 94^b, در لطائف و فوائد حکماء; متأخرین.

16. The three prose-treatises by *Żukhrî* (see No. 1509 sq. above), viz. (a) Preface to the *نورس*, beginning: سرود سراپان الخ, on fol. 96^a; (b) Preface to the *گلزار ابراهیم*, beginning: خرمی چمن الخ, on fol. 98^a; (c) Preface to the *خوان خلیل*, beginning: ای از تو الخ, on fol. 101^a.

17. Ghazals, by *Şâ'ib* (died A.H. 1088), *Kâsim-i Anvâr*, etc., on fol. 104^a.

18. Story of Buzurjmihr and Aristotle (!), on fol. 115^b, beginning: الحمد لله . . . آورده اند که روزی نوشیروان عادل بنخواجه بوزرجمهر حکیم الخ. It is a tract, similar to, if not identical with the *ظفرنامه بزرجمهر*, published by Schefer in his *Chrest. Persane* i. pp. 1-7, comp. also Bodleian Cat., col. 765, No. 43. Dated at Daulatâbâd the 3rd of Muḥarram, A.H. 1175 (A.D. 1761, Aug. 4).

19. Poems by *Shâh Nîmat-allâh Walî* (died A.H. 834), on fol. 120^a.

20. اسناد فاتحه بازگونه, on fol. 121^a, beginning: روایت میکند از امیرالمؤمنین عثمان الخ.

21. Bread and sweetmeat (نان و حلوا), the well-known mathnawî by Bahâ-aldin Muhammad 'Âmilî (died A.H. 1030), on fol. 122^a, beginning: مرحبا ای بلبیل داستان حی الخ, see Nos. 1517-1520 above.

22. A story, beginning: درویشی بدر خانه بازگانی, on fol. 125^a.

23. An ethical treatise in forty bâhs, entitled *تحفة السلاطین*, on fol. 126^a, beginning: الحمد لله . . . اما بعد بدانکه این رساله تحفة السلاطین مبوب بر چهل بابست و در هر بابی چهار نصیحت باب آ در آنکه چهار

چیز پادشاهانرا نگامدارد اول رعایت و محافظت الخ. It is identical with the *رسالة تحفة الملوك*, described in Bodleian Cat., col. 765, No. 45.

24. An astronomical treatise in verse by Khwâjah Naşir of Tûs (در دانستن آن که ماه در کدام برج است), on fol. 128^a; Naşir-aldin of Tûs, the great philosopher and astronomer, died A.H. 672 (A.D. 1273, 1274).

25. A treatise on pearls, jewels, and precious stones, on fol. 129^b, beginning: فهرست ابواب در معرفت جواهر. و فائده آن باب اول در معرفت مروارید الخ. In twenty-one bâbs (not twenty, as the fihrist states).

26. Another treatise, styled: کلمه چند در بیان حلیه, صورت ظاهرانسان و شکل و شمائل و اعضا و جوارح ایشان, on fol. 136^a.

27. Metaphysical and psychological tracts in various *fuşûl*; the first *faṣl* is styled:

در تمهید معذرت جهت قصور ادراک و عبادت
on fol. 138^a.

28. A treatise on the horse, said to have been translated from Aristotle, in thirty bâbs (در معرفت انواع اسبان و هنر آن و الوان و افعال و علّت و دفع علّت ایشان الخ), on fol. 142^b followed by miscellaneous verses, a prose-fragment, and *rubâ'is*.

29. Fragment of the *first* volume of Mirkhwând's universal history, on fol. 150^a. Title: تاریخ روضة الصفا; see Nos. 24-75 in this Cat.

30. در خواص اسما و آیات, a large treatise on the hidden science and magic influence of special verses and phrases of the Kurân, translated from Arabic sources by 'Abd-al'ali bin Ḥusain, A.H. 926 (A.D. 1520), on fol. 213^b, beginning: الحمد لله الذى انزل القرآن على عبده ليكون للعالمین نذیراً الخ.

31. *Durr-al-majâlis* (دُرّ المجالس), a collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Ali, and various Saints, by Saif al-Zâfar Naubahârî, in thirty-three chapters, on fol. 293^b, beginning: حمدی که از: عنایت الهی بر زبان الخ; comp. Rieu i. p. 44; J. Aumer, p. 58; G. Flügel iii. p. 444; Cat. Codd. Or. Lugd. Bat. i. p. 359; W. Pertsch, Berlin Cat., p. 980, etc.

32. A poem by Haidar (i.e. Haidar Kulûc or Kulîcapaz, died A.H. 959), and various prose-fragments, among which an incomplete treatise on similar topics as No. 30, styled *مغرب صحیح و مخرج*, and beginning on fol. 357^b: روایت است که روزی شخص پیش خواجه رشید رحمة الله علیه آمد الخ.

The right order of the leaves of this treatise is: fol. 357^b, 351^a-355^b.

On the fly-leaves in the beginning of the MS. there are also some scattered prose-fragments.

No. 1521, ff. 357; written in many different styles of Nasta'liq; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

1763

A large collection of miscellaneous works in prose and verse.

This collection of treatises, loosely bound together, contains:

1. An anonymous treatise in prose, not even specified in the index on the fly-leaf, beginning, on fol. 1^a:
و سپاس مصوری که ارزنگ آسمان را بنقوش انجم
... و سپاس مصوری که ارزنگ آسمان را بنقوش انجم
پرداخته الخ ll. 25; written in careless Nasta'liq and Shikasta.

2. Another short anonymous treatise, likewise not marked in the index, beginning, on fol. 9^b:
آب و رنگ بهارستان سخن نهای چمن سرائیست که به نسیم هدایتش
بهارستان سخن نهای چمن سرائیست که به نسیم هدایتش
طفل الخ ll. 12-13; rude handwriting in careless Nasta'liq.

3. دستان, according to the index, by Muhyi-al-din Ghulām, with the takhalluṣ *Khushdil*, comprising letters, notes, short stories, etc., beginning, on fol. 14^a:
منت متانی که معنی آشنایان حقیقت اندیش امرای عالی
متانی که معنی آشنایان حقیقت اندیش امرای عالی
و قارش و حمد سلطانی الخ ll. 21-24; careless Nasta'liq and Shikasta, very much resembling the handwriting of No. 1.

4. نسخۀ خط و سواد, a treatise on the style of writing, called Naskhu Ta'liq and their respective character, by Majnūn bin Maḥmūd alrafīkī (see fol. 38^a, l. 6), beginning, on fol. 36^b:
حمد و سپاس استادی را که کاتب لوح و قلم بیچون و حافظ نون و القلم الخ
حمد و سپاس استادی را که کاتب لوح و قلم بیچون و حافظ نون و القلم الخ
Another copy of the same is noticed in Bodleian Cat., No. 1369, and Rieu ii. p. 531^b; Majnūn was the takhalluṣ of the great penman and Nasta'liq-writer, Mir 'Alī-alkātib of Mashhad, who lived at the court of 'Abdallāhkhān Uzbeḡ in Bukhārā, and died about A.H. 950 (A.D. 1543, 1544). He wrote besides a *risma liḥṭā* in verse and a *risma liḥṭā*, likewise in mathnawī-baits, both on the same topics, see Bodleian Cat., loc. cit., and No. 1370; Rieu, loc. cit., and p. 532^a; see also iii. p. 1089; ll. 15; Nasta'liq.

5. مثنوی ناصر علی, the same religious mathnawī, by Nāṣir 'Alī of Sirhind (who died A.H. 1108), which is found in Nos. 1646-1648 above, beginning, on fol. 50^a:
الهی ذرۀ دردی بجان ریز الخ
الهی ذرۀ دردی بجان ریز الخ
usually seventeen baits in a page; clear, but small Nasta'liq.

6. Some scattered pieces in prose, on ff. 71^a-75^b, written in Shikasta.

7. انشاء امان الله حسینی, a collection of letters by Amān-allāh Ḥusainī, on fol. 76^b, beginning: حمد وافر مرخدای را که یاقوت قوت ناطقۀ بی بها در عقد
انشاء کبریای اوبی بهاست الخ
انشاء کبریای اوبی بهاست الخ
with the epithets of Khānazādkhān Firūzjang and later on of Khānzamān, was the son of Mahābatkhān Zamānabeg and greatly distinguished himself under Jahāngir and Shāhjahān; he died A.H. 1044 or 1046 (A.D. 1634-1637), and left besides a diwān, in which he uses Amānī as takhalluṣ (a copy is described in the Bodleian Cat.,

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No. 1095, see also A. Sprenger, Catal., p. 330) and a general history, an Arabic and Persian dictionary, styled چهار عنصر دانش (see Rieu ii. pp. 509 and 510); a *ḡanā* on Indian agriculture (ib. p. 489^b), an *am al-eṭlāḡ* on purgatives (ib., p. 794^a, No. III), and the same انشا (ib., p. 877^a, No. II), of which a considerable portion is found here; the انشا (or رعات) has been printed in Calcutta, and lithographed in Lucknow, A.H. 1269, see also W. Pertsch, Berlin Cat., p. 129, No. 14, and a complete copy further down in this Cat.: ll. 13, large rude Nasta'liq, sometimes plain Shikasta. It comprises ff. 76^b-99^b and 119^a-139^a, dated the 10th of Shawwāl, A.H. 1075 (A.D. 1665, April 26), at Lāhūr, and written by Sayyid 'Abd-allāṭif.

8. Two other prose-tracts, one treating of rhetorics and tropical figures, inserted into the two halves of the preceding work, on ff. 100^a-118^a, very rudely written in Shikasta.

9. مثنوی محیط اعظم (the great ocean), by 'Abd-alkādir Bidil (died A.H. 1133), in eight دور, only six of which are found in this incomplete copy, beginning with a preface in prose, on fol. 141^b:
حمد نشاء آفرینی که میخانه حقیقت انسانی الخ
حمد نشاء آفرینی که میخانه حقیقت انسانی الخ
The first دور begins on fol. 143^b:
خوش آندم که در بزمگاه قدم الخ
خوش آندم که در بزمگاه قدم الخ
see two other copies of the same in Nos. 1682 and 1683 above; 2 columns, each ll. 17; Shikasta. The last leaves extremely damaged. The two pages before it are filled with a *riḡa* *muḥammad qalī salīm*, that is, the prose-story of the 'Complaint of the mouse and request of the cat,' noticed above in the complete works of Salīm (who died A.H. 1057), No. 1558, 3; it begins: صاحب سلیم سلامت فریاد الخ

10. Scattered pieces in prose and verse.

11. A fragment of Shaikh Muḥammad Murād's writings, incomplete at the beginning, on fol. 188^a.

12. بحر طویل محمد بیک, beginning, on fol. 216^a:
ابتدا میکنم این نامه بر درد بنام ملک قادر قیوم الخ
ابتدا میکنم این نامه بر درد بنام ملک قادر قیوم الخ
Other treatises with the same title بحر طویل, by Mir Sayyid 'Alī Mihri (under Shāh Sulṭān Ḥusain, A.H. 1105-1135), and by Muḥammad Kāsim bin 'Abd-alkādir Tūnī, are noticed in Rieu ii. p. 796^a, No. VII, and p. 833^b, No. IV (the latter in praise of Muḥammad and 'Alī), see also W. Pertsch, Berlin Cat., pp. 119, No. 13, and 175, No. 3.

13. Another fragment of only two pages (fol. 218), taken from Zuhūri's *mina bazar* (see above, No. 1509, 6; and Rieu ii. p. 742^a, No. IV). All three pieces, 11-13, written by the same hand in Shikasta, ll. 20-21.

14. Mirzā Muḥammad Taqī Munshi's description of Banāras, etc., تعریف بنارس و دریای کنک, beginning, on fol. 219^a:
دیباجه از میرزا محمد تقی حمدی که طراحان بنا اذکار الخ
دیباجه از میرزا محمد تقی حمدی که طراحان بنا اذکار الخ

15. The same Muḥammad Taqī's contest between 'mirror and target' (منظره آئینه و نشان), on fol. 237^a.

16. Naubāwa (نوباوه), a collection of letters and notes,

by Abû-albarakât Munir of Lâhûr (died A.H. 1054), compiled A.H. 1051 (A.D. 1641, 1642), beginning on fol. 240^a: این منتخب از بخت نکو فرجامش الخ.

17. Zuhûrî's preface to the نورس (see No. 16 in the preceding copy), on fol. 264^b, and some other treatises without any heading, the last dated A.H. 1104 (A.D. 1692, 1693). This tract and the preceding ones are all written in the same style of Shikasta, ll. 20-21.

18. انوار المشارق, by Tughrâ (see No. 1586, XVIII, above), incomplete at the beginning, on fol. 291^a; ll. 15; careless Nasta'lik.

19. رساله در فن انشاء, beginning, on fol. 299^b: الا ای دوستان نکته پرداز - قدردان سخنهاى سرافراز ll. 13; Nasta'lik.

20. Letters, notes, and other fragmentary prose-pieces, on fol. 306^a sq. (خطوط و رقعات متفرقة).

21. خطبة دیوان حکیم شفائی, i.e. Mirzâ Jalâl-al-din Muhammad Tabâtâbâ'i's preface to the diwân of Shifâ'i (died A.H. 1037); the same Tabâtâbâ'i wrote a preface to Kudsî's diwân (see above, Nos. 1531-1533 and Nos. 1552-1557), on fol. 312^a, and other scattered prose-pieces; ll. 21-25; careless Nasta'lik and Shikasta.

No. 483, ff. 345; written by many different hands in the most various styles of Nasta'lik and Shikasta; size, 8½ in. by 5½ in.

1764

Poetical miscellanies and fragments.

A collection of lyrical and epical poems, mostly fragmentary, bound together with a defective copy of a prose-story, for the greater part in a very precarious state.

Contents:

1. Ghazals, by Shâhî (died A.H. 857), Hâfiz, Âsafî (died A.H. 923), Jâmî, etc., forming a sort of anthology, on ff. 1^b-50^a, usually four baits in a page.

2. Fragment of the diwân of Sâ'ib, containing ghazals, in alphabetical order, on ff. 51^b-66^b, beginning: اگر نه مدد بسم الله الخ, and breaking off already in the first rhyme-letter ا (comp. above, No. 1606, 3 etc.); 2 columns, each ll. 15.

3. Fragment, defective both at the beginning and end, of an allegorical mathnawî, حسن و دل (beauty and heart, see, for instance, fol. 71^a), by a poet with the takhalluṣ *Sairafî* (i.e. Maulânâ Ṣalâh-al-din of Sâwa, who came to India under Akbar and still flourished under Jahângir, to whom this poem is dedicated, see fol. 69^b), on ff. 67^a-111^b; 2 columns, each ll. 15.

4. A large portion of the mystical mathnawî زاد المسافرين (provision for travellers), by the great Sûfic poet and writer Mir Fakhr-alsâdât Ḥusainî (i.e. Ḥusain bin 'Âlim bin Abi-alḥasan alḥusainî), who died after A.H. 720 (A.D. 1320), see complete copies of the same in Nos. 1832-1834 below. It begins, on fol. 112^b: ای برتر از آن همه که گفتند الخ, and breaks off on fol. 151^b.

5. A fragment, defective both at beginning and end, of the کارستان (see fol. 156^a) or کارنامه, an Indian story

of the exploits and adventures of Wâlâ Akhtar, the prince of Hurmuz, composed A.H. 1050 (A.D. 1640, 1641) in Jaunpûr by the same Abû-albarakât Munir of Lâhûr (who has been mentioned in No. 16 of the preceding copy), and dedicated to the emperor Shâh-jahân, on ff. 152^a-196^b, ll. 15.

No. 281, ff. 196, written by different hands in different styles of Nasta'lik; small illuminated frontispiece on fol. 1^b; size, 7¼ in. by 4 in.

1765

Miscellanies.

A large collection of Persian compositions in prose and verse, containing:

1. An incomplete copy of Jâmî's *Lawâ'ih* (see No. 1357, 15; No. 1358, 2; and Nos. 1368-1373 above), on ff. 1^a-13^b, defective at the beginning and injured moreover on fol. 1.

2. A story from Muḥammad's life, on ff. 14^a-16^b, beginning: اسناد هفت کلام ربانی چهارده حدیث پیغمبر علیه السلام اسرار تمام الخ.

Dated the 28th of Dhû-alḥaḍah, A.H. 1066 (A.D. 1656, Sept. 17).

3. Grammatical fragments, on ff. 17^a-26^a, for instance: فصل در بیان اخفا; فصل در قلب; فصل در بیان تنوین; فصل در بیان مخارج حروف; باب المداد در بیان; های ضمیر و های اصلی و های سکتة الخ; فصل در بیان الف و لام تعریف; ادغامات; فصل در بیان قواعد وقف; بیان ساکن etc.

4. قفیل نامهٔ امام حسین (the scourge-book of Imâm Ḥusain), a lamentation over Ḥusain's martyrdom, on fol. 26^b.

5. Short Persian commentary on Sûras 73 (سورة المزمل) and 74 (سورة المدثر), on ff. 27^a-35^b.

6. A poetical Persian paraphrase of verses and phrases of the Kuran, on ff. 36^b-52^b, 81^a-82^b, and 89^a-90^b.

7. Nizâmî's *Makhzan-alasrâr* (see No. 972 sq. above), on ff. 53^a-75^b.

8. Fragment of a Persian commentary on the initial ḡasidah of *Khâḡânî*'s diwan (see No. 950 sq. above), beginning: دل من پیر تعلیم است الخ, on ff. 75^b and 76^a.

9. Some other ḡasidas of the same *Khâḡânî*, on ff. 76^b-78^b.

10. A short mystical mathnawî, entitled: ترغیب مرغوب القلوب (identical with the مرغوب القلوب in Nos. 1840 and 1841 below), on ff. 79^a-80^b, in ten faṣls, beginning:

بگویم حمد رب العالمین را
عطا کو کرد بر ما عقل و دین را

11. Extracts from Persian diwâns, on ff. 88^b-83^b (the order of leaves is inverted).

12. A ghazal of Shaikh *Auḡadî Kirmânî*, correctly *Auḡad-al-dîn Kirmânî* (died A.H. 697=A.D. 1298), the

spiritual guide of *Aḥādī Marāghī*, who died A.H. 738 (A.D. 1337, 1338), on fol. 91^a.

13. Mathnawī-fragments, on ff. 91^b-124^b; the larger portion is filled by the *مظهر الآثار* of Khwājah *Hāshim* of Tattah, correctly *Mir Hāshimī* of Kirmān, surnamed *Shāh Jahāngir*, who completed this *Sūfic* mathnawī in Tattah, A.H. 940 (A.D. 1533, 1534), and was slain during his pilgrimage, A.H. 948 (A.D. 1541, 1542), see further down in this Cat. Copied A.H. 1065 (A.D. 1655).

14. Shabistari's *Gulshan-i-rāz* (see No. 1761, 2 above), on ff. 125^a-136^a (fol. 131^a does not belong to it).

15. *قعه*, a note, on fol. 136^b.

16. Various *kašidas*, a short mathnawī-fragment, and a *ghazal*, on ff. 137^a-151^b.

17. A mathnawī on the seven days of the week, styled: *ساعتنامه روزهای کریم*, on ff. 152^a-153^b, beginning:

گر تو خواهی که گرددت فیروز
کار و بار جهان بتو هر روز

18. Various poetical fragments, a *معراج نامه* (on the ascension of Muhammad), in form of a *kašidah*, by Muhtasham, who died A.H. 996 (see Nos. 1447 and 1448 above), a *وفاتنامه حضرت*, etc., on ff. 154^b-164^b.

No. 1415, ff. 164; written by different hands, mostly in careless Nasta'lik, with a great variety in the number of lines; size, 11½ in. by 5½ in.

1766

Scattered selections from Persian works in verse and prose, put together without any order. The copy begins with extracts from the poems of Shaikh *'Attār* (died A.H. 627, see Nos. 1031-1054 above), *Mirzā Kāsim*, *Maulānā 'Abdī* (an 'Abdī of Bākū died A.H. 965; an 'Abdī of Nishāpūr was the uncle of Shāh Maḥmūd Zarin-kalam, a third was 'Abdī of Abarkūh under Shāh Tahmāsp, a fourth 'Abdī of Gunābād, a protégé of prince Ibrāhīm Mirzā Jāhī Šafawī and author of a mathnawī *گوهر شاهوار*, a fifth lived in India under Shāhjahān, about A.H. 1051), etc.; *Ḥakīm Jauharī* (probably Jauhari Zargar, the contemporary of Athir-aldīn Akhsikati, who died A.H. 608, see Haft Iklim, No. 1481, col. 490 above), is found on fol. 9^a; then follow again *'Attār*, *Ḥāfiẓ*, etc.; several *kašidas* and *rubā'is*; extracts from *Jāmī*, Shaikh *Rūzbahān Sūfi* (on fol. 30^a, see No. 1747, fifth Shaikh *ab. infra*), *Shāh Shujā'*, *Mirzā Raḍī Artīmānī* (see No. 1522 above), Shaikh *Aḥādī* (died A.H. 738), *Kulī Salīm* (died A.H. 1057, see No. 1558 above), *Abū Turābbeg* (under Shāh 'Abbās I, see No. 1528 above), *Ḥijābī*, Shaikh *Abū-alkāsim* (on fol. 33^b), *Thandī* (died A.H. 996), *Sā'ib*, *Khākhānī*, a *مناجات* by Amir Khusrau (died A.H. 725, on fol. 36^b), etc.; a *ساقینامه*, by *Akdasī* (of Mashhad, died A.H. 1003, on fol. 41^b), another by *Ḥakīm Partawī* (of Shirāz, about A.H. 1000, on fol. 43^a), a third by *Mashrab* (on fol. 48^a); poems by *Asadī of Tūs* (died between A.H. 421 and 432, see No. 893 above, on fol. 54^b), etc., by *Nizām of Astarābād* (died A.H. 921, on fol. 61^b, etc.), by *Salmān* (of Sāwa, died A.H. 778 or 779, see Nos. 1237-1243 above, on fol. 64^b); a

mathnawī on Muhammad's ascension to heaven, *درمعراج* (on fol. 76^b sq.); short pieces in prose (on fol. 98^b), intermixed with poetry, by *Aḥādī*, etc.; a fourth *ساقینامه*, by *Ḥakīm 'Atāi* (on fol. 104^a); prose-extracts from a book, entitled *اخلاق رسول* (on fol. 106^a); poems by *Nizāmī* (on fol. 109^b); prose-stories, etc. (on fol. 110^a sq.); *در ذکر فضیل عیاض* (on fol. 123^b sq., see on *Fudail bin 'Iyād* the *Safinat-alauliyā*, No. 96, col. 284 in this Cat.); *در فصیلت و آداب نماز شب* (on fol. 135^b sq.); extracts from a book on traditions, and other scattered prose-pieces (on fol. 139^a sq.).

No. 900, ff. 176; written in Nasta'lik by different hands; great variety in the number of columns and lines in a page; size, 9½ in. by 5½ in.

1767

Bayād (بیاض).

An album of Persian poetry and prose, containing miscellaneous pieces in a very confused order, many leaves being turned upside down. The principal contents are:

1. A *kit'ah* by *'Alī Ḥazīn* (died A.H. 1180, see Nos. 1712-1714 above), reproaching Kashmir (*قطعه در مذمت کشمیر*), on fol. 1^a, and other miscellaneous lyric poems.

2. *Mir Najāt's* *دل کشتی* (a mathnawī on wrestling, composed A.H. 1112=A.D. 1700, 1701; *Mir 'Abd-al'al Najāt* died about A.H. 1126=A.D. 1714, see Bodleian Cat., Nos. 1162-1165; Rieu ii. p. 821; A. Sprenger, Catal., p. 512; W. Pertsch, Berlin Cat., p. 697, No. 10; lithographed at Lucknow (with commentary), A.H. 1258), on fol. 7^b.

3. *Mullā Nau'īs* *سوز و گداز* (see No. 1485 above), on fol. 18^a.

4. A *kašidah*, by *Ḥijrī* (see Nos. 1440 and 1441 above), in homage of Nawwāb Aṣaf-aldaulah Bahādur, on fol. 19^b.

5. A *tarjīband*, a mukhammas, and a short mathnawī, by *Mir Zain-al-'ābidīn* (see No. 20 below), on fol. 24^b.

6. *مناظره سرما و گرما*, a dispute between cold and heat, in prose, on fol. 30^a.

7. Poems, by *Mihri* (died about A.H. 1130), on fol. 35^b.

8. *Rubā'īyyāt*.

9. On the tobacco-pipe (*تعریف قلیان تنباکو*), in prose, on fol. 42^b.

10. Several mukhammasāt and other miscellaneous poems, on ff. 48^b and 63^a.

11. Admonitions, by *'Abdallāh Anṣārī* (نصائح عبد الله انصاری), the great mystic Shaikh, who died A.H. 481 (A.D. 1088), see No. 1778 sq. below, in prose, on fol. 68^b.

12. A few poems, by *Ḥazīn*, on fol. 71^a.

13. *Ghazals*, by *Shaukat* (died A.H. 1107, see Nos. 1628-1633), *Mihri*, etc., on fol. 79^a.

14. Historical incidents from Nādirshāh's time, beginning with A.H. 1149 (A.D. 1736), on fol. 80^a.

15. A *kašidah* by *Nāṭiq* (قصیده ناطق), and other poetry, on fol. 84^a.

16. *چار اندر چار*, a prose-piece by *'Ubaid Zūkānī* (died A.H. 772), on fol. 89^a, and another *چار در چار*,

likewise in prose, by Manlânâ *Mushfikî* (of Bukhârâ, died A. H. 994), on fol. 87^a.

17. Miscellaneous pieces in prose and verse.

18. *قضا و قدر*, a mathnawî on predestination, by Mirzâ *Tâhir*, on fol. 117^b.

19. A *kaşîdah*, by Mirzâ *Tâhir*, on fol. 119^b.

20. *Kaşîdas*, by Mir *Zain-al-âbidîn*, with the takhallus *Hijrî*, on fol. 111^b.

21. *قضا و قدر*, a second mathnawî of the same title, by *Hijrî*, on fol. 143^b.

22. A short mathnawî *قضا و قدر*, by Muhammad *Salim* (see No. 1558, 5 above), on fol. 148^b.

23. A fourth mathnawî *قضا و قدر*, by Hakim *Ruknâ* (see No. 1572 above), on fol. 150^b; a fifth mathnawî of the same title, by Amirbeg *Wâlih*, is quoted in the Bodleian Cat., col. 768, c.

24. A mathnawî, by *Mihri*, entitled *سرایی* (description of the human figure, see Bodleian Cat., No. 1168), on fol. 151^b.

25. *Kaşîdas*, rubâ'is, and fards, on fol. 164^b.

It might have been better to page the MS. from the back, as most of the poems are running in that way. Therefore in using this copy the reader must read backward. A short index of the more prominent pieces of this album is found twice, both on ff. 165^b and 166^b.

No. 454, ff. 166; written in Nasta'liq and Shikasta; size, 9½ in. by 4½ in.

1768

Miscellaneous.

This MS., written like some of the preceding ones, by a very rude and inexperienced hand, contains:

1. A short collection of letters by *Nîmat-allâh*, a Jew, entitled *انشاء نعمت*, on fol. 1^b, beginning: الحمد لله

..... بنده درگاه اشتباه نعمت الله بنی اسرائیل الخ

2. *Mahmûdnâma* (محمود نامه), a collection of ghazals (from five to seven baits), by an unknown author, arranged in the form of a *diwân*, so that for every rhyme-letter there appears *one* ghazal, and forming a complete poem, treating of the well-known story of Mahmûd and Ayâz (the best-known poetical version of which is the mathnawî of the same title, by Zulâlî, see No. 1494, 2 above); in the concluding verso of each stanza 'Mahmûd,' or 'Mahmûd u Ayâz' appears as a kind of takhallus. Beginning, on fol. 12^a: ای داغ در دل از غم حال تو لاله را الخ

3. *Sa'dî's* alleged *پندنامه* (see No. 1127, 7 above), beginning, on fol. 28^a: کریمای بخشای الخ

4. A *Rekhta* mathnawî, on fol. 39^a. At the end of No. 2 is written: این کتاب در سرکار نپوس سلطان است.

No. 505, ff. 48, 2 coll., each ll. 9; rude Shikasta; size, 7½ in. by 5½ in.

1769

Another copy of the *Mahmûdnâma*.

The same collection of ghazals, forming the story of

Mahmûd and Ayâz, as in No. 2 of the preceding copy. Beginning the same.

No date.

No. 1083, ff. 76-84, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1770

Miscellaneous.

1. نقل حکم نامه اتالیقی شاه زاده, on fol. 1^b, beginning: باسم محمد جعفر و مهدی علیخان و غلام حیدر معلّم زیب نگارش می باید الخ

2. *پندنامه حیدری*, on fol. 4^b, in mathnawî-baits, beginning:

پس از حمد رب نعت خیر الورا
هم از بعد مدح همه اوسیا

Bibliotheca Leydeniana.

No. 2634, ff. 12, ll. 10 on ff. 1-3; 2 coll., each ll. 9 on ff. 4-12; Shikasta; size, 8 in. by 6 in.

1771

Majmû'ah (مجموعه).

A very uncount collection of mathnawîs, lyrical poetry, and prose-treatises, consisting of:

1. An anonymous mathnawî, on fol. 1^b, beginning:

نفس را در برند (?) پرند صبح بهزم
که رنگ مدّ بسم الله رنزم

2. A second anonymous mathnawî, on fol. 5^b, beginning:

شنیدم از سکندر احتشامی
ارسطو دانشی قیصر غلامی

3. A third anonymous mathnawî, on fol. 19^a, beginning:

الهی ناله دردم حزین کن
چونی کلکم فغان در آستین کن

4. A fourth mathnawî, styled *بخت بیدار* (Inck alert), on fol. 29^b, beginning: شمی خلوتگزین با صبح آمید الخ

5. *Kaşîdas*, etc., on fol. 35^a (without authors' names); poems by *Zuhârî* (see Nos. 1500-1514 above), on fol. 44^b sq. Between ff. 108 and 109 one leaf is wanting according to the Arabic paging.

6. A prose-tract on archery (در بیان تیراندازی و), on fol. 132^a.

7. Some other poetical specimens, on fol. 134^a.

8. *واقعهجات نعمت خان عالی تغلمس*, extracts from the satirical chronicle of the siege of Haidarâbâd in A. H. 1097 (A. D. 1686), by Nîmatkhân 'Âlî, see above, No. 1659, 2. They begin here with the 15th of Rajab.

9. Some poetry again, on fol. 138^b. Ff. 144^b and 145 are left blank.

10. Poetical specimens by *Wahîd* (probably *Tâhir Wahîd*, see Nos. 1653-1655 above), *Mu'minkhân*, etc. Between ff. 153 and 154 two leaves are wanting according to the Arabic paging.

11. Letters and refined prose-writings, on fol. 154^a; one is headed *أب در طلب*, on fol. 154^b, perhaps by *Nasirā* of Hamadān, who lived about A.H. 1015 (A.D. 1606); another, on fol. 162^b, *ديباجة سفينة مرزا*; a third, on fol. 167^a, *ديباجة ديوان ابو محمد حسين*; طالب *كليم*, an introduction to *Abū 'Alī Kalīm's* diwān, which is not found in the usual copies of his works, see above, Nos. 1563-1570; it is probably due to the same *Jalāl-ud-dīn Muḥammad Taḥṭabā'i*, who wrote the diḥāca to *Kudās's* diwān, which is also found here on fol. 169^b sq., and another to that of *Shifā'i* (see No. 1763, 21). Ff. 177 and 178 are left blank.

12. Some poetry and prose-pieces, without headings, on fol. 179^a.

13. *Mirāt-alfutūḥ* (مرآت الفتح), the well-known prose-treatise of Mullā *Tughra* (see above, No. 1586, IV), on fol. 184^b, beginning: *يَا كَذَّابُ تَارَانِ مَجْدَانِ الْخ*.

No. 2880, ff. 191; written by many different hands in rude Nasta'liq and Shikasta, partly in diagonal lines; size, 6½ in. by 3½ in.

1772

A scrap-book or rough album of Persian poetry without any value; a few prose-specimens are mixed up with the verses.

No. 1091, ff. 69; carelessly written in Nasta'liq; size, 6 in. by 3½ in.

II. SŪFISM IN PROSE AND VERSE.

1773

Kashf-almahjūb (كشف المحجوب).

The oldest systematical work on the theoretical and practical doctrines of Sūfism in Persian, with a great amount of historical and biographical material, styled *كشف المحجوب*, or with its fuller title, *كشف المحجوب لآرباب القلوب*, 'Explanation of the veiled (or hidden) things for men of heart (i.e. for Sūfis)', and composed by *Abū-al-ḥasan 'Alī bin 'Uthmān bin 'Alī* (in the Vienna, Bodleian, and Berlin copies, bin *Abi 'Alī*; in Rien's copy, *Abi 'Alī*) *al-Jullābi al-Hujwiri* (the reading, *al-Manjūri*, in the Vienna copy, is a mere corruption of the last word), sometimes simply called *al-Uḥaznawi* (since *Jullāb* and *Hujwiri* are suburbs of *Uḥazn*), who in the heading of the Vienna copy is designated as a contemporary of the famous Sūfic Shaikh and poet *Abū Sa'īd bin Abū-al-khair* (died A.H. 440, 4th of Shu'bān = A.D. 1049, January 12), whilst in the *رسالة ابدالیه* (see the following copy, fol. 283^b sq.) he is called *Abū Sa'īd's* own brother. According to the *ادب الاوليا* (see Rien iii, p. 975^a), he died A.H. 456 or 464 (A.D. 1064 or 1072, see the *Safinat-nahūliyā*, No. 298, col. 304 in this Cat.); according to *Āzād's* *الکرام تاریخ* (see No. 612, fol. 4^a in this Cat.), A.H. 465 (A.D. 1073); but as Rien has proved, the date of his death must be somewhat later still, since Shaikh *Abū-al-ḥasan Kūshairi*, who is mentioned by the author among those

who had passed away before the composition of this work, died in the very year 465, in the month *Rabi'-ulākhar*, see *Safinat-nahūliyā*, No. 299 (col. 304 in this Cat.). Other copies of the *كشف المحجوب* are described in Rien i, p. 343; G. Flügel iii, p. 440 sq.; Bodleian Cat., No. 1245; W. Pertsch, Berlin Cat., p. 287; Rosen, Persian MSS., p. 291; see also H. Khalfa v, p. 215, No. 10,753, and *Notices et Extraits*, xii, p. 360. Other works of the same author, mentioned incidentally in the present book, are the *منهاج الدین*, the *لحم القلوب*, and *العيان لاهل العيان* (comp. Rosen, loc. cit.); he also wrote a diwān. According to his own statement in the preface, he composed this work in answer to some questions addressed to him by *Abū Sa'īd al-Hujwiri*.

Beginning: *رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا مِنْ أَمْرِنَا* رشداً، الحمد لله الذى كشف لاوليائه بواطن ملكوته وقشع لاصغياته سرائر جبروته الخ.

On fol. 3^a, last line but one sq., the author explains the title of his work thus: *و آنچه گفته ام که مرا این کتاب را كشف المحجوب نام کردم مراد آن بود که تا نام کتاب نامش باشد بر آنچه اندر کتاب است مرکب و می را که بصورت بود چون نام کتاب بشنوند دانند که مراد از آن چه بوده است و بدانکه همه عالم از لطیفه تحقیق محجوب اند بجز اولیاء الخ*.

It is divided, like all the following copies, into forty bābs (whereas the Vienna and Bodleian copies contain sixty-four, among which are counted several fahs and the eleven *Kashfs* noticed in the following table of contents), viz.:—

1. باب (فی) اثبات العلم, on fol. 7^a.
2. باب (فی) الفقر, on fol. 12^b.
3. باب (فی) التصوّف, on fol. 19^b.
4. باب (فی) لبس المرقعات, on fol. 27^b.
5. باب فی اختلافهم فی الفقر والتصوّف, on fol. 36^a.
6. باب فی الملامت, on fol. 38^a.
7. باب فی ائمتهم من الصحابة, on fol. 43^b.
8. باب فی ذکر ائمتهم من اهل البيت, on fol. 47^b.
9. باب فی ذکر اهل (اصحاب) السّقة (or السّقة), that is, *باب فی ذکر ائمتهم من اهل السّقة*, on fol. 54^b.
10. باب فی ذکر ائمتهم من التابعين, on fol. 56^a.
11. باب فی ذکر ائمتهم من تبع التابعين, on fol. 60^a.
12. باب فی ذکر ائمتهم من المتأخرين, on fol. 113^b.
13. باب فی ذکر رجال الصّوفة من المتأخرين علی رسالة ابدالیه, on fol. 120^a.
14. باب فی فرق فرقهم فی (او) مذاهبهم, on fol. 122^b. At the end of this bāb there are four different *Kashfs* (كشف للمحجوب): 1st, *فی معرفة الله*, on fol. 188^a; 2nd, *فی التّوحید*, on fol. 195^b; 3rd, *فی ایمان*, on fol. 201^b; 4th, *فی الطّهارة*, on fol. 204^b.
15. باب فی السّودة وما يتعلّق بها, on fol. 207^a. 5th *Kashf*, *فی الصّلوة*, on fol. 211^a.

16. باب المحبة وما يتعلق بها, on fol. 214^b. 6th Kashf, on fol. 221^b.

17. باب الجود والسخا, on fol. 223^b. 7th Kashf, on fol. 225^b, last line.

18. باب الجوع وما يتعلق به, on fol. 229^a. 8th Kashf, on fol. 230^b.

19. باب المجاهدة, on fol. 233^b. 9th Kashf, on fol. 236^a.

20. باب في القحبة وما يتعلق بها, on fol. 238^a.

21. باب آدابهم في القحبة, on fol. 240^a.

22. باب في آداب الصحبة في الإقامة, on fol. 243^a.

23. باب في آدابهم في السفر, on fol. 245^b.

24. باب في آدابهم في الأكل, on fol. 247^a.

25. باب في آدابهم من المشي, on fol. 248^b.

26. باب في نومهم في السفر والحضر, on fol. 249^b.

27. باب في آدابهم في الكلام والتكلم, on fol. 252^a.

28. باب في آدابهم في السؤال والتسأل, on fol. 254^b.

29. باب في آدابهم في التزويج والتفريد, on fol. 256^b.

30. 10th Kashf, on fol. 261^a; 11th Kashf, on fol. 277^b.

31. باب في السماع وما يتعلق به, on fol. 278^b.

32. باب في سماع الشعر, on fol. 282^b.

33. باب في سماع الأصوات والألحان, on fol. 283^b.

34. باب في كلام السماع, on fol. 285^a.

35. باب في اختلافهم في السماع, on fol. 287^b.

36. باب في مراتبهم في حقيقة السماع, on fol. 288^b.

37. باب في الوجد والوجود والواجد ومراتبه, on fol. 292^b.

38. باب في الرقص وما يتعلق به, on fol. 294^b.

39. باب في الخرق, on fol. 295^a.

40. Is missing here in consequence of a small lacuna after fol. 295 (extending to two pages, from fol. 279^b, l. 11, to fol. 280^b, l. 7 in the following copy), and may be supplied from the other copies: باب في آداب السماع.

Some leaves are slightly injured. Occasionally various readings, notes, and additions on the margin. An index on ff. 297^b and 298^a. Copied by Junaid of Sirhind and finished the 21st of Shawwāl, A. H. 1019 (A. D. 1611, Jan. 6).

No. 930, ff. 298, ll. 19; Nasta'lik; a picture, representing probably the author's portrait, at the top of the MS.; size, 7½ in. by 4¼ in.

1774

Another copy of the same.

This copy is badly injured on the first page, one half of which is torn away, and slightly damaged on some others. Ff. 2 and 3 do not belong to this work, the continuation of fol. 1^b being on fol. 4^a. Ff. 256-265 are misplaced, the right order of the

leaves is this: 256, 264, 258-263, 257, 265. Beginning the same as in the preceding copy.

The bábs are found here:—

1. on fol. 9^a; 2. on fol. 14^b; 3. on fol. 21^a; 4. on fol. 29^a; 5. on fol. 37^a; 6. on fol. 39^b; 7. on fol. 44^a; 8. on fol. 48^a; 9. on fol. 54^b; 10. on fol. 56^a; 11. on fol. 59^b; 12. on fol. 108^b; 13. on fol. 114^b; 14. on fol. 116^b; the first four Kashfs appear here on ff. 178^a, 185^a, 190^b, and 193^b; 15. on fol. 195^b; 5th Kashf, on fol. 199^b; 16. on fol. 203^b; 6th Kashf, on fol. 209^a; 17. on fol. 210^b; 7th Kashf, on fol. 213^a; 18. on fol. 216^a; 8th Kashf, on fol. 217^b; 19. on fol. 220^a; 9th Kashf, on fol. 222^b; 20. on fol. 224^b; 21. on fol. 226^b; 22. on fol. 229^a; 23. on fol. 231^a; 24. on fol. 232^b; 25. on fol. 234^a; 26. on fol. 235^a; 27. on fol. 237^b; 28. on fol. 239^b; 29. on fol. 242^a; 30. 10th Kashf, on fol. 246^b; 11th Kashf, on fol. 261^b; 31. on fol. 263^a; 32. on fol. 266^b; 33. on fol. 267^b; 34. on fol. 269^b; 35. on fol. 272^a; 36. on fol. 272^b; 37. on fol. 276^b; 38. on fol. 278^b; 39. on fol. 279^a; 40. on fol. 250^a.

This work concludes on fol. 281^b, and is followed by two short treatises on the same mystical doctrine, the first of which is complete, fills ff. 283^b-289^b, and is entitled رسالة ابدالية, composed by Ya'kūb bin 'Uthmān bin Maḥmūd bin Maḥmūd alghaznawī (later الجرجاني), who very often refers to 'Alī bin 'Uthmān's Kashf-almahjūb and tells us that he was Abū Sa'īd bin Abū-alkhair's brother and very often in the majlis of Sulṭān Maḥmūd. This treatise begins: الحمد لله الذي زين السماء الدنيا بمصابيح وجعلها رجوماً للشياطين و زين الأرض بالرسول (sic!) والانبيا والاولياء الخ.

The same Ya'kūb bin 'Uthmān alghaznawī (later الجرجاني) is noticed as author of a tabulated list of renowned Shaikhs (الشماعة المشايخ الكرام) in W. Pertsch, Berlin Cat., p. 4, No. 8.

The second treatise is anonymous and incomplete, beginning: بعد حمد او كه ليس كمثله شئ هيج شبه ندارد و آن حضرت بچون هم چون رنگ سفيد سیه ندارد الخ.

It fills ff. 290^b-295^b, continues on fol. 3 and then on fol. 2, where it breaks off with the words: مطلق باشی. The first treatise is dated the 24th of Jumādā-alawwal, A. H. 1095, that is the twenty-seventh year of 'Ālamgīr's reign (=A. D. 1684, May 9).

No. 1274, ff. 295, ll. 17; clear and distinct Nasta'lik; size, 10½ in. by 6¼ in.

1775

The same.

This copy is not dated; it is a little worm-eaten and slightly injured on fol. 196^a. There is a lacuna after fol. 218, corresponding to No. 930 (1773 in this Cat.), fol. 206, l. 13, to fol. 214^b, l. 12. A great number of headings are left out.

Bāb 1. on fol. 8^a; 2. on fol. 11^a; 3. on fol. 19^a; 4. on fol. 30^a; 5. on fol. 41^a; 6. on fol. 43^b; 7. on fol. 50^a; 8. on fol. 55^a, last line; 9. on fol. 63^b; 10. on fol. 65^b; 11. on fol. 70^b; 12. on fol. 132^a, last line; 13. on fol. 138^a; 14. on fol. 140^b; Kashf 1, on fol. 202^b;

Kashf 2, on fol. 208^a; Kashf 3, on fol. 214^a; Kashf 4, on fol. 217^b; 15. on fol. 207^a (Kashf 5 missing in consequence of the lacuna); 16. on fol. 219^a; Kashf 6, on fol. 224^b; 17. on fol. 226^a; Kashf 7, on fol. 228^b; 18. on fol. 231^a; Kashf 8, on fol. 232^b; 19. on fol. 235^a; Kashf 9, on fol. 237^b; 20. on fol. 239^b; 21. on fol. 241^a; 22. on fol. 243^b; 23. on fol. 245^b; 24. on fol. 247^a; 25. on fol. 248^b; 26. on fol. 249^a; 27. on fol. 251^b; 28. on fol. 254^a; 29. on fol. 256^a; 30. Kashf 10, on fol. 261^a; Kashf 11, on fol. 282^a; 31. on fol. 283^a; 32. on fol. 288^a; 33. on fol. 290^a; 34. on fol. 293^a; 35. on fol. 296^b; 36. on fol. 297^b; 37. on fol. 302^b; 38. on fol. 305^a; 39. on fol. 306^a; 40. on fol. 307^a.

No. 714, ff. 308, ll. 14; unequally written in Nasta'liq; size, 8 in. by 4½ in.

1776

The same.

This copy is slightly defective at the end, and has, moreover, a lacuna after fol. 94, comprising two pages and corresponding to No. 1274 (1774 in this Cat.), fol. 138^a, last line, to fol. 139^b, last line but two.

No date. The proper order of ff. 94-97 is: 94, 96, 95, and 97; of ff. 182-189: 182, 184, 189, 185, 186, 187, 188, and 183. Ff. 138 and 139 are turned upside down. The text is effaced and injured in many places.

Beginning: كشف لولائه بواطن ملكوته الخ corresponding to the fourth word of line 3, on fol. 1^b, in No. 1274.

Bâb 1. on fol. 6^a; 2. on fol. 8^b; 3. on fol. 13^b; 4. on fol. 19^b; 5. on fol. 25^a; 6. on fol. 26^b; 7. on fol. 30^a; 8. on fol. 32^b; 9. on fol. 36^b; 10. on fol. 38^a; 11. on fol. 40^b; 12. on fol. 73^b; 13. on fol. 77^b; 14. on fol. 79^a; Kashf 1, on fol. 121^b; Kashf 2, on fol. 126^b; Kashf 3, on fol. 130^a; Kashf 4, on fol. 132^a; 15. on fol. 133^b; Kashf 5, on fol. 136^a; 16. on fol. 139^a; Kashf 6, on fol. 143^a; 17. on fol. 144^a; Kashf 7, on fol. 145^b; 18. on fol. 147^b; Kashf 8, on fol. 148^b; 19. on fol. 150^b; Kashf 9, on fol. 152^a; 20. on fol. 153^b; 21. on fol. 155^a; 22. on fol. 156^b; 23. on fol. 158^a; 24. on fol. 159^b; 25. on fol. 160^b; 26. on fol. 161^a; 27. on fol. 162^b; 28. on fol. 164^a; 29. on fol. 165^b; 30. Kashf 10, on fol. 168^a; Kashf 11, on fol. 178^b; 31. on fol. 179^a; 32. on fol. 181^a; 33. on fol. 182^a; 34. on fol. 184^b; 35. on fol. 185^a; 36. on fol. 185^b; 37. on fol. 188^a; 38. on fol. 183^a; 39. on fol. 183^b. In the beginning of this bâb, on fol. 183^b, the copy breaks off; the last words, occurring here, correspond to fol. 279^b, l. 10, in No. 1274.

A few marginal additions on the first three pages.

No. 2941, ff. 189, ll. 19; good old Nasta'liq; small illuminated frontispiece; worm-eaten; size, 10½ in. by 6½ in.

1777

The same.

A very incomplete copy of the same, which breaks off already in the 8th Kashf (18th bâb); its last words correspond to fol. 232^b, l. 2, in No. 930 (1773 in this Cat.). Beginning as usual. Only the first

eleven bâbs are marked by proper headings, on ff. 5^b, 9^a, 14^a, 19^b, 25^a, 26^b, 29^b, 32^b, 36^b, 37^b, and 40^b respectively; all the other headings are missing.

No. 869, ff. 154, ll. 21; written by two different hands, partly in Nasta'liq, partly in Shikasta; size, 10½ in. by 6 in.

1778

Anis-almuridin u shams-almajâlis (انيس المریدین (و شمس المجالس).

The story of Yûsuf and Zalikhâ in Persian prose, told by the Shaikh-alislâm Khwâjah Abû Isma'il 'Abdallâh Muḥammad al-Auṣârî of Harât (who was born A.H. 396 in the month of Sha'bân=A.D. 1006, May; and died the 9th of Rabi' alâkhar, A.H. 481=A.D. 1088, July 2), for the benefit of his friends and disciples, in order to give them sound moral lessons and higher mystical instruction. The book is divided into fourteen Majlis, and interwoven with many verses of the Kuran, traditions, and sayings of other renowned Shaikhs.

Beginning: للحمد لله الذى ابدع وجود الانسان فى احسن تقويم واحسن اعضاء بطائف صفة القديم الكريم الترجيح الخ

Comp. on the author Safinat-alauliyâ, No. 300 (col. 304 in this Cat.). Other works by the same renowned Sûfî are the مناجات or رساله, and the نصيحت or پند منازل, see the two following copies; the الساترين, originally written in Arabic (see G. Flügel iii. p. 321 sq.; O. Loth, Arabic Cat., p. 165, where two Arabic commentaries on the same are described; H. Khalfa vi. p. 129; a Persian translation, entitled جامع منازل, will be noticed further down in this Cat.); the تفسير قرآن (see on this and the preceding work Haft Iklim, No. 619, col. 423 in this Cat.); the الهى نامه (see G. Flügel iii. p. 412, No. 1, and W. Pertsch, Berlin Cat., p. 33, No. 2); the زاد العارفين (see Rieu ii. p. 738^b); the كتاب اسرار or اسرار نامه (ib. ii. p. 774^b); the رساله تحفة الوزراء, also styled تحفة الملوك, containing forty sections, each with four good advices (see G. Flügel i. p. 609, and iii. p. 412; H. Khalfa ii. p. 243, No. 2690, and compare with them Bodleian Cat., col. 765); another set of نصائح or 'good advices' (Bodleian Cat., col. 764, and No. 1767, 11 in this Cat.); a treatise on mystical questions, addressed by the heart (دل) to the soul (جان), see G. Flügel iii. p. 412, No. 2, etc. Auṣârî also edited an enlarged version of the طبقات الصوفية, or, as Safinat-alauliyâ, No. 284 (col. 303 in this Cat.), calls it, طبقات مشايخ, by Shaikh Abû 'Abd-alrahmân (according to others merely 'Abd-alrahmân) Muḥammad bin Husain bin Muḥammad bin Mûsâ Sullamî al-Nishâpûrî, who died A.H. 412, in the month of Sha'bân (A.D. 1021, Nov.-Dec.; see also Rieu i. p. 349^a, and H. Khalfa vi. p. 129), a work, on which نفحات الانس (see Nos. 1357, 8, and 1359-1367 above) are chiefly based. For further works of Auṣârî, see the preface to the edition of his lyrical poems, by Shukovski, St. Petersburg, 1895.

The present story of Yûsuf and Zalikhâ is dated the 25th of Dhû-al-hijjah, A. H. 1013 (A. D. 1605, May 14), at Burhânpûr, by Maḥmûd bin Muḥammad of Lucknow.

No. 1458, ff. 173, ll. 15-23; Nasta'liq, by many different hands; worm-eaten; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1779

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Pious invocations to God and exhortations to Ṣūfis, by the same 'Abdallâh Anṣârî, in prose mixed with verses, and beginning:

ای زدرت بیدلنرا بوی درمان آمده
یاد تو مر عاشقانرا مؤنس جان آمده

It is commonly styled رساله خواجه عبد الله انصاری; see Rieu i. p. 35^a; G. Flügel iii. p. 497; Cat. des MSS. et Xylographes, p. 254; different from the present Munâjât seems to be a tract of the same title, noticed in W. Pertsch, No. 9, 15; Berlin Cat., p. 3, No. 4; and Cat. Codd. Or. Lugd. Bat. iv. p. 349; comp. also H. Khalfā vi. p. 129; and Notices et Extraits, xii. p. 352. A Turkish paraphrase of, and commentary on a similar work of Anṣârî ('advice to Dervishes') by Nauras, completed A. H. 1172 (A. D. 1758, 1759), is described in G. Flügel iii. p. 486.

The present copy of the Munâjât is dated the 9th of Muḥarram, A. H. 1161 (A. D. 1748, Jan. 10), by Muḥammad Maḥdî, the son of Hâjî 'Abd-al-hâdî. College of Fort William, 1825.

No. 2339, ff. 10, ll. 17; small, but distinct Nasta'liq; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1780

Pand-i-Khwâjah Nizâm (پند خواجه نظام).

Another treatise by 'Abdallâh Anṣârî, usually styled نصیحت, and containing short admonitions and practical advices on ethical matters, given to the great Wazir Khwâjah Nizâm-almulk of Tûs (see Haft Iklim, No. 690, col. 428 in this Cat.), and beginning: پیر هراة قدس سرة العزیز در نصیحت فخر الوزرا خواجه نظام الملک طوسی. میفرمایند که یا نظام هر که ده خصلت شعار خود الخ. The same treatise, but with a slightly different beginning, is noticed in G. Flügel iii. pp. 445, 493, and 505; the title given to it in the last of the three Vienna copies is پند نامه or نصیحت نامه.

Dated the 11th of Rabî'-alâkhar, A. H. 1049 (A. D. 1639, Aug. 11).

No. 1330, ff. 1-9, ll. 6; very large Nasta'liq; size, 10 in. by 5 $\frac{1}{2}$ in.

1781

Kimiya-i-Sa'adat (کیمیای سعادت).

The famous ethico-mystical work on the religious and moral duties of a true believer, by the great Shaikh Zain-aldin Abû Hâmid Muḥammad bin Muḥammad al-Ghazâlî of Tûs, with the epithet of Hujjat-alislâm, who was born A. H. 450 (A. D. 1058), and died the 14th of Jumâdâ-lâkhar, A. H. 505 (A. D. 1111, Dec. 18); comp. on the author and his various works, Safinat-alauliyyâ, No. 303 (col. 305 in this Cat.); Haft Iklim, No. 686

(ib., col. 428); Schefer, Chrestomathie Persane, ii. p. 212 sq.; and especially R. Gosche, Ghazzâlîs Leben und Werke, in 'Abhandlungen der Berliner Akademie,' 1858, p. 239 sq.; see also Schmûlders, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophie, p. 336, etc. Other copies of the same work are described in Rieu i. p. 37; Bodleian Cat., Nos. 1429 and 1430; W. Pertsch, Berlin Cat., pp. 288 and 289; J. Anmer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; see also H. Khalfā v. p. 285, No. 10,998. It has been printed in Calcutta, without a date, and lithographed in Lucknow, A. H. 1279 and 1282, and in Bombay, 1883. A Turkish translation of the same appeared in Constantinople, A. H. 1260, and was rendered into English under the title of 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher,' by H. A. Homes, Albany, N. Y., 1873. The Kimiyyâ-i-Sa'adat is a popular abridgement of the author's own Arabic work on a larger scale, the *ahiyâ 'ulum al-dîn* (printed in Cairo, A. H. 1278; in Lucknow, A. H. 1281; in Bûlâq, A. H. 1306; comp. H. Khalfā i. p. 180 sq.; Hitzig in Z. D. M. G. vii. pp. 172-186; Loth, Arabic Cat., p. 166; Arabic Cat. of the Brit. Mus., p. 386; G. Flügel iii. p. 91 sq.).

The work is divided into a preface and four books (رکن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان).

Beginning of the preface, on fol. 1^b: شکر و سپاس فراوان بعدد ستارگان آسمان و قطرة باران و برگ درختان الخ.

'Unwân I, on self-knowledge (اندر شناختن خویش), on fol. 3^b.

'Unwân II, on the knowledge of God (اندر شناختن الله), on fol. 15^a.

'Unwân III, on the knowledge of the present world (در معرفت دنیا), on fol. 23^a.

'Unwân IV, on the knowledge of the future world (در معرفت آخرت), on fol. 26^a.

Rukn I (here called, as in the larger Arabic work, (اندر عبادت), on fol. 39^b, beginning: رب یسر ولا تعسر چون از معرفت عنوان مسلمانى الخ.

Rukn II (again called (رُنع دوم), rules for intercourse with one's fellow-men (آداب معاملات), on fol. 88^b.

Rukn III (again called (رُنع سیم), the cutting off of obstacles in the road of faith (اندر بریدن عقبات راه دین), usually called, as in the Arabic original, pernicious influences from which the soul must be freed), on fol. 179^a.

Rukn IV (here called correctly (رکن چهارم), on qualities that lead to salvation (اندر متجیات), on fol. 299^a.

Many marginal glosses and annotations. Dated by Shams-aldin bin Hasan aljilânî, the first of Rabî'-althânî, A. H. 905 (A. D. 1499, Nov. 5).

No. 424, ff. 441, ll. 25; slight illuminations at the beginning, and at the head of the first three rukns; clear Naskhî in the greater part of the MS.; size, 10 in. by 6 $\frac{1}{2}$ in.

1782

Another copy of the same.

Another good copy, with many various readings, glosses, and annotations on the margin, dated the 23rd of Jumâdâ-alâkhar, A. H. 1020 (A. D. 1611, Sept. 2), by Muḥammad Yûsuf bin Mir Ya'qûb of Kashmir. Beginning as in the preceding copy.

'Unwân I, on fol. 4^a; II, on fol. 17^a; III, on fol. 26^b; IV, on fol. 30^b.

Rukn I, on fol. 46^b; II, on fol. 100^b; III, on fol. 206^b; IV, on fol. 331^b.

No. 1414, ff. 479, ll. 19; clear and distinct Nasta'lik; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1783

The same.

'Unwân I, on fol. 2^b; II, on fol. 9^a, last line; III, on fol. 14^a; IV, on fol. 16^a.

Rukn I (here headed در عبادت instead of در عبادت), on fol. 24^a; II (here headed راه دین), on fol. 53^a; III (در بیان کردن عقبات راه دین), on fol. 107^a; IV, on fol. 166^a.

No date; but among the many entries on the fly-leaves there is found one from A. H. 1081 (A. D. 1670, 1671). College of Fort William, 1832.

No. 2013, ff. 233, ll. 32; splendid Naskhi; size, 12 $\frac{5}{8}$ in. by 6 $\frac{3}{4}$ in.

1784

The same.

Beginning: شکر و سپاس فراوان بعدد ستارگان و طبقات آسمان و قطرات باران و برگ درختان الخ.

'Unwân I, on fol. 4^a; II, on fol. 18^a (حق در شناختن حق); III, on fol. 28^a (no heading); IV, on fol. 32^a.

Rukn I, on fol. 47^b; II, on fol. 99^b; III, on fol. 199^b; IV, on fol. 319^b. Beginning of the first Rukn here:

یسرواسهل و اختم بالخیر آغاز ارکان پس از عنوان چون از معرفت عنوان مسلمانی الخ.

Dated the 24th of Jumâdâ-alawwal, A. H. 1086 (A. D. 1675, Aug. 16). College of Fort William, 1825.

No. 2121, ff. 452, ll. 23; Nasta'lik; illuminated frontispieces on ff. 1^b, 99^b, 199^b, and 319^b; size, 12 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1785

The same.

Beginning: شکر و سپاس فراوان بعدد ستاره‌های آسمان و قطره‌های باران و برگ درختان الخ.

'Unwân I, on fol. 3^a; II, on fol. 12^b; III, on fol. 18^a; IV, on fol. 20^b.

Rukn I (در عبادت), on fol. 29^b; II (در معاملات), on fol. 64^b; III (اندر پریدن عقبات راه دین), on fol. 124^b; IV (در منجیا), on fol. 196^a. Marginal notes and additions on the first six leaves.

Dated the 27th of Jumâdâ-alawwal, A. H. 1087 (A. D. 1676, Aug. 7), by Mullâ Muḥammad 'Ali, who wrote it for his three sons, Ḥasan 'Ali, Rajab 'Ali, and 'Abd-al'ali.

No. 2856, ff. 276, ll. 21; irregular Naskhi; size, 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

IND. OFF.

1786

The same.

'Unwân I, on fol. 4^a; II, on fol. 17^b; III, on fol. 27^a; IV, on fol. 30^b.

Rukn I, on fol. 45^b; II, on fol. 100^b; III, on fol. 195^b; IV, on fol. 293^b. Title of the third rukn: اندر پیدا کردن عقبات راه دین.

Dated by Ibn Shâh Isma'il C'ishti, the 10th of Şafar, A. H. 1096 (A. D. 1685, Jan. 16).

No. 1277, ff. 395, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of the preface and of each rukn; size, 11 in. by 6 $\frac{1}{2}$ in.

1787.

The same.

'Unwân I, on fol. 5^a in No. 3149; II, on fol. 24^a; III, on fol. 37^a; IV, on fol. 42^b.

Rukn I, on fol. 69^b; II, on fol. 147^b; III, on fol. 1^b in No. 3150; IV, on fol. 168^b.

The first volume and the greater part of the second are written by Muḥammad Şâlih; the first rukn, the last twenty-five leaves of which are supplied by another hand, is dated at Banâras, A. H. 1173 (A. D. 1759, 1760).

No. 3149, ff. 295; No. 3150, ff. 363, ll. 15; clear Nasta'lik; ff. 43-68 in the first volume, and ff. 288-363 in the second, are added by two different hands; splendid binding in green and gold; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

1788

The same.

'Unwân I, on fol. 3^b; II, on fol. 14^a; III, on fol. 21^a; IV, on fol. 23^b.

Rukn I, on fol. 36^b; II, on fol. 78^b; III, on fol. 180^b; IV, on fol. 293^b.

No date.

No. 547, ff. 407, ll. 25-27; written for the greater part in Nasta'lik; size, 8 in. by 4 $\frac{3}{8}$ in.

1789

The same.

'Unwân I, on fol. 4^a; II, on fol. 13^a; III, on fol. 20^a; IV, on fol. 22^b.

Rukn I, on fol. 32^b margin; II, on fol. 73^b; III, on fol. 165^b; IV, on fol. 272^b.

No date.

No. 1081, ff. 392, ll. 20-21; a margin-column besides on several pages; small Nasta'lik; little injuries here and there; the first two pages and the second, third, and fourth rukn richly illuminated; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1790

A defective copy of the same.

'Unwân I, on fol. 4^b; II, on fol. 22^a; III, not marked; IV, on fol. 39^b.

Rukn I, on fol. 67^a; II, on fol. 131^a; III, on fol. 270^b. This rukn is quite incomplete, containing only the first three اصل; another portion of the same third rukn, comprising a part of the sixth اصل, and the whole of the seventh and eighth, is found on ff. 492-572. Rukn IV, on fol. 315^b, breaking off in the tenth اصل.

on fol. 490^a. It is very strange, that in spite of these lacunas all the catch-words agree wonderfully. The copy is besides a little worm-eaten.

No. 1913, ff. 572, ll. 17; clear Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

1791

Intikhâb-i-Kimiyâ-i-Sa'adat (انتخاب کیمیای سعادت).

Extracts from the preface of the Kimiyâ-i-Sa'adat, made by Khwâjah Afdal-aldin Kâshi (who died A. H. 707=A. D. 1307, 1308, see further below, No. 1812).

Beginning: خواجه افضل الدین کاشی از کیمیای سعادت کلماتی چند انتخاب کرده است تا طالبان معرفت حق را سودمند بود، چنین فرماید الخ.

Unwân I, on fol. 287^a; II, on fol. 290^a; III, on fol. 291^b; IV, on fol. 292^a margin-column.

Dated the 11th of Rabî'-alawwal, A. H. 1180 (A. D. 1766, Aug. 17), by Abû Tâlib alhusainî. On fol. 293^b, an additional saying of Afdal Kâshi, on the three necessary duties of Sûfis.

No. 1234, ff. 287^a-293, ll. 14, and another column on the margin, ll. 26; Naskhî, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1792

Risâla-i-Ghazâlî (رساله غزالی).

The mystical treatise, contained in this copy, is, as a comparison with W. Pertsch, Berlin Cat., p. 42, No. 30, shows (see also Rödiger in Z. D. M. G. xvi. p. 221), a Persian paraphrase of the same Muḥammad al-Ghazâlî's famous treatise, *إيها الولد* (edited and translated by Hammer-Purgstall, Vienna, 1838; comp. also G. Flügel iii. p. 274, where two Arabic commentaries on the same, by Ḥasan bin 'Abdallâh, composed A. H. 756=A. D. 1355, and by Khâdimî respectively, are noticed), but slightly differing in wording from the Berlin copy which bears the heading, خلاصه تصانیف امام محمد غزالی در علم سلوک ('the quintessence of Ghazâlî's compositions on the science of the mystic road').

Beginning: الحمد لله اما بعد بدانکه یکی از جملة تلمیذان امام المرحم ابی حامد بن محمد (محمد بن محمد read الغزالی بعد از آنکه مدّة مدید و سالهای فراوان روزگار خود را مستعیر بتحصیل علوم داشته بوده و از هر فن بهره تمام داشته روزی با خود اندیشه کرد که من سالهای رنج بردم و علم بسیار حاصل کردم خود اکنون ندانم که این علمها از هر نوع علم کدام نافع و دستگیر من خواهد بود الخ.

Among the numerous Arabic works of Ghazâlî, the more prominent (apart from the *إيها الولد* and the *المنقذ من الضلال والمفصح عن* (احیاء علوم الدین) (edited and translated by A. Schmolders in 'Essai sur les écoles philosophiques chez les Arabes et notamment sur la doctrine d'Algazzali,' Paris, 1859); *كتاب الدرة الفاخرة* (edited and translated by L. Gautier, Geneva, 1878); *منهاج العابدین* (see a Persian translation of it further down in this Cat., and a Turkish one by

Nihâni in G. Flügel iii. p. 463); *تهافت الفلاسفة* (with the criticism of Khwâjazzâda, who died A. H. 893=A. D. 1488, noticed in G. Flügel ii. p. 597, and H. Khalfa ii. p. 466, No. 3764); *شرح اسماء الله* (G. Flügel iii. p. 326, and H. Khalfa vi. p. 90, No. 12,790); *الوسيط* (H. Khalfa vi. p. 437); *جواهر القرآن* (H. Khalfa ii. p. 646); *المنجول* (Schefer, Chrestomathe Persane, ii. loc. cit. above); *تفسیر یاقوت التأویل* (quoted in Safinat-alauliyâ, No. 303); *مشکوّة الأنوار* (quoted in the Nafahât-aluns); a commentary on the 12th Sûrah (سورة يوسف), see O. Loth, Arabic Cat., p. 24; *بداية الهداية والاستدراج* (mentioned by Gautier); Arabic letters etc. Among the Persian works of Ghazâlî are especially noteworthy (besides the *كتاب التمر المسبوك* or *نصيحة الملوك*: *کیمیاء سعادت* with an Arabic translation, noticed in G. Flügel iii. p. 272; J. Aumer, p. 268; O. Loth, Arabic Cat., p. 168; H. Khalfa ii. p. 177, and vi. p. 352, etc.; *انوار حکمت* (Bodleian Cat., No. 1246, and Rieu ii. p. 830^b, No. xx); a Persian letter, addressed to Mu'ayyid-almulk, the son of the great Nizâm-almulk (Schefer, Chrestomathie Persane, ii. p. r. 1); and several works, some of which are of doubtful authenticity, viz. *روضة الفردوس* (G. Flügel iii. p. 449); *كنز الاخبار* (ib., p. 451); *قصص بحر الاسرار* and *كتاب توبة الانبياء* (ib., p. 454).

The present copy is dated the 11th of Şafar, A. H. 1083 (A. D. 1672, June 8), by 'Abd-alrahmân, the son of 'Abd-alkâdir 'abbâsi.

No. 1214, ff. 1-17^b, ll. 17; Nasta'lik; size, 7 $\frac{7}{8}$ in. by 4 $\frac{1}{8}$ in.

1793

Tamhidât-i-'Ain-alkudât (تمهیدات عین القضاة).

A work on the Sûfic doctrine, compiled by Abû-alfadâ'il (according to Rieu i. p. 411^b, Abû-almâ'âlî) 'Abdallâh bin Muḥammad al-Miyânaji, with the honorary epithet of 'Ain-alkudât of Hamadân, who was a pupil of Shaikh Aḥmad Ghazâlî (the brother of Muḥammad Ghazâlî, died A. H. 517=A. D. 1123, 1124), and put to death, A. H. 533 (A. D. 1138, 1139), by order of Sultân Sanjar's vizier, Kiwâm-aldin Abû-alkâsim Darguzinî, see Safinat-alauliyâ (No. 307, col. 305 in this Cat.); Haft Iklim, No. 1017 (ib., col. 452); Makhzan-algharâ'ib, No. 1523 (Bodleian Cat., col. 350). H. Khalfa iii. pp. 459 and 536, places his death in A. H. 525 (A. D. 1131); comp. also the Arabic Cat. of the British Museum, p. 454^b, and Cat. des MSS. et Xylographes, p. 249.

It is divided into ten chapters or *اصل*, and begins, on fol. 1^b, thus: *سیاس بیکد و نناء بیکد مر حضرت آن خدای را که در مبدء الوهیت او دیدۀ عقل حیران است الخ*.

From this subdivision into ten *اصل*, and the wording of the ten headings, always beginning *اصل*, it is evident, that the Tamhidât are identical with the *Zubdat-alhakâ'ik fi kashf-aldakâ'ik* (زبدة الحقائق فی کشف الدقائق), described in No. 1247 of the Bodleian

Cat. and G. Flügel iii. pp. 413 and 414, where also a Turkish translation of the work is noticed (which, however, gives to the original the title **كنز الحقائق وكشف الذنائب**); on the different wording of the preface, see H. Khalfā iii. p. 536, No. 6810, where besides the work is stated to have been divided into one hundred sections. An extract from the same is noticed besides in the Bodleian Cat., col. 750, l. 1. The *Tamhidāt* of 'Ain-alkudāt served as basis for a mystic work of the same title by the poet Mas'ūd-i-Bak (put to death A. H. 800 = A. D. 1397, 1398), see Rieu ii. p. 632^a. Another Persian work of the great Shaikh is the extensive collection of letters, addressed to his Sūfī friends, and described in Rieu i. pp. 411 and 412. He also wrote occasionally Persian poetry. The margin of this copy is filled throughout with valuable glosses and explanations.

No date.

No. 1827, ff. 170, ll. 14; very clear and distinct Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned with gold; sprinkled with silver throughout; size, 10½ in. by 5½ in.

1794

Another copy of the same.

No date. Written by a certain Muḥammad.

No. 445, ff. 92, ll. 22; small, but clear Nasta'lik; size, 9½ in. by 4½ in.

1795

Miftāḥ-i-futūḥ-alghaib (مفتاح فتوح الغيب).

The Arabic text of the famous work *فتوح الغيب* (also sometimes called *فتوحات الغيب*, i.e. the ethical maxims and sayings of the great founder of the Kādirī order, Shaikh Abū Muḥammad Muḥyi-aldin Sayyid al-Jilānī alḥasanī alḥusainī, with the honorary epithets of Ghauth-alā'zam and Ghauth althakalain (who was born A. H. 470, or according to the majority of authorities, A. H. 471, the 1st of Ramadān = A. D. 1078, March 18, or 1079, March 7, and died A. H. 561, the 9th, 17th, or 18th of Rabi'-alākhar = A. D. 1166, Feb. 12, 20, or 21), on the mystical doctrine, accompanied with an elaborate Persian commentary, as in the Berlin copy, Sprenger, No. 830; see on the author especially Safinat-alauliyā, No. 36 (col. 278 in this Cat.); W. Pertsch, Berlin Cat., p. 276, and further down in No. 1799. These rules of mystical asceticism were collected, put in proper order, and handed down by the author's second son, Sharaf-aldin Abū Muḥammad 'Abd-alrahmān 'Īsā (comp. Safinat-alauliyā, No. 38), who—according to the statement in the immediately following *فتوح الغيب*—finished the original copy of his father's maxims the 15th of Ṣafar, A. H. 555 (A. D. 1160, Feb. 25), during the lifetime of his father. The Persian commentator, who does not mention his name, composed his work, which he styled *مفتاح فتوح الغيب* or the key to the *فتوح الغيب*, A. H. 1023 (A. D. 1614), see the last page, ll. 5 and 6, where as chronogram of completion the words *مفتاح فتوح* are given.

The Miftāḥ begins with a short Arabic preface, on

fol. 1^b, in which the collector and redactor of these maxims, viz. Sharaf-aldin 'Īsā, 'Abd-alkādir's son, is introduced to the reader: **هذا كتاب فتوح الغيب لسيّدنا ومولانا العلامة الأوحد الشيخ الامام العارف الكامل امام ائمة الطريق وشيخ شيوخ الاسلام على التحقيق زينة الوجود ومرات الشهود الباز الاشهب والطرّاز(?) وطرّاز المذهب قطب الاقطاب وفرد الاحباب القطب الاكمل الاشرف والغوث الاعظم الرفع غوث الثقلين امام الفريقين العالم الربّاني القطب الفرداني والغوث الصمداني محيي الدين ابي محمّد عبد القادر الحسيني الجيلاني قدس الله سرّه العزيز ونور روحه واصل البنا بركاته وفتوحه ورضى الله عنه وارضاه عنا وجامعه ولده الشيخ الامام الاوحد شرف الدين ابو محمّد ويكنى بابي عبد الرحمن عيسى شرف الاسلام جلال العلماء سراج العراق والمصر ذواللسانين والبيانين لسان المتكلمين وترجمان العارفين رحمة الله عليه وعلى والده واولاده واخوانه وسائر الصالحين**.

Then follows the real beginning of the *فتوح الغيب* (fol. 2^a, l. 3) in two versions (according to the various MSS. the author of the Persian commentary used), viz.: قال والدى الشيخ الامام العلامة الفرد القطب الغوث ابو محمّد عبد القادر الجيلاني نفعا الله به وامتدنا بمدده فى الدنيا والآخرة آمين آمين وفى بعض النسخ قال والدى الامام الاوحد المؤيد امام الائمة محيي الدين سيّد الطوائف ابو محمّد القادر بن ابي صالح بن عبد الله الجيلي قدس الله روحه ونور ضريحه.

The second version is that of the copy of the Arabic original in the India Office Library (O. Loth, Arabic Cat., p. 168), see also Cat. Codd. Or. Lugd. Bat. iv. p. 317; and § 31, No. 410, in the Refa'iyyah of Leipzig; comp. H. Khalfā iv. p. 386. The Persian commentary begins thus (fol. 2^a, ll. 8 and 9):

الحمد لله رب العالمين همه ستايشها ثابت است مر خداى را عزّ وجلّ كه پروردگار همه عالمهاست عالم ملك و ملكوت و جنّ و انس و حيوانات و نباتات و جمادات و افراد انسانى. كه هر يكى عالمى است بصورت صغير و بمعنى كبير النسخ.

The *فتوح الغيب* are divided into seventy-six makālas (a full index of which is given on the first two fly-leaves).

This copy was transcribed by Muḥammad Kāsim bin Muḥyi-aldin bin Zain-aldin, the 26th of Shawwāl (the year is omitted). College of Fort William, A. D. 1825. Among the other Arabic works of 'Abd-alkādir Jilānī, there are to be mentioned the *كتاب غنية الطالبين* (see O. Loth, Arabic Cat., p. 168^b, and Safinat-alauliyā, loc. cit.); a collection of sermons (O. Loth, p. 169^a); a collection of short essays on Sūfism (ib., p. 170); the *الورد المنيف* and *جزب الشريف*, a breviary or collection of prayers for private use (G. Flügel iii. p. 275); a single Arabic prayer (J. Aumer, p. 9, No. 50); an Arabic poem (W. Pertsch, Berlin

Cat., p. 944, ll. 2-4); an Arabic treatise without a special heading, partly with interlinear Persian paraphrase (Bodleian Cat., col. 755, No. 1239, fol. 389^b sq.); the treatise called *غوئیة*, on the chief topics of Šūfism (see further down in No. 1797), etc. Among his Persian works the most noteworthy are the *مکتوبات* or twenty-five epistles (Bodleian Cat., No. 1335), a *مناجات* in Persian verse (W. Pertsch, Berlin Cat., p. 110, No. 8), etc. A genealogical notice of the Shaikh is found, *ib.*, p. 40, No. 10.

Fol. 337^b in the present copy is left blank.

No. 2300, ff. 405, ll. 15; the Arabic text in Naskhī; the Persian commentary in Nasta'liq; the end of fol. 402^b, the whole of ff. 403 and 404 and the greater part of fol. 405^a in diagonal lines; size, 8½ in. by 5 in.

1796

Tarjuma-i-Futūḥ-alghaib (ترجمة فتوح الغيب).

A literal Persian translation of the same work of 'Abd-alkādir Jilānī, made from Sharaf-al-din 'Īsā's original copy of A.H. 555 (see the remark in the preceding copy), by an anonymous author.

Beginning: کتاب فتوح الغیب مشتمل بر کلمات قدسی آیات و مقالات عالیات حضرت غوث الثقلین و قطب الکنونین شیخ السموات والارضین الخ.

A portion of ff. 136^a and 137^b, and the whole of ff. 136^b and 137^a are left blank. Copied A.H. 1095 (A.D. 1684). Another copy of the same Persian translation is noticed in W. Pertsch, Berlin Cat., p. 276. It has been printed in Lucknow, 1880.

No. 626, ff. 80-241, ll. 9; Nasta'liq; size, 9½ in. by 4½ in.

1797

Sharḥ-i-ghauthiyyah (شرح غوثیة).

A Persian paraphrase of and commentary on the *غوئیة*, a treatise on the chief points of Šūfism, according to the Kādīrī order, by the same 'Abd-alkādir Jilānī, made by a disciple of the great Shaikh, Walī bin Muḥammad alshāḍikī al-kādīrī, and beginning: حمد و ثناء ببعده مر حضرت محیی را که حقیقت انسان آئینه مظهر ذات و صفات جلال و جمال و بیست الخ.

The *رساله* حضرت غوث الاعظم itself, or rather the commentary with a Persian paraphrase of all the Arabic phrases, begins thus: قال لی یا غوث الاعظم قلت لیک الخ. الخ گفت مرا پروردگار ای غوث بزرگ گفتم لیک الخ.

Dated the 14th of Sha'bān, A.H. 1147 (A.D. 1735, Jan. 9), at the request of Burhān Khānsāhib, by Muḥammad the scribe. Another mystical work of the same Walī bin Muḥammad alshāḍikī al-kādīrī (likewise without date of composition), is noticed in W. Pertsch, Berlin Cat., p. 298.

No. 1404, ff. 75, ll. 11; excellent Nasta'liq, large and distinct; the lines of the first two pages are framed in with gilt borders; size, 12½ in. by 7½ in.

1798

Another copy of the same.

No date. Beginning, on fol. 1^b: حمد و ثناء ببعده مر حضرت محیی را که حقیقت انسان الخ.

The treatise itself opens on fol. 3^b. The translator's name appears here in the less correct form of Muḥammad alshāḍikī al-kādīrī, see ff. 1^b, 2^a, l. 1, and 3^b, ll. 3-5.

No. 751, ff. 64, ll. 13-14; written by several hands in different styles of Nasta'liq; size, 10½ in. by 5½ in.

1799

Manāḳib-i-Ghauthiyyah (مناقب غوثیة).

Another treatise on the doctrines and spiritual teachings of the founder of the Kādīrī order, by Muḥammad Šāḍik Shihābī Sa'dī Kādīrī (see fol. 2^a, ll. 5 and 6), a pupil of Sayyid 'Abd-alkādir bin Sayyid 'Abd-aljalīl alḥasanī alḥusainī Gharīb-allāh, at Aḥmadābād (see fol. 5^a, ll. 1 and 2). It contains a muḥaddimah (on fol. 5^a), fifty short chapters, styled منقبة, a khātimah (فی کیفیت اداء صلوة الاسرار), on fol. 74^b, and an appendix or *تذیل* (فی اصوله و فروعہ), on fol. 82^b, giving the great Shaikh's pedigree in the paternal and the maternal line, which both lead up to 'Alī bin Abū Ṭālib, together with an interesting and valuable account of the more renowned among his children (forty-nine altogether), on fol. 83^a. According to the chronograms, on fol. 5^a, ll. 4 and 5, Shaikh Muḥyī-al-dīn 'Abd-alkādir aljilānī was born A.H. 470 (عشق), whereas most other biographers fix his birth in A.H. 471, and died ninety-one years old (اکمل عشق), A.H. 561. His full name runs thus: Ghauth-ala'zam Muḥyī-al-dīn Abū Muḥammad Sayyid 'Abd-alkādir alḥasanī alḥusainī aljilānī *ibn* Sayyid Abū Šāliḥ Zain-al-dīn Šafī-al-dīn Muḥammad *ibn* al-Sayyid Mūsā Jangī Dūst Nūr-al-dīn 'Abdallāh *bin* 'Abdallāh aljilī *bin* Yahyā alzāhid *bin* Muḥammad *bin* Dā'ūd *bin* Mūsā althānī *bin* 'Abdallāh althānī *bin* Mūsā aljaun *bin* 'Abdallāh almahd *bin* al-Ḥasan al-muthannā *bin* al-Ḥasan *bin* 'Alī *ibn* Abī Ṭālib; the most famous among his sons (see Safinat-alauliyā, Nos. 37-46, cols. 279 and 280 in this Cat.) are: 1. Shaikh Saif-al-dīn Abū 'Abdallāh Sayyid 'Abd-alwahhāb, born in Sha'bān of A.H. 521 (A.D. 1127, Aug.-Sept., the Safinat-alauliyā gives A.H. 512, Sha'bān=A.D. 1118, Nov.-Dec.), died at Baghdād, A.H. 593=A.D. 1197 (پانصد) to be read here instead of شمس, unless ۱ is a mistake for ۳, as the Safinat-alauliyā places his death in A.H. 603, 25th of Sha'bān=A.D. 1207, March 27), seventy-one years old. 2. Shaikh Sharīf (Safinat-alauliyā: Sharaf)-al-dīn Sayyid 'Īsā, author of the *جواهر الاسرار*, the same for whom his father prepared the *فتوح الغیب*, died A.H. 573 (A.D. 1177, 1178), twelve years after his father, and twenty years before 'Abd-alwahhāb. 3. Shaikh Shams-al-dīn Sayyid 'Abd-al'azīz, died A.H. 558 (A.D. 1163), three years before his father. 4. Shaikh Sirāj-al-dīn Abū-alfarah Sayyid 'Abd-aljabbār, died the 19th of Sha'bān, A.H. 573 (A.D. 1178, Feb. 10), twelve years after his father, and twenty before his brother 'Abd-alwahhāb. 5. Shaikh Tāj-al-dīn Abū Bakr Sayyid 'Abd-alrazzāk, born A.H. 528 (A.D. 1133, 1134), died

in Baghdād the 6th of Shawwāl, A. H. 603 (A. D. 1207, May 6), forty-two years after his father (consequently the date given here for his death, viz. A. H. 623, ششم, وبیست و سه, which is the same in the Safinat-alauliyā too=A. D. 1226, Sept. 30, has, it seems, to be changed into ششم و سه!). 6. Shaikh Abū Ishāq Sayyid Ibrāhīm, died in Baghdād the 5th of Dhū-alka'dah, A. H. 600 (in Safinat-alauliyā, the 25th of Dhū-alka'dah =A. D. 1204, July 5 or 25), thirty-nine years (not thirty-one, as here is written, unless the date 600 must be changed into 592) after his father. 7. Shaikh Abū-alfadl Sayyid Muḥammad, died at Baghdād in the same year 600 (with the same additional remark, 'thirty-nine years after his father,' in one copy of the Safinat-alauliyā, A. H. 603 is given as date of his death=A. D. 1207). 8. Shaikh Abū 'Abd-alraḥmān Sayyid 'Abdallāh, born A. H. 508 (A. D. 1114, 1115), died in Baghdād the 27th of Ṣafar, A. H. 587 (A. D. 1191, March 26), twenty-six years (not twenty-eight, as here is written) after his father. 9. Shaikh Abū Zakariyyā Sayyid Yahyā, born the 6th of Rabi'-alawwāl, A. H. 555 (A. D. 1160, March 16; the Safinat-alauliyā gives A. H. 550 = A. D. 1155, May 10), died A. H. 600, thirty-nine years after his father. 10. Shaikh Diyā-aldin Abū-alnaṣr Mūsā, born the last of Rabi'-alawwāl, A. H. 539 (A. D. 1144, Sept. 30), died at Damascus the 1st of Jumādā-alākhar, A. H. 618 (A. D. 1221, July 23), fifty-seven years after his father; other sons, found by the author in some other books, are: 11. Sayyid Yūsuf, born and died in Baghdād. 12. Sayyid Ṣāliḥ, died in the same town. 13. Sayyid 'Abd-alghaffār. 14. Sayyid Ḥabīb-allāh. 15. Sayyid Zāhid. 16. Hadrat Maṣṣūr, one of the سبعة. 17. Sayyid 'Abd-alkhālīk. 18. Sayyid 'Abd-alra'ūf; and 19. Sayyid Majd-aldin, author of the مقامات علیّه, according to some the last son of the great Shaikh.

The author quotes among his authorities especially the *تهجّة الاسرار* (by Nūr-aldin Abū-alḥasan 'Alī bin Yūsuf Lakhmi, who wrote about A. H. 660=A. D. 1262, see O. Loth, Arabic Cat., p. 200) and the *تکملة* (by Imām Yāfi'i, who died A. H. 768, the 20th or 21st of Jumādā-alākhar=A. D. 1367, Feb. 21, comp. Bodleian Cat., Nos. 332 and 333, and Nos. 642 and 643 in this Cat., where it has the fuller title of خلاصة المفاهر; see also the Safinat-alauliyā, No. 62); he cannot therefore have lived before the end of the eighth century of the Hijrah.

Beginning: الحمد لله الذى جعل كرامات الوليّ الخ.

The incomplete date in the colophon is the 26th of Sha'bān in the seventh year (of whose reign, is not stated). A work similar to this, a kind of defence of 'Abd-alkādir's doctrines, under the title of مخازن القادرية, by Shams-aldin bin Wali-allāh, is noticed in Rieu ii. p. 874, No. VIII. College of Fort William, 1809.

No. 2356, ff. 86, ll. 11; Nasta'lik; worm-eaten; size, 5½ in. by 3½ in.

1800

A history of the life and miracles of the same great Shaikh 'Abd-alkādir Jilāni, without a special title, introduced by a muḥaddimah, of a more general purport, discussing the mystical meaning of words like ولايت,

معجزه, etc., and other Ṣūfī topics. The biography of the Shaikh does not begin before fol. 48^b. The author of this work is not mentioned anywhere; it is dedicated to Shāh Shujā' Bahādur (of the Muẓaffarī dynasty in Shirāz, who reigned from A. H. 760 to A. H. 786=A. D. 1359-1384, see fol. 2^b), and begins: سزاوار حمد و ثنا بادشاهيست جلّ جلاله كه بحكمت كامله نوع انساني را بر جميع موجودات الخ.

Dated in the middle of Rabi'-alawwāl, A. H. 1052 (A. D. 1642, middle of June).

No. 661, ff. 214, ll. 13; Nasta'lik; many marginal and inter-linear corrections and explanations; small injuries on many leaves; size, 7½ in. by 5 in.

1801

Nasā'im-i-ghauthiyyah (نسائم غوثية).

Another, but shorter, biography of Shaikh 'Abd-alkādir Jilāni, likewise by an anonymous author. No date of composition appears. The book is divided into eleven نسيم, and gives a description of the life and wonderful deeds of the great Shaikh. Beginning: يا مالك الملوك لنا انت مقصد - يا ذو الجلال ملكك ملك مؤيد الخ.

Copied by 'Abd-almuhyi(-)aldin ibn Āk̄ā Ghiyāth-aldin. No date.

No. 638, ff. 95, ll. 17; Naskh; size, 9¼ in. by 5¼ in.

1802

Nasā'im-alkādiriyyah (نسائم القادرية).

An abridgement of the preceding biography, divided likewise into eleven نسيم, which are, of course, very short here. No author's name appears.

Beginning: الحمد لله . . . اعلم اسعدك الله تعالى في القادرين اين نسخه ايست مستقى به نسائم القادرية در شرح احوالات شريف حضرت سلطان الاوليا امام العشاق والعرفا قطب الاقطاب معشوق رب الارباب حضرت ميران محيي الدين سيد عبد القادر جيلاني الخ.

Dated the 10th of Jumādā-alḥanī, A. H. 1154 (A. D. 1741, Aug. 23). College of Fort William, 1825.

No. 2285, ff. 1-31, ll. 11; Nasta'lik; size, 9 in. by 4¾ in.

1803

Tuḥfat-alkādiriyyah (تحفة القادرية).

A third biography of the same Shaikh, with an exposition of his doctrines, chiefly based on the تهجّة الاسرار (see No. 1799 above), the خلاصة المفاهر (see ib.), and the مصباح الاخلاص, by a disciple of the Kādiri order, Abū-alma'ālī Muḥammad, with the takhalluṣ Muslimi (see fol. 2^b, l. 9, and fol. 3^a, l. 2). It begins: هاتقم گفتا بگو وصف كبريم قلت بسم الله الرحمن الرحيم اي حمد تو سر دفتر توقيع كلام الخ, and is divided into the following twenty-one bābs:

1. در ولادت آنحضرت.

2. در صورت و هیئت آنحضرت, on fol. 8^b.
3. در لباس و معاش آنحضرت, on fol. 9^b.
4. در خلق و عادت کریم آنحضرت, on fol. 12^b.
5. در تلقب محیی الدین, on fol. 20^a.
6. در سیاحت و مجاهده آنحضرت, on fol. 21^a.
7. در عبادت آنحضرت, on fol. 23^b.
8. در سماع آنحضرت, on fol. 24^a.
9. در شرف ارادت آنحضرت, on fol. 25^a.
10. در وسیله خواستن بآنحضرت, on fol. 33^a.
11. در آنچه احوال خود فرموده اند, on fol. 34^b.
12. در بیان مجلس که قدمی هذه گفته اند, on fol. 38^a.
13. در گفتن این قول که مأمور بودند, on fol. 39^a.
14. در اخبار اولیای متقدمین و متأخرین از احوال, on fol. 40^b.
15. در ثنا گفتن برو از مشایخ متقدمین و متأخرین, on fol. 44^a.
16. در سلطنت آنحضرت, on fol. 48^b.
17. در مجلس وعظ آنحضرت, on fol. 57^b.
18. در تدریس آنحضرت, on fol. 62^b.
19. در وفات آنحضرت, on fol. 64^a.
20. در نسبت آنحضرت, on fol. 66^a.
21. در ذکر اولاد آنحضرت, on fol. 66^b.

Dated the 7th of Ramaḍān, A.H. 1137 (A.D. 1725, May 20).

No. 1805, ff. 70, ll. 13; large and distinct Nasta'liq; illuminated frontispiece; the first two pages splendidly adorned; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1804

Mrṣad-al-'ibād min al-mabḍā' ilā-alma'ād (مرصاد العباد (من المبدء الى المعاد).

A large work on Ṣūfism, treating of the soul's سلوک or pilgrimage from the present to the future life, by Shaikh Abū Bakr 'Abdallāh bin Muḥammad bin Shāhāwar (شاهوار, or Shāhāwar, شاهوار, as in the following copy, and those of the British Mus.; or Shāhādūr, شاهادر, as in the Bodleian and Vienna copies and in H. Khalfa; or even Shāmūr, شامور, as in G. Flügel iii. p. 453) al-asādī al-rāzī (see fol. 291^b, l. 11), commonly known as Najm-al-dīn Dāya, who was a disciple both of Najm-al-dīn Kubrā (died A.H. 618, the 10th of Jumādā-alawwal=A.D. 1221, July 2) and of Majd-al-dīn Baghdādī (died A.H. 607 or 616=A.D. 1210, 1211, or 1219, 1220, see Safinat-alauliyā, Nos. 124 and 125), and died A.H. 654 (A.D. 1256). This work was completed the 1st of Rajab, A.H. 620 (A.D. 1223, July 31), see fol. 291^b, ll. 12 and 13, under the auspices (بتوفیق) of Sulṭān Kaiḡubād of Rūm (who reigned from A.H. 610 or 616=A.D. 1213 or 1219, to A.H. 634 or 636=A.D. 1236, 1237, or 1238, 1239), at Siwās (سیواس, see in the same page, l. 13), and begins: حمد بی حد و ثنائی بی عَدَد پادشاهی را که وجود هر موجودی نتیجه جود اوست الخ.

It is divided into five bābs and forty faṣls, see

Bodleian Cat., No. 1248; Rieu i. p. 38, and Supplement, p. 10; G. Flügel iii. pp. 417 and 453, where details of the author's life and works are given, comp. also Safinat-alauliyā, No. 128 (col. 288 in this Cat.); Haft Iklim, No. 1052 (ib., col. 455); H. Khalfa v. p. 495, No. 11,805, and Notices et Extraits, xii. p. 416, col. 2.

Bāb I. در دیباچه کتاب, in three faṣls, on fol. 5^a.

Bāb II. در بیان مبدء موجودات, in five faṣls, on fol. 15^b.

Bāb III. در بیان معاش خلق, in twenty faṣls, on fol. 50^a.

Bāb IV. در بیان معاد نفوس سعدا و اشقیاء, in four faṣls, on fol. 177^a.

Bāb V. در بیان سلوک طوائف مختلف, in eight faṣls, on fol. 214^b.

Najm-al-dīn Dāya wrote besides this work several others, for instance, بحر الحقائق و المعانی, تفسیر بحر or بحر الحقائق (in the Safinat-alauliyā, loc. cit., wrongly styled (تفسیر بحر الحقائق), a mystic commentary on the first Sūrah of the Kūrān (see H. Khalfa ii. p. 17, No. 1656); سراج القلوب, thirty-three questions addressed to Muḥammad and answered by him (G. Flügel iii. p. 453); تحفة حسرت الملوك; سلوک ارباب التعم و اصحاب اموال تحفة; and تحفة الملوك (see ib.). A Turkish translation of the present ebadat, entitled ارشاد المریدین, was made by Kāsim bin Maḥmūd of Karā Hīṣār, under Sulṭān Murād II (A.H. 824-855=A.D. 1421-1451).

This copy is dated the 12th of Rabī' al-thānī, A.H. 906 (A.D. 1500, Nov. 5), by Majd-al-dīn 'Alī. Entries of former owners on fol. 1^a, one from A.H. 1074, the 28th of Ṣafar=A.D. 1663, Oct. 1 (Ishāq Husaini), another from A.H. 1144, 25th of Rajab=A.D. 1732, Jan. 23 (Muḥammad Riḍā ibn Maulānā Ghulām Muḥammad 'Alī); older ones, viz. from A.H. 933 and 938 (A.D. 1527 and 1531, 1532), on the fly-leaf at the end. College of Fort William, 1825.

No. 2336, ff. 293, ll. 14; Nasta'liq; the Arabic quotations in Naskhī; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1805

Another copy of the same.

Beginning, on fol. 8^b: الحمد لله رب العالمين والصلوة محمد وآله اجمعين، حمد بی حد و ثناء بی عَدَد پادشاهی را که وجود هر موجود نتیجه جود اوست الخ.

The author's name, together with the date of composition, appears on fol. 234^b, ll. 1-3.

Bāb I, on fol. 11^b; II, on fol. 23^b; III, on fol. 55^a; IV, on fol. 154^a; V, on fol. 180^a. Collated. No date.

The transcriber's name is given, on fol. 8^a, as Taḳī-al-dīn Muḥammad al-shūshtari, who bought the original copy, from which he made the present one, in Kashmīr; among the various entries of former owners on the same page there is one, stating, that this copy was bought the 9th of Shawwāl, A.H. 1025 (A.D. 1616, Oct. 20).

On ff. 1-7 there is written by another hand in

Naskhî the whole of Sûrah 36 of the Kūrân (سورة يس), followed by a few detached verses from other Sûras, beginning with Sûrah 3, v. 1.

No. 1963, ff. 235, ll. 17 (on ff. 8^b-235^b); Nasta'lik (except on ff. 1-7); a little worm-eaten and water-stained; size, 9½ in. by 5¾ in.

1806

Bayân-altanzil (بيان التنزيل).

A treatise on Şûfism, being a kind of شرح or commentary on the التنزيل, by the well-known mystic Shaikh and writer 'Azîz bin Muḥammad alnasafî (here spelt البكهارى) albukhârî, who died A.H. 661 (A.D. 1263), at Abarkûh, see Rieu iii. p. 1095^a. Other works of the same author are the انسان الكامل فى معرفة الوافر, the famous collection of twenty-one mystic risâlas, see G. Flügel iii. pp. 430-438; the كشف الحقائق, an epitome of the 400 volumes of Shaikh Sa'd-aldin Hummû'î (Najm-aldin Kuhrâ's pupil, who died A.H. 650, the 10th of Dhû-al-hijjah=A.D. 1253, Feb. 11; comp. Safinat-alauliyâ, No. 126, col. 288 in this Cat.), see Bodleian Cat., No. 1249; and the مقصد اقصى, see ib., No. 1250; Rieu ii. p. 834^b; W. Pertsch, No. 6, 11; Berlin Cat., p. 1053 (No. 6); Palmer, Cat. of Trinity Coll., Cambridge, p. 70; Cat. Codd. Or. Lugd. Bat. v. pp. 42 and 43, etc.; translated into Turkish by Ibrâhim bin 'Abdallâh, see G. Flügel iii. pp. 457 and 489, No. 3; and W. Pertsch, Berlin Turkish Cat., p. 159; and forming the basis of E. H. Palmer's 'Oriental Mysticism,' Cambridge, 1867.

Like the original work, the present commentary (probably by 'Azîz alnasafî himself) is divided into twenty اصل; but our copy is incomplete at the end and has besides several lacunas. The remainder of an index appears on fol. 6^a. The proper order of the leaves is: ff. 6, 2-5, 7-80, lacuna, 81-86, lacuna, 1, 87-90, lacuna, 91.

The headings of the twenty اصل are as follows:

1. در معرفت خداى, on fol. 2^a.
2. در مزاج و روح و جسم, on fol. 37^a.
3. در معرفت ملك, on fol. 43^b.
4. در معرفت انسان, on fol. 45^a.
5. در معرفت نبى وولى, on fol. 53^a.
6. در معرفت صاحب شريعت و صاحب حقيقت, on fol. 56^b.
7. در معجزه و كرامت, on fol. 58^b.
8. در معرفت وحى و الهام, on fol. 60^a.
9. در معرفت موت و حيات, on fol. 63^b.
10. در معرفت معاد, on fol. 65^a.
11. در معرفت شريعت و طريقت و حقيقت و ايمان, on fol. 77^b.
12. در معرفت عبادت و شرائط و ارکان آن, on fol. 78^a.
13. در معرفت معاملات و شرائط و ارکان آن, on fol. 78^a.

These two اصل appear only with their headings here, and the author's explanation of this strange fact is, that 'his brother will write them hereafter.'

14. در معرفت سلوك و شرائط و ارکان آن, on fol. 78^a.

15. در معرفت خدمت و عزلت و صحبت, on fol. 83^a.

16. Which ought to contain, according to the index, اصل پانزدهم در بيان عزلت, is missing in the text; there only appear, on fol. 85^a, a second اصل در بيان عزلت, and, on fol. 86^a, another اصل در بيان صحبت.

17. در معرفت تقوى, on fol. 1^a.

18. در معرفت شكر و صبر و رضا, on fol. 87^b.

19. در معرفت قضا و قدر, on fol. 88^a.

20. Not found in the text; it was to contain, according to the index: در بيان آنكه مقصود از بن نوزده; in its stead a second اصل نوزدهم appears on fol. 90^b, without any heading. On fol. 91^b the treatise breaks off.

Beginning: حمد و سپاس بى غايت مر خدايا است عز جلاله و تعالى كبرياؤه الخ.

No. 2001, ff. 91, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1807

Risâla-i-âghâz u anjâm (رساله آغاز و انجام).

A treatise on resurrection and future life from the Şûfîc standpoint, by the great philosopher and astronomer Naşir-aldin Muḥammad bin Muḥammad bin al-Hasan al-Tûsî, who was born in Tûs, A.H. 597, the 11th of Jumâdâ-alawwal (A.D. 1201, Feb. 17), and died in Baghdâd, A.H. 672, the 18th of Dhû-al-hijjah (A.D. 1274, June 25); comp. on his life Haft Iklim, No. 1007 (col. 451 in this Cat., where his biography is given under the section 'Sâwa,' since his family originally belonged to that town); Rieu ii. p. 441 sq.; Ḥabib-ussiyar iii. Juz 1, p. 60; Bodleian Cat., No. 1435 sq.; A. Jourdain in Magasin encyclopédique, 1809, t. vi. p. 87 sq. He wrote besides his strictly scientific works a number of shorter Şûfîc tracts, of which the present and the two following ones are the most prominent. An extensive list of his literary compositions is given in the Majâlis-alma'mûnin (No. 704 in this Cat.). This risâlah is divided into twenty fasls, the headings of which are given in Bodleian Cat., No. 1422, vi (col. 863); see also Rieu ii. p. 830^a, No. XVI. It is also frequently styled تذکره.

Beginning: رقتنا لا تنزع قلوبنا بعد از هديتنا و هب لنا من لدنك الخ.

Copied in the month Jumâdâ I, A.H. 1176 (A.D. 1762, Nov.-Dec.), at مونکیر.

No. 1234, ff. 177^b-198^a, ll. 18; Naskhî; size, 8 in. by 4¾ in.

1808

Risâla-i-jabr u ikhtiyâr (رساله جبر و اختيار).

Another mystical treatise by the same Naşir-aldin Tûsî, on necessity or compulsion and free will in human destinies.

Beginning: الحمد لله رب الارباب و مسبب الاسباب و مفتتح الابواب و ملهم الصواب و مسهل الامور الصعاب الخ.

It is divided into the following ten short chapters (فصل):

1. در حکایت مذاهب درین موضع و اشارت به حجت، on fol. 226^a.
2. در ذکر وجوب و امکان و امتناع و احکام هر یک، on fol. 227^a.
3. در ذکر اسباب و علل و اشارت بمعنی جبر و اختیار، on fol. 227^b.
4. در ذکر آنکه سبب تا موجب نبود مستبب از و صادر، on fol. 229^a.
5. در بیان کیفیت استناد اتفاقیات با اسباب آن بر، طریق اجمال، on fol. 229^b.
6. در بیان آنکه وجوب فعل از فاعل منافی اختیار او، نباشد، on fol. 231^a.
7. در ذکر قوی و افعال انسانی و فرق میان آنچه با اختیار نبود و آنچه نبود، on fol. 232^b.
8. در بحث از قدرت و ارادت و کیفیت صدور افعال، اختیاری از مردم، on fol. 233^b.
9. در آنچه حاصل این مباحث است الخ، on fol. 235^a.
10. در آنکه اطلاق باین معنی بر باری تعالی شاید یا، نشاید، on fol. 236^b.

Dated by Abū Ṭālib alḥusainī the 14th of Jumādā-alūlā, A.H. 1184 (A.D. 1770, Sept. 5). Another copy of the same treatise in Rien ii. p. 830^b, No. XXI.

No. 1234, ff. 225^b-237^a, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1809

Auṣāf-alashrāf (اوصاف الاشراف).

A third mystical treatise of the same Naṣir-al-din Ṭūsī, being a very concise and clear exposition of the nature and different stages of the Ṣūfī road (سلوک), which is also called among Ṣūfis, حرکت در طلب کمال, 'the movement for acquiring perfection,' and of spiritual life in general. It was composed, as is stated in the preface, after the completion of the author's chief philosophical work, the اخلاق ناصری (see further down under 'Philosophy'), at the request of the great Wazīr Shams-alḥaqq wa-al-dīn Muḥammad Ṣāḥib bin Bahā-al-dīn Muḥammad al-Juwainī (to whom Sa'dī dedicated his کتاب صاحبیه, see above, No. 1118, 14 sq., and Haft Iklim, No. 797, col. 435 and 436 in this Cat.). The title appears on fol. 3^a, last line; see H. Khalfā i. p. 494, No. 1487. Other copies of the same treatise are noticed in Rien ii. p. 829^b, No. XIII; Fleischer, Cat. Dresden, No. 348; W. Pertsch, Berliu Cat., p. 35, No. 15, and p. 274, No. 3.

The book is divided into six bābs, each of which, with the exception of the last, contains six faṣls.

Bāb I. در حرکت.

- Faṣl 1. در ایمان، on fol. 4^a. 2. در ثبات، on fol. 6^b. 3. در نیت، on fol. 7^a. 4. در صدق (or تصدق)، on fol. 8^b. 5. در اِنَابَت، on fol. 9^b. 6. در اخلاص، on fol. 10^a.

Bāb II. در ازاله عوائق و قطع موانع از سیر و سلوک. Faṣl 1. در توبه، on fol. 11^b. 2. در زهد، on fol. 16^a. 3. در فقر، on fol. 17^a. 4. در ریاضت، on fol. 18^a. 5. در تقوی، on fol. 19^b. 6. در محاسبه و مراقبه، on fol. 21^b.

Bāb III. در سیر و سلوک در طلب کمال و احوال سالک. Faṣl 1. در خلوت، on fol. 22^b. 2. در تفکر، on fol. 24^b. 3. در حزن و خوف، on fol. 26^b. 4. در رضا، on fol. 28^b. 5. در شکر، on fol. 31^a. 6. در صبر، on fol. 32^b.

Bāb IV. در ذکر احوالی که مقارن سلوک حادث شود تا. آنکه که وصول بمعصم آید.

Faṣl 1. در ارادت، on fol. 34^a. 2. در شوق، on fol. 35^b. 3. در معرفت، on fol. 38^a. 4. در محبت، on fol. 39^a. 5. در سکون، on fol. 40^b.

Bāb V. در ذکر حالها که اهل وصول را سانع شود.

Faṣl 1. در توکل، on fol. 41^a. 2. در رضا، on fol. 43^a. 3. در تسلیم، on fol. 45^a. 4. در توحید، on fol. 45^b. 5. در اتحاد، on fol. 46^b. 6. در وحدت، on fol. 47^a.

Bāb VI. در فنا، on fol. 47^b.

Beginning: سپاس بیقیاس بار خدا را که بسبب آنکه هیچ عقل را قوت اطلاع بر حقیقی او نیست الخ.

No date. Copied by Sayyid Diyā-allāh, who may be identical with Sayyid Diyā-allāh Balgrāmī, who died A.H. 1103 (A.D. 1691, 1692).

No. 1736, ff. 48, ll. 9, Shikasta; the Arabic quotations in Naskhi; worm-eaten; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1810

Another copy of the same.

The six bābs are found here as follows:

1. در مبدء حرکت، on fol. 208^b.
2. در ازاله عوائق و قطع موانع، on fol. 211^a.
3. در سیر و سلوک در طلب کمال، on fol. 215^a.
4. در ذکر احوالی که مقارن سلوک حادث شود، on fol. 219^a.
5. در ذکر حالهائی که اهل وصول را سانع شود، on fol. 222^a.
6. در فنا، on fol. 224^b.

Beginning: سپاس بیقیاس بار خدا را که بسبب آنکه هیچ عقل را قوت اطلاع بر حقیقت او نیست الخ.

Copied by Abū Ṭālib alḥusainī, A.H. 1184 (A.D. 1770, 1771).

No. 1234, ff. 207-224^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1811

Sharḥ-i-Kaṣida-i-Tā'iyya-i-Fāridiyyah (شرح قصیده نائیبه فارسیه).

The large Persian commentary on the Tā'iyyah (or kaṣidah, rhyming in ت), the famous mystic poem of 'Umar Ibn-alfārid (who died A.H. 632, the 2nd of

Jumâdâ-alawwal = A. D. 1235, Jan. 23, see Safinat-alauliyâ, No. 332, cols. 307 and 308 in this Cat.; G. Flügel i. p. 461 sq.; edited by Hammer-Purgstall, Vienna, 1854; Ibn Fârid's whole diwân, edited with two commentaries, Marseille, 1855; lithographed Bairût, A. H. 1267; another lithographed ed., A. H. 1280; with commentaries, Cairo, A. H. 1289, etc.), by Shaikh Sa'id-aldin al-Farghânî, who died about A. H. 700 (A. D. 1300, 1301), see H. Khalfa ii. 86, etc. He received the investiture (الخزقة) from Shaikh Najib-aldin 'Alî bin Buzghush (died A. H. 678 = A. D. 1279, 1280, in Shirâz, see Safinat-alauliyâ, No. 150), who himself had received it from Shaikh Shihâb-aldin Suhrawardî (died A. H. 632, 1st of Muharram = A. D. 1234, Sept. 26, see Safinat-alauliyâ, No. 148). After Najib-aldin's death he joined the Shaikh Sadr-aldin Muḥammad bin Ishâq bin Muḥammad al-Kūniyawi (who died A. H. 672 = A. D. 1273, 1274, see Rieu ii. p. 594ⁿ). The last-named Shaikh is eulogized on fol. 4^a, as being still alive, and consequently this commentary must have been written before A. H. 672. From the Nafahât-aluns (see No. 1361 in this Cat., fol. 263^b sq.), from which also the above statements are taken, we learn further, that Sa'id-aldin Farghânî, the oldest interpreter of the Tâ'iyyah, wrote two commentaries on this subject, the *first* in Persian, the *second* in Arabic. The *first* is contained in our copy; the *second* is found in the India Office Library too (B. 133), see O. Loth, Arabic Cat., p. 236^b, No. 814.

Beginning of this work, on fol. 1^b: **رَبَّنَا عَلَيْنَا تَوَكَّلْنَا** و اليك ائْتَيْنَا و اليك المصير حمد و سپاس بى حد سزای ذات و خدائیت که سلطان ذات و وحدتش الخ

The real commentary is preceded by an extensive Muḥaddimah or Şūfic Prolegomena in four aṣls (اصل), viz.:

1. On fol. 5^a: **در ذکر ذات و صفات و اعتبار علم و شهود و نور و وجود و حکم مبدایت و امراولیت**
2. On fol. 11^b: **در بیان صدور و تعیین عالم ارواح و ظهور و تحقق عالم مثال که خیال منفصلش خوانند و ترتیب عالم اجسام و مراتب او تا** آفرینش آدم علیه السلام
3. On fol. 15^b: **در شرح نشات انسان و اطوار و احوال** او تا رسیدن بنهایت کمال الخ
4. On fol. 22^a: **مُقَلَّتِي الْخ**

Beginning of the commentary itself, on fol. 38^b, with the initial bait of the Tâ'iyyah: **سَقَتْنِي حُمَيَّا لِحُبِّ رَاحَةِ** مُقَلَّتِي الْخ

No date. Worm-eaten and greatly damaged throughout. An entry from A. H. 1018 (A. D. 1609, 1610) on fol. 320^b.

No. 2542, ff. 320, ll. 19; Nasta'lik (the Arabic verses of Ibn al-farid in Naskhi, written in red ink); size, 10 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1812

Two treatises by Afḍal Kâshî.

Afḍal-aldin Muḥammad Kâshî, the great rubâ'i-writer (see a collection of his quatrains in Bodleian Cat., No. 749, and Rieu ii. p. 739^a, No. 4), who ranks in IND. OFF.

the line of Şūfic epigrams with Abû Sa'id bin Abû-alkhair and 'Umar bin Khayyâm, died A. H. 707 (A. D. 1307, 1308), see Haft Iklim, No. 937 (col. 446 in this Cat.); Âtashkada, No. 553 (Bodleian Cat., col. 281); Khulâsat-alafkâr, No. 6 (ib., col. 302, last line); Makhzan-algharâ'ib, No. 27 (ib., col. 317, where he is called an uncle of Naṣir-aldin Tûsi); Taḳî Kâshî, see A. Sprenger, Catal., p. 17, No. 54. Of his numerous ethical and metaphysical treatises of a more or less mystic tendency (see Bodleian Cat., No. 1445, and Rieu ii. p. 829 sq.), the present copy contains:

1. A Persian translation and analysis of Aristotle's *περὶ ψυχῆς* or treatise on the soul, entitled Kitâb-i-nafs (کتاب نفس), in three maḳâlas, on ff. 2^b, 5^b, and 14^a respectively, beginning, on fol. 1^b: **بنام ایزد بخشاینده** بخشایشگر همگی آنچه دانای یونان ارسطوطالیس یاد کرد در کتاب نفس الخ

Other copies of the same are noticed (without the translator's name) in Bodleian Cat., No. 1422, viii (where a fuller description and the necessary references are given), and Rieu ii. p. 834^b, No. XXIII; see also further below in No. 1921, 4.

2. A treatise on accidental matters (عرض), in contrast to the essential ones (گوهر), entitled 'Arâḍ-nâma (عرض نامه), and divided into four عرض, viz.

1. عرض اجسام, on fol. 23^b.
 2. عرض کفندگان, on fol. 32^a.
 3. عرض دانستها, on fol. 36^a.
 4. عرض داندگان, on fol. 47^b.
- It begins, on fol. 21^a, thus: **خداوندنا بفزونئی جود و فروغ وجودت که جان الخ**

Another copy of the same is contained in No. 1921, 13 (see further below).

On fol. 23^b, l. 4, another mystical treatise of Afḍal-aldin Kâshî is mentioned, viz. the مدارج الکمال, which was originally written in Arabic, but then translated by the author himself into Persian under the title of گشایش مدارج الکمال, in eight sections (called گشایش مدارج الکمال or در), see further down in Nos. 1921, 2, and 1922, 14; comp. also Rieu ii. p. 830^b, No. XIX, and H. Khalfa v. p. 469.

No date.

No. 1234, ff. 1-54, ll. 22; small Nasta'lik; size, 8 in. by 4 $\frac{3}{4}$ in.

1813

Jâwidânnâma (جاودان نامه).

The book of eternity or the beginning and end of being, another half metaphysical, half mystical treatise by the same Afḍal-aldin Kâshî, in four bâbs, viz.:

1. در شناختن قسام علوم بطریق کلی, on fol. 240^a, in five faṣls.
2. در شناختن خود و راه, on fol. 242^a, in eleven faṣls.
3. در شناختن آغاز کار, on fol. 255^b, in ten faṣls.
4. در شناختن انجام کار, on fol. 266^a, in ten faṣls.

It begins, on fol. 239^b, thus: **این نامه ایست از ما به برادرانی که ایشانرا انسانیت رنجوار الخ**

Another copy of the same جاودان نامه is noticed in

Rieu ii. p. 831^a, No. XXV, see also H. Khalfa ii. p. 582, and No. 1922, 8 below.

Dated by Abū Ṭālib alḥusainī at Murshidābād the 16th of Rajab, A. H. 1180 (A. D. 1766, Dec. 18).

Treatises of similar contents by Afḍal Kāshī (to be described further down) are: *روانجام نامه*, on consciousness and cognition, Rieu ii. p. 830^b, No. XXIII, and Bodleian Cat., No. 1445, III; see H. Khalfa iii. p. 515, and Nos. 1921, 6, and 1922, 15 below; *رساله ساز و پیرایه شاهان*, on the rights and duties of royalty, Bodleian Cat., No. 1445, II, and No. 1921, 5 below; a Persian paraphrase of the thirteen fāsḥs of the essay on the human soul by Hermes Trismegistus, see Nos. 1921, 14, and 1922, 16 below, and a number of smaller treatises and tracts without a special title, see No. 1921 below.

No. 1234, ff. 239^b-274^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{4}$ in.

1814

Gulshan-i-râz (گلشن راز).

Another complete copy of the *Gulshan-i-râz*, or the rose-garden of mystery, the famous Ṣūfī mathnawī, composed in answer to a number of theosophical and metaphysical questions of Mir Fakhr-alsādāt Ḥusainī (see No. 1764, 4 above, and No. 1821 sq. below), A. H. 717 (A. D. 1317), by Shaikh Maḥmūd Shabistari or Cabistari (of Shabistar or Cabistar, a village near Tabriz), who died A. H. 720 (A. D. 1320), compare Nos. 1761, 2, and 1765, 14 above. Other copies of the same are noticed in Rieu ii. p. 608; Bodleian Cat., No. 1260; W. Pertsch, Berlin Cat., pp. 827-829 and 873 (No. 2); A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426, etc.; see also H. Khalfa v. p. 233, No. 10839. Edited, with German translation, by Hammer-Purgstall, 'Rosenflor des Geheimnisses,' Pesth, 1838 (rather incorrect); with English translation, valuable notes, and an interesting comparison between Oriental and European mysticism, by E. H. Whinfield, 'The Mystic Rose-Garden,' London, 1880. Lithographed Bombay, A. H. 1280. Extracts in German translation are found in Tholuck's 'Blüthensammlung,' 1825, p. 192 sq.; an anonymous English translation of the most important parts of the poem, entitled 'The Dialogue of the *Gulshan-i-Râz*,' appeared in London (Trübner), 1887. A large portion of a Turkish adaptation of the poem is noticed in No. 1761, 1 above.

Besides this versified handbook of Ṣūfism Maḥmūd Shabistari wrote three prose-treatises on the same subject, viz. *حق الیقین فی معرفة رب العالمین* (W. Pertsch, No. 6, ff. 1-27; Bodleian Cat., No. 1298, 6; Rieu ii. p. 828^b; *Mélanges Asiat.* v. p. 229; H. Khalfa iii. p. 79, No. 4565); *سعادات نامه* (Rieu ii. p. 871^b; H. Khalfa iii. p. 598), and *رساله شاهد*.

Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل ز نور جان برافروخت

No date.

No. 110, ff. 252-298, 2 coll., each ll. 11; clear and distinct Nasta'liq; illuminated heading on fol. 252^b; size, 6 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1815

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 114, ff. 102-148, 2 coll., each ll. 8-12; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1816

Mafâtih-ali'jâz fi sharḥ-i-Gulshan-i-râz (مفاتیح الاعجاز (فی شرح گلشن راز).

The fullest and best of all the Persian commentaries (*Jâmi* inspected twenty-eight of them) on the *Gulshan-i-râz*, by Muḥammad bin Yahyâ bin 'Alī aljilânī al-lâhijī al-Nûrbakhshī, with the takhallus Asirī, who commenced this work on the 19th of Dhû-alḥijjah, A. H. 877 (A. D. 1473, May 17), as all copies state except that in Leyden, which gives A. H. 879 (A. D. 1475, April 26) instead.

He probably died A. H. 912 (A. D. 1506, 1507). Other copies of this commentary are noticed in W. Pertsch, Berlin Cat., p. 829; G. Flügel iii. pp. 426 and 427; A. Sprenger, Catal., p. 478; J. Aumer, p. 20; Cat. of the Library of Râghib Pâshâ, Constantinople, A. H. 1285, No. 690; and Cat. Codd. Or. Lugd. Bat. ii. p. 117.

Beginning: باسمك الاعظم الشامل فیضه المقدس لكل
موجود المنور ظلمات العدم بانوار الوجود الخ

The commentator's name appears on fol. 2^a, that of the poet at the end on fol. 415^a as Maulânâ Sa'd-aldin Maḥmūd Cabistari (another honorary title of the poet seems to have been Najm-aldin, and his father's name 'Abd-alkarim bin Yahyâ).

Dated A. H. 1095 (A. D. 1684).

No. 1342, ff. 415, ll. 17; very clear and correct Nasta'liq; illuminated frontispiece; each page surrounded by a small gilt frame; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

1817

Another copy of the same.

This copy, not dated, is collated throughout, but slightly damaged in many leaves. Beginning as in the preceding copy.

No. 1845, ff. 458, ll. 19; small, but clear Nasta'liq; illuminated, but rather effaced frontispiece; size, 8 $\frac{1}{4}$ in. by 5 in.

1818

A slightly incomplete copy of the same.

A few leaves are missing at the end of this copy; the last verse, explained here on fol. 397^b, last line but one, is:

چو کردم در رخ خویش نگاهی
برآمد از میان جانم آهی

(Whinfield, v. 987), and the last words occurring here, یعنی چون نگاه و نظاره در رخسار خوب correspond to fol. 409^a, l. 7 in No. 1816 above.

No. 485, ff. 397, ll. 17-19; clear Nasta'liq; small illuminated frontispiece; size, 8 $\frac{1}{4}$ in. by 5 in.

1819

A very incomplete copy of the same.

This copy goes down to the following verse only:

در ختی گردد او از آب و از خاک
که شاخس بگذرد از هفتم افلاک

(Whinfield, v. 361), corresponding to fol. 183^a, l. 8 in No. 1816 above. Slight injuries on the first three pages.

No. 919, ff. 162, ll. 17; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1820

Sharh-i-Gulshan-i-râz (شرح گلشن راز).

The text of the poem with a short commentary on all the difficult verses in it, by an anonymous author, beginning with the usual initial verse. First words of the commentary: *و جان عبارت از روح انسانیت که مدرک این معانیست* الح.

Slightly injured in several places. Dated by Muhammad Bâkî the 16th of Safar, A.H. 1094 (A.D. 1683, Feb. 14). A similar, but defective, commentary is described in J. Anmer, p. 19; two short explanatory treatises on the Gulshan-i-râz are noticed in the Bodleian Cat., Nos. 1261 and 1262; an exposition of one verse only is found in W. Pertsch, Berlin Cat., p. 20, No. 8.

No. 941, ff. 119, ll. 17-19; careless Nasta'liq; size, 9 in. by 5 $\frac{1}{2}$ in.

1821

Nuzhat-alarwâh (نزهة الأرواح).

The delight of souls, a Şûfî work in prose and verse on the spiritual path of the heavenly pilgrim, completed A.H. 711 (A.D. 1311, 1312), by Mir Fakhr-alsâdât Husainî, with his full name: Rukn-al-din Husain bin 'Alim bin Abî-alhasan (or alhusain) al-Husainî of Ghûr, who was, according to some authorities, a pupil of Shaikh Rukn-al-din Abû-alfath (died A.H. 735, 9th of Jumâdâ-alawwal=A.D. 1335, Jan. 5), the son of Shaikh Şadr-al-din Muhammad (died A.H. 684, 23rd of Dhû-alhijjah=A.D. 1286, Feb. 19) and grandson of Shaikh Bahâ-al-din Zakariyyâ Multânî (died A.H. 666, 7th of Safar=A.D. 1267, Oct. 28); according to others a pupil of Bahâ-al-din himself, see Safinat-alauliyâ, Nos. 152 and 154-156 (coll. 290 and 291 in this Cat.), and Haft Iklim, No. 609 (ib., col. 422). He was born A.H. 671 (A.D. 1272, 1273), according to the remark at the beginning of the last fâsl, where he states that he was forty years old when he completed this work, i.e. in A.H. 711; he lived first in Multân, later on in Harât, was a friend of Shaikh 'Irâkî (see No. 1116 in this Cat.) and of Shaikh Anḥad Kirmânî (died A.H. 697=A.D. 1298, ib., No. 1228), and died, according to Jâmi's Nafahât-aluns (compare Notices et Extraits, xii. p. 420, col. 2), A.H. 718 (A.D. 1318), a date also found in the Khulâsat-alkalâm, No. 20 (col. 296 in the Bodleian Cat.), and other tadhkiras; the Haft Iklim give A.H. 717 (A.D. 1317) as year of his death; also A.H. 719 (A.D. 1319) is mentioned by some authorities. But all these statements must needs be wrong, since another work

of the same author, زاد المسافرين (see Nos. 1832-1834 below), was composed either A.H. 720 (A.D. 1320), so in Nos. 110 and 650 of the India Office, or A.H. 729 (A.D. 1329), so in No. 1090 of the India Office, and in the copy described in A. Sprenger, Catal., p. 430. The earliest date of his death therefore is A.H. 720 or 721; compare on the author and his نزهة الأرواح Âtashkada, No. 237 (col. 270 in the Bodleian Cat.), Makhzan-algharâ'ib, No. 565 (ib., col. 327); Rieu i. p. 40, and ii. p. 608; Bodleian Cat., Nos. 1255 and 1256; W. Pertsch, Berlin Cat., pp. 292-294; Krafft, p. 190; G. Flügel iii. p. 418; A. F. Mehren, p. 7; Cat. des MSS. et Xyl., p. 437 etc.; see H. Khalfa vi. p. 321, No. 13661. Among the numerous commentaries on this work one of the most detailed is شرح نزهة الأرواح by 'Abd-alwâhid Ibrâhim alhusainî albalgrâmî, which was completed A.H. 985 (A.D. 1577, 1578), see No. 1257 of the Bodleian Cat.

The Nuzhat-alarwâh is divided into the following twenty-eight fâsls:

1. در مبدء سلوك الهی (در ابتدای سلوك).
2. در معرفت سلوك.
3. در مقامات سالک (در مقامات سلوك).
4. در نصیحت سالک.
5. در بدو خلقت.
6. در بیان وحدت.
7. در تجرید سالک (در تجرید سلوك).
8. در قاعدۀ طریقت.
9. در کمال استغنا.
10. در آغاز فطرت.
11. در اختلاف حالات (در بیان اختلاف حالات).
12. در بیان دل.
13. در تصفیۀ دل.
14. در دیباجۀ عشق.
15. در حقائق عشق (در حقائق عشق و محبت).
16. در وحدت عشق (در حیرت عشق).
17. در بیان نفس.
18. در مخاطبۀ نفس.
19. در بیان معاملات (در مقالات).
20. در جد و اجتهاد (در متابعت حضرت رسول).
21. در صحبت و متابعت.
22. در ترک صحبت خلق (در ترک خلوت).
23. در صبر و تسلیم.
24. در کشف معانی (در کشف معانی سلوك).

25. در ارشاد و انتباه, on fol. 137^a.

26. در اشارت اهل طریقت, on fol. 140^a.

27. در نهایت ابن طریق, on fol. 146^b (Vienna copy: در تهذیب اهل طریقت).

28. در ختم کتاب, on fol. 151^a.

Beginning, on fol. 55^a: الحمد لله رب العالمین علی کل حال فی کل حین والصلوة والسلام علی رسولہ محمد وآلہ اجمعین, قال سیدنا و مولانا الشیخ الخ

The usual initial bait of other copies, viz. بتوفیقش چو روشن دیدم آواز الخ, follows a little farther down. This copy, which is dated the 5th of Jumâdâ II, A.H. 1061 (A.D. 1651, May 26), is particularly valuable on account of its marginal and interlinear glosses and additions.

No. 1430, ff. 55-153, ll. 12; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

1822

Another copy of the same.

Beginning as in the preceding copy. The twenty-eight fâsls are found here as follows:

1. on fol. 14^b; 2. on fol. 16^b; 3. on fol. 20^a; 4. on fol. 21^b; 5. on fol. 23^a; 6. on fol. 24^b; 7. on fol. 26^a; 8. on fol. 28^a; 9. on fol. 31^a; 10. on fol. 32^a; 11. on fol. 34^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 42^a; 15. on fol. 45^a; 16. on fol. 48^a, here styled as in the Vienna copy عشق در حیرت عشق; 17. on fol. 51^a; 18. on fol. 53^a; 19. on fol. 55^b; 20. on fol. 58^b; 21. on fol. 62^a; 22. on fol. 64^b, here styled عشق در طلب عشق; 23. on fol. 67^a; 24. on fol. 70^b; 25. on fol. 78^b; 26. on fol. 81^a; 27. on fol. 86^b, here styled اهل نهایت اهل طریقت; 28. on fol. 90^b.

The Nuzhat-alarwâh concludes on fol. 92^b and is dated by 'Abd-allatîf bin Shaikh Aḥmad the 1st of Muḥarram, A.H. 1062 (A.D. 1651, Dec. 14). On ff. 1-6 there are written by other hands two religious tracts, the one in Arabic, the other in Persian, and on ff. 93^b-95 a third one, likewise in Persian, all three without any valne, the third is dated A.H. 1121 (A.D. 1709).

No. 1804, ff. 95, ll. 15; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1823

The same.

Fâsl 1. on fol. 7^b; 2. on fol. 9^a; 3. on fol. 12^b; 4. on fol. 14^a; 5. on fol. 15^b, here styled در بدایت خلقت; 6. on fol. 16^b; 7. on fol. 17^b; 8. on fol. 20^a; 9. on fol. 22^a; 10. on fol. 23^a; 11. on fol. 25^a; 12. on fol. 28^b; 13. on fol. 29^b; 14. on fol. 32^a; 15. on fol. 34^b, here styled عشق در بیان عشق; 16. on fol. 37^a, styled as in the preceding copy; 17. on fol. 39^b; 18. on fol. 41^b; 19. on fol. 44^b; 20. on fol. 47^b; 21. on fol. 50^a; 22. on fol. 52^a, styled as in the preceding copy; 23. on fol. 54^a; 24. on fol. 57^a; 25. on fol. 63^b; 26. on fol. 66^a; 27. on fol. 71^a, styled as in No. 1430 (1821 in this Cat.); 28. on fol. 75^a.

Dated at Haidarâbâd the 4th of Jumâdâ I, A.H. 1079 (A.D. 1668, Oct. 10). College of Fort William, 1809.

No. 2255, ff. 77, ll. 15; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{8}$ in.

1824

The same.

Fâsl 1. on fol. 9^b; 2. on fol. 11^a; 3. on fol. 15^a; 4. on fol. 16^b; 5. on fol. 18^a; 6. on fol. 19^b; 7. on fol. 20^b; 8. on fol. 23^a; 9. on fol. 25^b; 10. on fol. 26^b; 11. on fol. 28^b; 12. on fol. 32^b; 13. on fol. 34^a; 14. on fol. 36^a; 15. on fol. 39^b; 16. on fol. 42^b, here styled عشق در حیرانی و حیرت عشق; 17. on fol. 45^b; 18. on fol. 48^a; 19. on fol. 50^b; 20. on fol. 53^a; 21. on fol. 56^b; 22. on fol. 59^a; 23. on fol. 61^a, here styled در صبر عاشق و تسلیم عاشق; 24. on fol. 64^b; 25. on fol. 72^b, here styled در ارشاد و هدایت عشق; 26. on fol. 75^a, here styled عشق در بیان ارشاد اهل طریق; 27. on fol. 80^a, styled در نهایت اهل طریق; 28. on fol. 83^b.

This copy was transcribed for Mr. Richard Johnson by Ifâdat-allâh at Calcutta, and finished the 29th of Rabî'-althânî, A.H. 1187 (A.D. 1773, July 20).

No. 1031, ff. 85, ll. 13; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{8}$ in.

1825

The same.

Beginning here: بتوفیقش چو روشن دیدم آواز الخ.

Fâsl 1. on fol. 8^b; 2. on fol. 11^a; 3. on fol. 15^b; 4. on fol. 17^a; 5. on fol. 19^a, here styled در خلقت عشق; 6. on fol. 20^b; 7. on fol. 22^a; 8. on fol. 25^a, here styled عشق در قاعدۀ عشق; 9. on fol. 28^b; 10. on fol. 29^b; 11. on fol. 32^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 43^a; 15. on fol. 46^b; 16. on fol. 50^a, here styled عشق در حیرت سالک عشق; 17. on fol. 54^a, here styled عشق در بیان معرفت نفس عشق; 18. on fol. 56^b; 19. on fol. 58^b; 20. on fol. 62^a; 21. on fol. 67^a; 22. on fol. 70^b, here styled عشق در ترک خلق عشق; 23. on fol. 73^b, here styled عشق در بدایت عشق; 24. on fol. 78^b, here styled عشق در بیان عشق; 25. on fol. 88^b; 26. on fol. 91^b; 27. on fol. 98^b, here styled as in No. 1304 (1822 in this Cat.); 28. on fol. 103^b.

Dated (in the more modern part) the 26th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 24). Bibliotheca Leydeniana.

No. 2837, ff. 107, ll. 13; ff. 41-46 and 103-107 supplied later by two different hands, the latter portion, ll. 11-12; size, 6 $\frac{3}{8}$ in. by 3 $\frac{3}{8}$ in.

1826

The same.

Fâsl 1. on fol. 12^a; 2. on fol. 15^a; 3. on fol. 20^b, here styled as in the Vienna copy عشق در مقامات سلوک; 4. on fol. 23^a; 5. on fol. 25^b; 6. on fol. 27^b, last line; 7. on fol. 29^b, lin. penult.; 8. on fol. 33^b, last line; 9. on fol. 38^a; 10. on fol. 39^b, last line; 11. on fol. 43^b; 12. on fol. 50^a; 13. on fol. 52^a; 14. on fol. 56^b; 15. on fol. 61^b; 16. on fol. 66^a, here styled as in the Vienna copy and in Nos. 1304 and 2255 (1822 and 1823 in this Cat.) عشق در حیرت عشق; 17. on fol. 70^b,

lin. penult.; 18. on fol. 75^a, first line; 19. on fol. 78^b, here styled *مکان و معاملات کون*; 20. on fol. 83^b; 21. on fol. 89^a; 22. on fol. 93^a, last line, here styled *در طلب عشق و ترک خلق*; 23. on fol. 96^b, lin. penult.; 24. on fol. 102^a, last line; 25. on fol. 115^b; 26. on fol. 120^a, first line; 27. on fol. 128^a, here styled *در بیان نهایت اهل طریقت*; 28. on fol. 134^b.

Beginning: الحمد لله رب العالمين على كل حال الخ.

Collated throughout, with occasional additions on the margin. No date.

No. 110, ff. 1-137, ll. 11; clear and distinct Nasta'lik; small illuminated frontispiece; size, 6½ in. by 3½ in.

1827

The same.

This copy, which is not dated, contains twenty-nine fašls instead of the usual twenty-eight, the twenty-seventh having been split into two fašls with a special heading for the second one, viz.:

1. on fol. 12^b, last line; 2. on fol. 15^b; 3. on fol. 21^b; 4. on fol. 24^a; 5. on fol. 26^b; 6. on fol. 28^b; 7. on fol. 30^b; 8. on fol. 34^a, lin. penult.; 9. on fol. 38^a, lin. penult.; 10. on fol. 40^a, lines 1 and 2; 11. on fol. 43^b; 12. on fol. 50^a, lines 1 and 2; 13. on fol. 51^b, here styled *در حقیقت دل*; 14. on fol. 56^a; 15. on fol. 60^b, here styled *در بیان حقائق عشق*; 16. on fol. 65^a, here styled as in the preceding copy; 17. on fol. 69^b, last line; 18. on fol. 73^a; 19. on fol. 76^b; 20. on fol. 81^a, here styled *در بیان جد و اجتهاد*; 21. on fol. 85^b, lin. penult.; 22. on fol. 89^b; 23. on fol. 92^b, last line; 24. on fol. 97^b, here styled as in the Vienna copy *در کشف معانی سلوک*; 25. on fol. 109^a, lines 1 and 2; 26. on fol. 112^b; 27. on fol. 120^a, here styled as in Nos. 1304 and 2837 (1822 and 1825 in this Cat.); 28. not found in the other copies, on fol. 123^a, styled *در رضا و ترک*, corresponding to fol. 131^b, l. 8 in the preceding copy; 29.=28 in the other copies, on fol. 126^a. Numerous marginal and interlinear glosses throughout the whole copy.

No. 821, ff. 130, ll. 9; Nasta'lik; size, 8½ in. by 4½ in.

1828

The same.

This copy, although older than some of the preceding ones, is very badly written and not of much practical use; the first leaves are greatly injured besides.

Dated month of Rabi'-alākhar, A.H. 1118 (A.D. 1706, July-August).

No. 677, ff. 1-66, ll. 16-18; Shikasta; size, 8½ in. by 4¾ in.

1829

Tarab-almajālis (طرب المجالس).

The emotion of (mystic) assemblies, another elaborate Sûfic work on metaphysical and ethical matters, by the same Mir Fakhr-alsâdât Husaini, unfortunately a very defective copy. It is divided into the following five kisms:

1. در بیان خلق و امر, in eight fašls, on fol. 7^a.
2. در اصناف ذرّات آدم, in twelve fašls, on fol. 32^a.

3. در فضیلت و شرف انسان بر جمیع حیوانات, in fourteen fašls, on fol. 66^b. There is a lacuna after fol. 81, through which the fifth fašl is entirely missing. The sixth fašl is found (by a misplacement of the leaves) on fol. 141^b.

4. در بیان اخلاق حمیده, in nine fašls, on fol. 118^a. Part of the eighth fašl and the whole of the ninth are missing in consequence of a lacuna after fol. 139.

5. در بیان اوصاف ذمیمه, in twelve fašls; only the beginning of the second fašl is found on fol. 140^b, all the rest is missing. The copy breaks off on fol. 140^b. The remaining leaves belong (partly or entirely) to the third kism. An index on ff. 5^a-7^a.

Beginning: حمد و ثنا مر خدا را جلّ جلاله و عمّ نواله. آن صانعى كه ذرّۀ خاك الخ.

No date. An entry from A.H. 1074 (A.D. 1663, 1664) on the fly-leaf.

No. 1237, ff. 146, ll. 11; distinct Nasta'lik; size, 7½ in. by 4¾ in.

1830

Kanz-alrumûz (كنز الرموز).

The treasure of mysteries, a third mystical work in form of a mathnawi on the religious duties of Islām from a Sûfic standpoint, on spiritual lore, etc., by Mir Fakhr-alsâdât Husaini, see Bodleian Cat., No. 1258; Rien ii. p. 845^b; A. Sprenger, Catal., p. 431; Krafft, p. 66; W. Pertsch, p. 12; H. Khalfa v. p. 254, etc.

Beginning:

باز طبعم را هوائی دیگر است

بلبل جانرا نوائی دیگر است

Dated the 21st of Rajab, A.H. 1124 (which must be a clerical error for 1123=A.D. 1711, Sept. 4, since the scribe adds, that the date corresponds to the fifth year of Bahâdurshâh's reign; now, the emperor Bahâdur ascended the throne in Rabi'-alawwal, A.H. 1119=A.D. 1707, June, and died in Muḥarram, A.H. 1124=A.D. 1712, Feb.; in Rajab, A.H. 1124, he was therefore no longer alive).

College of Fort William, 1825.

No. 2306, ff. 32, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 5½ in.

1831

Another copy of the same.

Beginning as in the preceding copy. No date.

On fol. 142^a it is wrongly styled *مثنوی محمود*.

No. 110, ff. 142-183, 2 coll., each ll. 11; clear and distinct Nasta'lik; small illuminated heading on fol. 142^b; size, 6½ in. by 3½ in.

1832

Zâd-almusâfirin (زاد المسافرين).

The provision for travellers (on the mystic road), another Sûfic mathnawi by Mir Fakhr-alsâdât Husaini, in imitation of Sanâ'i's Ḥadiqah (see Nos. 914-927 above), in eight makâlas, viz.:

1. در مجاهد طلب حق, on fol. 188^a.
2. فی شرف البیان, on fol. 195^a.

3. در ارشاد و معامله, on fol. 205^b.
4. در صفت سالک طریقت, on fol. 208^a.
5. در بیان عشق و مراتب او, on fol. 215^a.
6. در معرفت نفس و الطاف او, on fol. 224^a, first line.
7. در معرفت دین و در بیان تحقیق او, on fol. 231^b.
8. در بیان حال پیر و مرید, on fol. 242^b.

Beginning:

ای برتر از آن همه که گفتند - آنانکه پدید یا نهفتند

The date appears here on fol. 251^a, in the last bait but one, in this form:

در هفصد و بیست در زجرت
گشت آخرین کتاب تمت

= A. H. 720, see the remark in No. 1821 above. Other copies of this poem are noticed in Bodleian Cat., No. 1259; Rien ii. p. 608; A. Sprenger, Catal., pp. 430 and 431; W. Pertsch, p. 10; Cat. Codd. Or. Lugd. Bat. ii. p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also H. Khalfa iii. p. 528, No. 6774.

No date.

No. 110, ff. 184-251, 2 coll., each ll. 11; Nasta'liq; small illuminated heading on fol. 184^b; size, 6½ in. by 3½ in.

1833

Another copy of the same.

Beginning the same as in the preceding copy. The date appears here in this form: در هفصد و بیست بُد در زجرت again = A. H. 720.

No date.

No. 650, ff. 56, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

1834

The same.

Here the date of composition is distinctly as in the copy of Sprenger's Oudh Catal., viz.: در هفصد و بیست و نه = A. H. 729.

No date.

Other works of the same Fakhr-alsâdât Husainî are: روح المستقیم (all three mentioned in the Haft Iklim, No. 609); and قلندر نامه (Rieu ii. p. 774^b).

No. 1090, ff. 1-49, 2 coll., each ll. 15; large and distinct Nasta'liq; illuminated frontispiece, the first two pages richly adorned; size, 6¾ in. by 3¾ in.

1835

Mukâtabât-i-Shaikh 'Abd-alrazzâk Kâshî bâ Shaikh 'Alâ-aldaulah Simnânî (مکاتبات شیخ عبد الرزاق کاشی) (با شیخ علاء الدوله سمنانی).

Correspondence on several points of mystic theosophy, as for instance, the توحید, etc., between Shaikh Kamâl-aldin 'Abd-alrazzâk of Kâshân (who was a pupil of Shaikh Nûr-aldin bin 'Abd-alṣamad Naṭanzî and died A. H. 730 = A. D. 1329, 1330, see Haft Iklim, No. 932, col. 445 in this Cat., where a list of his most prominent

Arabic works is given, compare also Rieu ii. p. 832^a, No. VI, where a Persian paraphrase of his اصطلاحات الصوفیة is noticed, G. Flügel iii. p. 371, and i. p. 463; O. Loth, Arabic Cat., p. 164^a; H. Khalfa i. p. 325, etc.) and Shaikh Rukn-aldin 'Alâ-aldanlah of Simnân (who died the 22nd of Rajab, A. H. 736 = A. D. 1336, March 6, see Safinat-alauliyâ, No. 132, coll. 288 and 289 in this Cat., and Haft Iklim, No. 1138, ib., col. 463). It consists of two letters only, the first containing 'Abd-alrazzâk's questions, the second 'Alâ-aldaulah's answer.

Beginning: شیخ کمال الدین عبد الرزاق کاشی رحمه الله وی مرید شیخ نور الدین عبد الصمد نطنزیست الخ

Dated by Abû Tâlib alḥusainî at Murshidâbâd the 25th of Rabî'alawwal, A. H. 1180 (A. D. 1766, Aug. 31).

No. 1234, ff. 311^a-316^b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4¾ in.

1836

شمائل انقیاء u Dalâ'il-i-Atḥiyâ (شمائل انقیاء و دلائل اتقیا).

An exhaustive dogmatic work on the principles and traditions of Şūfism, compiled on the basis of some hundred Arabic and Persian treatises, by Rukn (or Rukn-aldin) 'Imâd (see fol. 2^a, l. 5), who was a pupil of Shaikh Burhân-aldin Gharib of the Cîshtî order, Nizâm-aldin Auliya's (died the 18th of Rabî'alakhar, A. H. 725 = A. D. 1325, April 3) third disciple, who died at Daulatâbâd the 12th of Şafar, A. H. 732 (A. D. 1331, Nov. 14), compare Safinat-alauliyâ, No. 117 (col. 287 in this Cat.); Maṭlûḥ-alṭâlibîn, No. 16, seventh in the list of Khalîfas (ib., col. 324), and Sawâṭi'-alanwâr, No. 23, g in the list of Khalîfas and disciples (ib., col. 334). Rukn 'Imâd wrote it at the special request of the Shaikh, when the latter had finished his work on similar topics, the نفائس الانفاس, see fol. 2^b, ll. 4 and 5, and fol. 4^b, l. 2. It is divided into four قسم and ninety-one بیان. The four kîsms are:

1. در بیان افعال حسنة و مقامات و سالکان و مرادات مریدان و مطالب طالبان عجائب و در بیان احوال ارباب حقیقت از انبیاء و اخصّ, on fol. 119^a.

2. در اوصاف وجود و ذات و کیفیت و کم حضرت الوهیت.

3. و چگونگی موجودات دیگر و بیان ازل و ازال و ابد و اباد و لطائف و غرائب امر و حکم و قضا و قدر الخ, on fol. 244^a.

4. متضمن خلقت و اوصاف مهتر آدم و فضائل آدمیان و امیدواریها در باب بندگان گناهکاران و عنایت بی و علت حضرت غفار الخ, on fol. 253^a.

Beginning: بسم الله الذی اکرم الاتقیاء شمائلهم ستایش و ثنا بعد مانند شیم و شمائل انقیاء و اصفیاء الخ

Partly collated. Many small injuries throughout the copy.

No date. Complete index on the fly-leaves.

No. 1322, ff. 258, ll. 17; Naskhî, the last page supplied by another hand; size, 9½ in. by 6 in.

1837

Miṣbāḥ-alhidāyat u miftāḥ-alkifāyat (مصباح الهداية (و مفتاح الكفاية).

A compendium of Sūfic maxims, theories, and doctrines, together with general ethical principles (ذكر مباني و اصول), (طريقت صوفيان و بيان بعضی از علوم و معارف ايشان), being an abridged adaptation of the famous Arabic work عوارف المعارف, in sixty-three chapters, by Shaikh Shihāb-al-din Abū Ḥafṣ 'Umar bin Muḥammad bin 'Abdallāh al-Bakrī al-Suhrawardī, who was born in Rajab, A. H. 539 (A. D. 1145, Jan.), and died in Baghdād the 1st of Muḥarram, A. H. 632 (A. D. 1234, Sept. 26), see Safinat-alauliyā, No. 148 (col. 290 in this Cat.), G. Flügel iii. p. 329 sq.; O. Loth, Arabic Cat., p. 172 sq.; H. Khalfa iv. p. 275, No. 8401, etc. (the margins of عوارف المعارف were printed in Būlāq, in the margins of Ghazālī's أحياء علوم الدين, in four volumes, see No. 1781 above, A. H. 1306). The Persian translation of another work of Suhrawardī's, رشف التمايح, is noticed in Rieu ii. p. 853^a, see also H. Khalfa iii. p. 465; on the life of the great Shaikh compare Ibn Khallikān in De Slane's translation, ii. pp. 382-384. The author of this Persian adaptation of عوارف المعارف is 'Izz-al-din Maḥmūd bin 'Alī al-Kāshānī (see fol. 3^a, l. 9), who died according to H. Khalfa, loc. cit., A. H. 735 (A. D. 1334, 1335), see Haft Iklim, No. 931 (col. 445 in this Cat.). He wished at first to give, in compliance with the requests of many friends, a full translation of Suhrawardī's work, but soon abandoned that idea, as involving too great a labour, and contented himself with writing this مختصر, in which he embodied all the principal points and doctrines of the Arabic original. Several portions of this translation, another copy of which is noticed in W. Pertsch, Berlin Cat., p. 290, are quoted verbally in Jāmī's Nafahāt-aluns, viz. the 1st faṣl of the 3rd bāb, the 10th faṣl of the same, and parts of the 2nd faṣl of the 1st bāb, see Notices et Extraits, xii. pp. 322-352 and 377-391. Other Persian translations or adaptations of عوارف المعارف are those of Zahir-al-din 'Abd-alraḥmān bin Najīb-al-din 'Alī bin Buzghush al-Shirāzī, who died in Ramadān, A. H. 716 (A. D. 1316, Nov.-Dec.), see a copy of it in W. Pertsch, Berlin Cat., p. 89, and compare Safinat-alauliyā, No. 151 (col. 290 in this Cat.), and Haft Iklim, No. 176 (ib., col. 391); of Junaid bin Fadl-allāh, the grandson of the preceding Zahir-al-din 'Abd-alraḥmān, a copy of which is described in E. G. Browne, Cambridge Cat., pp. 87-89; and of an anonymous author, see W. Pertsch, Berlin Cat., p. 291.

The Miṣbāḥ-alhidāyat is divided into ten books, each book subdivided into ten faṣls (Index on ff. 4^a-5^a):

- Book I. در بیان اعتقادات صوفیه, on fol. 5^b.
- II. در بیان علوم, on fol. 20^a.
- III. در معارف, on fol. 32^a.
- IV. در بعضی اصطلاحات صوفیان, on fol. 52^b.
- V. در مستحسنات متموّفه, on fol. 61^a.
- VI. در آداب, on fol. 83^b.
- VII. در اعمال, on fol. 118^a.

VIII. در بیان اخلاق, on fol. 141^b.

IX. در مقامات, on fol. 152^a.

X. در احوال و ختم کتاب, on fol. 167^a.

Beginning: حمدی که لمعات صدق و نفحات اخلاص : آن دیده جان منور الخ.

No date. College of Fort William.

No. 2281, ff. 179, ll. 19; distinct Nasta'liq; size, 8½ in. by 4¾ in.

1838

Silk-i-Sulūk (سلک سلوک).

A comprehensive work on the various points of the Sūfic doctrine and the science of the mystic road, in 151 short chapters, styled سلک, and composed by Diyā-al-din Nakhshabī, the author of the older and larger version of the famous Tūṭināma (see Nos. 743-751 in this Cat.), who died A. H. 751 (A. D. 1350, 1351).

Beginning: حمدی که از عطر روائع او ارواح اولیاء معطر : گردد (و) مرآدی را که اولیای او را الخ.

The first chapter begins, on fol. 3^b, with an exposition of the technical terms of Sūfism. The work (which is styled both سلک سلوک and سلک السلوک) is mentioned as one of the authorities of the مفتاح الجنان of Muḥammad Mujir (bin ?) Wajih-al-din (written about A. H. 770 = A. D. 1368, 1369), see Rieu i. pp. 40 and 41.

This copy is dated the 12th of Muḥarram, A. H. 1159 (the 28th year of Muḥammadshāh's reign = A. D. 1746, Feb. 4).

No. 651, ff. 132, ll. 13; Nasta'liq; size, 8½ in. by 4¾ in.

1839

Another copy of the same.

Beginning: حمدی که از عطر روائع او ارواح اولیاء معطر : گردد مرخدائی را الخ.

The author's name appears on fol. 2^b, l. 7, the title on fol. 2^b, l. 6, and fol. 3^b, l. 3 ab infra. This copy, which is not dated, is collated throughout, and contains some very valuable marginal glosses.

College of Fort William, 1825.

No. 2155, ff. 128, ll. 15; Nasta'liq; the Arabic quotations in Naskhī; size, 10½ in. by 5½ in.

1840

Marghūb-alkulūb (مرغوب القلوب).

A mathnawī on the elements of asceticism and mysticism, composed A. H. 757 (A. D. 1356) and divided into ten faṣls, compare G. Flügel i. p. 526; Rieu ii. p. 874^a, and No. 1765, 10 above, where it is styled ترغیب القلوب. It is commonly ascribed to Shams-al-din Tabrizī, the spiritual guide of Jalāl-al-din Rūmī (see Flügel, loc. cit., the heading of the present copy and the preface to the immediately following one), but as Shams-al-din died A. H. 645 (A. D. 1247, 1248), i. e. 112 lunar years before the composition of this poem, the statement is absurd. H. Khalfa v. p. 495, No. 11809, only quotes the title. The date, A. H. 757, is found both in the copy of the British Mus. and in the two

Ind. Office copies (here on fol. 76^b, l. 2); but the author's name, Shams, which Rieu found in the last verse of his copy, is missing both here and in the following copy. Only nine faṣls are marked in the present MS., but a comparison with the following copy shows, that the heading of the 6th has been omitted at the top of fol. 75^a.

Beginning of the poem, on fol. 71^a:

بگویم حمد رب العالمین را
عطا کو کرد بر من عقل و دین را

Faṣl 1. در باب توبه, on fol. 71^b; 2. در باب روح, on fol. 72^a; 3. در باب وضو, on fol. 72^b; 4. در ترک دنیا, on fol. 73^b; 5. در باب توحید, on fol. 74^a, last line; 6. (not marked here, see the following copy) on fol. 75^a, first line; 7. در باب عشق سالک, on fol. 75^a; 8. در باب فنا, on fol. 75^b; 9. در باب عاشق و معشوق, on fol. 75^b; 10. در باب مسافر سبک, on fol. 76^a. A copy of the 10th faṣl is noticed in W. Pertsch, Berlin Cat., p. 4, No. 10; a complete one in No. 1924, 1 below.

No date. College of Fort William, 1825.

No. 2053, ff. 71-76, 2 coll., each ll. 13; Nasta'liq; size, 9 in. by 5½ in.

1841

Another copy of the same.

This copy of the *مرغوب القلوب* is provided (a) with a preface in prose, identical with that in the Vienna copy; (b) with a kind of commentary to each verse, consisting of traditions (حدیث), quotations from the *Kurān* (قوله تعالى), etc., illustrating the meaning of the text. It should therefore rather be styled (as a note on the fly-leaf implies): *شرح مرغوب القلوب*. The date of composition is found here on fol. 20^b, last line, together with the title.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام على رسوله محمد وآله واصحابه اجمعين، این کتاب مرغوب القلوب از گفتار شیخ الاسلام و المشايخ و قطب المحققين شمس الدین و الدنيا شمس تبریزی الخ

Beginning of the poem, on fol. 2^a, l. 2:

بگویم حمد رب العالمین را
عطا کو کرد بر ما عقل و دین را

Faṣl 1. در بیان توبه, on fol. 6^b; 2. در بیان روح, on fol. 8^a; 3. در بیان ترك, on fol. 10^b; 4. در بیان دنیا, on fol. 13^a, first line; 5. در بیان تجرید, on fol. 16^a; 6. در بیان عشق, on fol. 17^a; 7. در بیان معرفت, on fol. 18^b; 8. در بیان عاشق و معشوق, on fol. 19^a; 9. در بیان فنا و بقا, on fol. 19^b; 10. در بیان سفر, on fol. 20^a.

Dated the 29th of Rabī' al-awwāl, A.H. 1115 (1107?) = A.D. 1703, Aug. 12. A seal of 'Abd-alwahhāb Khān Bahādur, with the date 1174 (A.D. 1760, 1761), on fol. 1^a.

No. 938, ff. 21, ll. 9; Shikasta; size, 8½ in. by 4¾ in.

1842

Safwat-alṣāfi (صفوة الصافي).

The life, wonderful deeds, and miracles of the great Šūfi Shaikh Šafi-aldin Ishāq al-Mūsawī, the ancestor of the Šafawīs, who died A.H. 735 (A.D. 1334, 1335), see fol. 278^b. This work, which is usually — and probably more correctly — styled *صفوة الصافي*, was composed by Darwish Tawakkuli (or Tawakkul) bin Isma'il bin Hājī of Ardabil, commonly known as Ibn Bazzāz (not Bazzār, as H. Khalfā iv. p. 105, calls him), whose father and uncle were disciples of the great Shaikh, see the description of a revised edition of the same biography by a certain Abū-alfath al-Husainī in Rieu i. pp. 345 and 346. Rieu assigns, from internal evidence, the composition of this work to about A.H. 750 (A.D. 1349, 1350); the present copy is stated at the end to be the autograph of the author Ibn Bazzāz, and dated in the month of Sha'bān, A.H. 759 (A.D. 1358, July-August); that could easily be reconciled with the fact of Šadr-aldin Mūsā, Šafi-aldin's son and successor, who died A.H. 758 (A.D. 1357), being spoken of in this work as still living, on the assumption, that the bulk of it was written a few years before the final date of completion.

The biography is divided into twelve bābs, and begins: الحمد لله الذي تجلّى لأوليائه بانوار العرفان و المعارف و تجلّى أصفيائه بأنواع اللطائف و العوارف الخ.

In Rieu's revised edition it contains an additional preface and khātimah, and the beginning consequently differs from that just given; another copy is described in the Cat. des MSS. et Xyl., p. 289.

No. 1098, ff. 342, ll. 21; clear and distinct Nasta'liq; illuminated frontispiece; size, 13½ in. by 8¾ in.

1843

Maktūbāt-i-Aḥmad bin Yahyā Munyari (مکتوبات احمد بن یحیی منیری).

A first collection of 100 letters on the mystical doctrine or the chief topics of Šūfism, by the great Shaikh Sharaf-aldin Aḥmad bin Yahyā Munyari, who was born in Munyar, a village in Bihār, and died in Bihār A.H. 782 (A.D. 1380, 1381), see Bodleian Cat., No. 1263, where his discourses on Šūfism, entitled *معادن المعانی*, and composed between A.H. 749 and 751 (A.D. 1348-1350), are described, and Rieu ii. p. 492^b. This first collection was made as early as A.H. 747 (A.D. 1346, 1347), by Zain Badr 'Arabi (زین بدر عربی), a disciple of the Shaikh, and contains letters addressed to the latter's pupil and friend Kāḍi Shams-aldin, the governor of the township of Jūsā (قاضي شمس الدین). They deal with the following topics:

1. در خشنود. 2. در توبه. 3. در طلب پیر. 4. در تجدید توبه. 5. در کردن خصمان. 6. در ولایت. 7. در ارادت. 8. در اهل بیت شیخی. 9. در احوال صدیقان و نماز و برآمدن. 10. در کرامت. 11. در کشف. 12. در حاجات کفایت. 13. در سالک و مجذوب. 14. در وصول. 15. تجلی.

در مرض 19؛ در غلطگاه مردمان 18؛ غلطگاه سالک
در زلات 21؛ در فضل انبیا بر اولیا 20؛ ظاهر و باطن
انبیا و شمه در احکام زیارت و تعیین روز و قراءت
در ارکان 24؛ در طلب طریقت 23؛ در اصل تصوف 22؛
در شریعت و 26؛ در شریعت و طریقت 25؛ طریقت
در ترتیب مشغولی 28؛ در متابعت رسول 27؛ حقیقت
در طهارت بعبارتی دیگر 30؛ در طهارت 29؛ با نماز
در زکوة 34؛ در روزه 33؛ در نماز 32؛ در نیت 31؛
در دعا و خواندن سورتها بر کفایت 36؛ در حج 35؛
در 39؛ در بندگی کردن 38؛ در عبادت 37؛ مهمات
در 41؛ در کلمه طیبه 40؛ بندگی کردن بعبارتی دیگر
در شکر اسلام 43؛ در صدق ایمان 42؛ ایمان عریان
در 47؛ در محبت 46؛ در معرفت 45؛ در شرک خفی 44؛
در 49؛ در حکم محبت و عشق 48؛ علامت محبت
در طریق الی الله 51؛ در طلب حق 50؛ طالب
در همت و دعا که بعد از فریضه 53؛ در گفت و رفت 52؛
در صحبت قاضی 55؛ در تحریر مرید 54؛ بخواند الخ
در اول مرتبه 57؛ در اول مرتبه مرید 56؛ صدر الدین
در اخلاق 59؛ در احوال مسلمانی 58؛ مرید بعبارتی دیگر
در 62؛ در تجرید و تفرید 61؛ در تفکر 60؛ حمیده
در پاک داشتن راه دین 63؛ تجرید و تفرید بعبارتی دیگر
در گمان 67؛ در نسب 66؛ در صدق 65؛ در تقوی 64؛
در تعلق اسباب و ترک آن 69؛ در معاد 68؛ نیک
در خدمت این طائفه 71؛ در صحبت این طائفه 70؛
در طمع نماز و خوشنودی 73؛ در پاکیزه کردن اخلاق 72؛
در تفسیر دنیا و کیفیت نماز فوت 74؛ خصمان درش روز
در سعادت و شقاوت 76؛ در ترک دنیا 75؛ شده و دعای آن
در 80؛ در روح 79؛ در خوف و رجا 78؛ در ستر قدر 77؛
در 83؛ در هوا 82؛ در نیاز حقیقت نفس 81؛ دل
در 85؛ در مجاهدت و سیاست نفس 84؛ ریاضت نفس
در تفاوت اقدام 87؛ در با خود ساختن 86؛ هجران نفس
در غفلت و دعا که حضرت 88؛ و دعای بر آمدن مهمات
در حسرت و 89؛ رسالت خواندی بعد تبلیغ رسالت
کیفیت نماز و درود روز و شب جمعه برای کیفیت مهمات
در معالجت و نماز کفایت مهمات در روز جمعه 90؛
در عزلت 94؛ در سماع 93؛ در ملامت 92؛ در لباس 91؛
در مرگ 97؛ در چله 96؛ در حکم جدا شدن از خلق 95؛
در ذکر بهشت 100؛ در دوزخ 99؛ در وعد و وعید 98.

Every letter begins thus: برادر شمس الدین بداند.

Beginning of the preface, on fol. 1^b: سپاس بی پایان
و ستایش فراوان مر حضرت پاک خداوندی که دلهای
عارفانرا بانوار مشاهده جمال الخ

No date.

No. 413, ff. 213, ll. 17 on ff. 1-10, ll. 19-20 on ff. 11-213;
Nasta'lik; size, 9½ in. by 5¼ in.

IND. OFF.

1844

Maktûbât-i-Aḥmad bin Yahyâ Munyari.

A second collection of 151 letters of the same Sharaf-
aldin Aḥmad bin Yahyâ Munyari on similar Sūfic points
as the preceding one, and addressed to a great number
of Shaikhs, made by the same Zain Badr 'Arabi twenty-
two years after the first, i.e. A. H. 769 (A. D. 1367, 1368),
see fol. 3^b, ll. 2 and 3.

الحمد لله الذى وقف المشايخ بكشف ما
يجوز من الاسرار ورزق للمريدين بالجد والجهد والاختيار
و حفظهم ببركات انفسهم عن شرور النفس الخ

Part of the original copy has been torn away in
a great number of leaves, and another hand has supplied
the missing words or whole lines, but not always quite
correctly, as a comparison with the following excellent
copy shows; for instance, on the very first page it is
stated that the previous collection contained 101 letters
of Kādi Shams-aldin (instead of 100, written to Shams-
aldin, صد و یکم مکتوب قاضی شمس الدین
(صد مکتوب باسم قاضی شمس الدین). Besides, the
headings of the last eleven letters and portions of some
of the preceding ones are omitted, and have been filled
in here from the following copy (except that of the
last, which is not found there).

These letters deal with the following topics:

1. در راه دین و درستى یقین, on fol. 8^a.
2. در طلب علم (شدن) (the following copy adds رنج
تکمیل آن کشیدن, on fol. 11^a.
3. در خلوص نیت و درستى ارادت, on fol. 13^b.
4. در نزول بلا و بار کشیدن مبتلا, on fol. 17^a.
5. در ترک دنیا و رغبت کردن بعقبی, on fol. 20^a.
6. در مریدی و پیری و مجاهد کردن (in the following
copy مریدی و مجاهد کردن, on fol. 23^a, first line.
7. در همت بلند و خود را با وجود دو عالم مغفل
کردن (in the following copy دیدن, on fol. 25^a, first line.
8. در توبه و بازگشتن بخداوند عز و جل (in the follow-
ing copy بسوی خداوند تعالی, on fol. 28^a.
9. در گمان بد در حق خویش و گمان نیک در حق
دیگران, on fol. 31^b, last line.
10. در محبت دنیا و مذمت آن, on fol. 34^b.
11. در محبت و عشق, on fol. 37^a.
12. در وصول الی الله, on fol. 39^b.
13. در اثر صحبت و در ولادت صوری و معنوی, on fol. 42^b.
14. در اطاعت مرید بدانچه پیر فرماید, on fol. 46^a.
15. در صفت پیران و مذمت حال فضولان, on fol. 49^a.
16. در افلاس خود و صدق طلب, on fol. 55^a.
17. در عجز انبیا و اولیا (اولیا in the following copy
اولیا, on fol. 58^b, first line.
18. در دوستی و دشمنی لله (دشمنی الله, on fol. 60^a,
در ترک آوردن هوا

68. در محبت فقرا و مساکین با دلائل و براهین و عاجزی (the last word left out in the following copy), on fol. 135^b, first line.
69. در پوشیدگی سرحق و سرگردانی خلق, on fol. 136^b.
70. در معزولی و عاجزی عقل در مقابله حکم خداوند عز و جل, on fol. 137^b.
71. در صفت مردان و مذمت مختشان, on fol. 138^b.
72. در برآوردن حاجات خلق و راحت رسانیدن بندگان حق (in the following copy به بندگان), on fol. 140^a.
73. in the following (تأثیر آن جان و تاثیرات آن copy), on fol. 141^b, first line.
74. در کمال محبت و همت بلند (in the following copy), on fol. 143^b, first line.
75. در قهر محبوب و استغناء مطلوب, on fol. 145^a.
76. در بی نیازی حضرت عزت و دوری از عقل علت (in the following copy در بی نیازی از عقل علت), on fol. 146^a, last line.
77. in the following (در سرانسان و دانستن آن), on fol. 148^a.
78. در نفی دنیا و اثبات معرفت مولی, on fol. 149^a, last line.
79. در قهر کردن و لطف نمودن بر دوستان و دشمنان (in the following copy در قهر کردن بر دوستان و لطف نمودن بر دشمنان), on fol. 151^a.
80. در گفتن هر چه باید گفت و ناگفتن آنچه نباید گفت, on fol. 152^a.
81. in the following (در فضل بنی آدم و عشق با خداوند عالم), on fol. 154^b, first line.
82. در آنچه افعال و احکام خداوند تعالی معلل است از آن بعلتی (متعال بعلتی in the following copy), on fol. 156^a.
83. در ترک دنیا و میل بعقبی, on fol. 157^b.
84. در تقسیم بتان و پاک شدن از آن, on fol. 159^b, first line.
85. در رغبت کردن بکارها آخرت و ترک آوردن حرص و شهوت, on fol. 162^a.
86. در دشمن داشتن دنیا و دوست گرفتن عقی, on fol. 164^a, first line.
87. در طلب حق و ترک خلق, on fol. 165^b.
88. در مذمت جهان و بیوفائی آن, on fol. 166^b.
89. در شادی یافتن و حسرت نا یافتن (the following copy), on fol. 167^b.
90. در راه بحق و ترک نفس و خلق, on fol. 169^a, first line.
91. in the following (در ترغیب و ترویب), on fol. 170^a.
92. در دستگیری کردن درماندگان و برآوردن حاجت دریافت (در دریافتن in the following copy), on fol. 171^b.
93. در یافت (در دریافتن in the following copy), on fol. 172^b, first line.
94. در فروتنی و نواخت بار, on fol. 174^b, first line.
95. (in the following copy انتظار و انصاف), on fol. 175^b.
96. در کمال تواضع و نواخت پیشینه, on fol. 176^b.
97. در طلب مطلوب از اهل آن و یاری خواستن از حق (in the following copy از آن), on fol. 177^b.
98. در بارکشی محبت بلاء محبوب را, on fol. 179^b.
99. در عذر خواستن و بخلق پیش آمدن, on fol. 180^b, first line.
100. در تفصیل معنی ولایت بر معنی نبوت, on fol. 181^a.
101. در بیان شمه از علم مکاشفات, on fol. 181^b.
102. در پوشیده داشتن سر و اتباع شرع, on fol. 182^b.
103. (in the following copy نمودن), on fol. 185^b.
104. در اعتقاد کردن بر درویشان و بر خوردن از آن (the last five words left out in the following copy), on fol. 188^a.
105. (in the following copy در مشغول شدن), on fol. 189^a.
106. در بلندئ همت بعبارتی دیگر, on fol. 190^a.
107. در تأسف عمر رفته و ندامت حال گذشته بعبارتی دیگر, on fol. 191^a.
108. در تبدیل اخلاق ناستوده با اخلاق پسندیده بعبارتی دیگر, on fol. 192^a.
109. در خلاصگی و شایستگی و برگزیدگی و دوستی (in the following copy simply برگزیدگی), on fol. 193^a.
110. در راه شریعت و طریقت و حقیقت, on fol. 194^b.
111. در تأسف و ندامت حال خود بعبارتی دیگر, on fol. 195^a.
112. در تفویض امر بحق و دور بودن از اختیار جواز خلق (in the following copy خود بر خلق), on fol. 197^a, first line.
113. در ترغیب بر فقر و فاقه بعبارتی دیگر, on fol. 197^b.
114. در تفصیل (در فضل in the following copy لمن), on fol. 198^b.
115. در طور عقل و طور عشق, on fol. 199^b, first line.
116. (in the following copy محبت), on fol. 201^a, first line.
117. (in the following copy غنیمت حیات), on fol. 201^b.
118. در افلاس بعبارتی دیگر, on fol. 202^b.
119. (in the following copy) در استقامت در راه دین (adds بعبارتی دیگر in the following), on fol. 203^b, first line.
120. (in the following copy) در بازگشت بخداوند تعالی عز و جل (in the following copy بازگشتن بنده گناهکار در حضور خداوند تعالی), on fol. 205^a.
121. (in the following copy) در امید داشتن بخدای تعالی (in the following copy در امید بنده گناهکار در حضرت خداوند آمرزگار), on fol. 206^a.

122. (in the following copy در دفع وسوسه (در قلع نفس) ou fol. 207^a.
 123. in the following) در عزت ایمان و صفت مؤمنان (copy دیگر (در حسرت و ندامت بعبارتی دیگر) on fol. 208^b.
 124. در خوف از مبتلا گردانیدن از آنجا که بنده نداند, on fol. 210^a, last line.
 125. در فضل فقیر و فقرا و مذمت غنی و اغنیا (in the following copy در فضل فقر و فقر و مذمت اغنیا), on fol. 211^b, first line.
 126. در فضل بشر بر ملک و فلک و بر جملة موجودات, on fol. 212^a.
 127. in the following) در نکوهش حال و امید داشتن (copy without داشتن, on fol. 213^a.
 128. (in the following copy در راه طلب (در طلب راه) on fol. 214^b.
 129. در مذمت غنا (غنی) (in the following copy و ترک, on fol. 216^a.
 130. در دریافت فیض مر مستعد را بعبارتی دیگر (these last two words are left out in the following copy), on fol. 217^a, first line.
 131. در جواب احادیث مولانا مظفر, on fol. 218^a.
 132. در ارشاد و استظهار مرید, on fol. 220^b.
 133. در بی نیازی خداوند عالم و ابتلاء بنی آدم, on fol. 221^a.
 134. در صفت (در ذکر) عاشق (in the following copy و عشق, on fol. 222^b.
 135. در بنده بودن و تحمل بلا کردن, on fol. 223^b.
 136. in the) در وحدت و موحدان و صفت موحدان (following copy در وحدت و بیان صفت موحدان, on fol. 224^b.
 137. in the following copy) در توبه و استغفار (در توبه) بحضرت غفار, on fol. 226^b.
 138. در طلب مولی علی سبیل الدوام فی اللیل (in the following copy فی اللیالی), on fol. 228^a.
 139. در معصیت خلق بمقابلة رحمت حق, on fol. 229^b.
 140. در بیدار گردانیدن سالک از وقوع مهالك, on fol. 230^b, last line.
 141. در ترک دنیا و توجه بعقبی بعبارتی دیگر, on fol. 232^b, first line.
 142. در طلب الله و ترک ما سوی الله, on fol. 233^b.
 143. در رغبت نمودن بصحبت علما و عمل آخرت, on fol. 235^b.
 144. در اوصاف مسلمانان و قهر کردن بر نفس و شیطان, on fol. 236^b.
 145. در گردش و روش, on fol. 237^b.
 146. در ترک ما لا یعنی رفتن بمسلمانی, on fol. 238^a.
 147. در تواضع و صفت دل, on fol. 238^b, last line.
 148. در بندگی و صبر و شکر بعبارتی دیگر, on fol. 240^a.
 149. در صبر بعبارتی دیگر, on fol. 242^a.
 150. در تصفیه دل و خلوص نیت, on fol. 242^b.

151. on fol. 244^a; the chief topic is در مُعَوِّذَتَيْنِ که از قرآن است یا از قرآن نیست.

The Šāfi' Shaikhs to whom these letters are addressed, are besides the same Kāḍi Shams-aldin of Jūsa, who was the recipient of the whole first collection :

- Šaikh 'Umar of the township of انکلی.
 Kāḍi Zāhid Muḥammad.
 Maulānā (or Kāḍi) Kamāl-aldin Santūsī.
 Maulānā Šadr-aldin.
 Malik (or Khwājah) Khidr.
 Malik Shams-aldin Shammū.
 Khwājagī.
 Rādī-almulk Maḥmūd, Malik Maḥmūd, and Maulānā Maḥmūd (who are probably identical).
 Maulānā 'Umar of بتکانو.
 Khwājah (or Shaikh) Sulaimān.
 Maulānā Ḥamīd-aldin (and Ḥamīd-aldin Nāgūri).
 Shaikh 'Umar Ḥafarābādī Diwāna, and his brother Muḥammad Diwāna.
 Maulānā (Imām or Shaikh) Muẓaffar.
 Malik Muḥarriḥ.
 Shaikh Maghribī.
 Maulānā Kīwām-aldin کرئی.
 Maulānā Bāyazīd (or Abū Yazīd).
 Naṣir-aldin.
 Rafikhān (رفیخان).
 Malik Mu'izz-aldin.
 Khwājah Aḥmad.

Some letters are written to the author's own sons, viz. Kāḍi Ḥusām-aldin, Kuṭb-aldin, 'Abd-almalik, and Fakhr-aldin; one to his mother (والدہ, No. 149); three are answers to letters received from Shams-aldin Burhān Haddādi, Imām Iftikhār of Baṣrah, and Khwājah Muḥaddhib; two are addressed to Sultān Firūzshāh of Dihli (A. H. 752-790 = A. D. 1351-1388), and to Dāwar Malik, the son-in-law of Sultān Muḥammadshāh of Dihli (A. H. 725-752 = A. D. 1325-1351) respectively, the former at the request of Khwājah 'Abid Ḥafarābādī. In a number of cases the names are left blank in this copy and have been supplied from the following one. Without any special address in both copies are Nos. 28, 60-62, 64-70, 73-90, 92, 93, 100, 102, 105-111, 117, 118, 121, 125, 129, 133, 141, 145, 148, 150, and 151. Index on ff. 3^b-7^b.

This copy is dated the 4th of Ramaḍān, A. H. 974 (A. D. 1567, March 15), by 'Abd-alhādī, son of 'Abdallāh.

No. 393, ff. 245, ll. 17; Naskhi; worm-eaten and greatly injured in many leaves, where another hand has repaired the damage, but sometimes in a somewhat incorrect way; size, 10½ in. by 6½ in.

1845

Another copy of the same *second* collection.

Beginning as in the preceding copy. The 150 letters (the 151st is wanting here) are found respectively :

1. on fol. 9^a; 2. on fol. 13^a; 3. on fol. 16^b; 4. on fol. 20^b; 5. on fol. 24^a; 6. on fol. 27^a; 7. on fol. 29^b; 8. on fol. 33^b; 9. on fol. 37^b; 10. on fol. 41^a; 11. on fol. 44^a; 12. on fol. 46^b; 13. on fol. 50^b; 14. on fol. 55^a; 15. on fol. 58^a; 16. on fol. 63^a; 17. on fol. 67^a; 18. on fol. 69^a; 19. on fol. 72^a; 20. on

fol. 74^a; 21. on fol. 76^a; 22. on fol. 78^a; 23. on fol. 80^b; 24. on fol. 83^a; 25. on fol. 85^b; 26. on fol. 86^b; 27. on fol. 89^a; 28. on fol. 91^b; 29. on fol. 92^b; 30. on fol. 93^b; 31. on fol. 94^b; 32. on fol. 95^a; 33. on fol. 96^b; 34. on fol. 98^b; 35. on fol. 100^a; 36. on fol. 100^b; 37. on fol. 101^a; 38. on fol. 102^a; 39. on fol. 102^b; 40.=42 in the preceding copy, on fol. 104^b; 41.=43 in the preceding copy, on fol. 107^a; 42.=44 in the preceding copy, on fol. 110^a; 43.=45 in the preceding copy, on fol. 113^a; 44.=46 in the preceding copy, on fol. 114^a; 45.=40 in the preceding copy, on fol. 116^a; 46.=41 in the preceding copy, on fol. 118^b; 47. on fol. 122^a; 48. on fol. 124^a; 49. on fol. 126^a; 50. on fol. 127^b; 51. on fol. 129^a; 52. on fol. 130^b; 53. on fol. 132^a; 54. on fol. 133^b; 55. on fol. 134^b; 56. on fol. 139^a; 57. on fol. 141^b; 58. on fol. 142^a; 59. on fol. 143^b; 60. on fol. 144^b; 61. on fol. 146^b; 62. on fol. 147^b; 63. on fol. 148^b; 64. on fol. 150^a; 65. on fol. 151^b, last line; 66. on fol. 153^b; 67. on fol. 155^a; 68. on fol. 157^a; 69. on fol. 158^b; 70. on fol. 159^b; 71. on fol. 160^b; 72. on fol. 162^b; 73. on fol. 164^a; 74. on fol. 166^b; 75. on fol. 168^b; 76. on fol. 170^a; 77. on fol. 172^a; 78. on fol. 173^a, last line; 79. on fol. 175^b; 80. on fol. 177^a; 81. on fol. 179^b; 82. on fol. 181^b; 83. on fol. 183^b; 84. on fol. 185^b; 85. on fol. 189^a; 86. on fol. 191^a; 87. on fol. 193^a; 88. on fol. 194^a; 89. on fol. 195^a; 90. on fol. 196^b; 91. on fol. 198^a; 92. on fol. 199^b; 93. on fol. 200^b; 94. on fol. 203^a; 95. on fol. 204^b; 96. on fol. 206^a; 97. on fol. 207^a; 98. on fol. 209^a; 99. on fol. 210^a; 100. on fol. 210^b, last line; 101. on fol. 211^b; 102. on fol. 212^b; 103. on fol. 216^a; 104. on fol. 219^a; 105. on fol. 220^a; 106. on fol. 221^a; 107. on fol. 222^a; 108. on fol. 223^a; 109. on fol. 224^b; 110. on fol. 226^a; 111. on fol. 227^a; 112. on fol. 228^b; 113. on fol. 229^b; 114. on fol. 230^b; 115. on fol. 231^b; 116. on fol. 233^a; 117. on fol. 234^a; 118. on fol. 234^b; 119. on fol. 235^b; 120. on fol. 237^b; 121. on fol. 239^a; 122. on fol. 240^a; 123. on fol. 242^a; 124. on fol. 244^a; 125. on fol. 245^a; 126. on fol. 246^a; 127. on fol. 247^a; 128. on fol. 249^a; 129. on fol. 250^b; 130. on fol. 251^b; 131. on fol. 252^b; 132. on fol. 255^a; 133. on fol. 256^a; 134. on fol. 257^b; 135. on fol. 258^b; 136. on fol. 260^a; 137. on fol. 262^a; 138. on fol. 263^b; 139. on fol. 265^b; 140. on fol. 267^a; 141. on fol. 268^b; 142. on fol. 270^a; 143. on fol. 272^a; 144. on fol. 273^b; 145. on fol. 274^b; 146. on fol. 275^a; 147. on fol. 276^a; 148. on fol. 277^b; 149. on fol. 280^a; 150. on fol. 280^b. Index on ff. 4^a-9^a.

This copy was finished in the library of Khānkhānān Mirzākhān, the son of the Khānkhānān Muḥammad Bāirānkhān at Ahmādābād in Gujarāt, by a certain Burhān, the 4th of Rajab, A.H. 995 (A.D. 1587, June 10).

No. 2277, ff. 282, ll. 17; very clear and distinct Nasta'liq; illuminated frontispiece; size, 7 $\frac{5}{8}$ in. by 4 $\frac{3}{8}$ in.

1846

Maktûbât-i-Aḥmad bin Yahyâ Munyari.

An incomplete copy of a *third* collection of letters of the same Sharaf-al-din Aḥmad bin Yahyâ Munyari, on Sūfī topics of the same character as in the two preceding collections. It is defective both at the beginning and end, and has moreover a lacuna of one leaf between

ff. 6 and 7, and another of five leaves between ff. 258 and 259. Eight leaves are missing in the beginning. It opens abruptly at the end of the 3rd letter and breaks off in the beginning of the 125th. The letters, all with full addresses, and somewhat lengthy headings, are found here: 4. on fol. 1^a; 5. on fol. 1^b; 6. on fol. 2^b; 7. on fol. 3^a; 8. on fol. 3^b; 9. on fol. 4^a; 10. on fol. 4^b; 11. on fol. 5^a; 12. on fol. 6^a; 13 and 14. missing on account of the first lacuna; 15. on fol. 7^b; 16. on fol. 8^a; 17. on fol. 9^b; 18. on fol. 23^b; 19 and 20. on fol. 24^b; 21. on fol. 25^a; 22. on fol. 26^a; 23. on fol. 28^a; 24. on fol. 33^a; 25. on fol. 38^b; 26. on fol. 39^a; 27. on fol. 42^b, last line; 28. on fol. 44^b; 29. on fol. 46^b; 30. on fol. 47^a; 31. on fol. 48^a; 32. on fol. 50^b; 33. on fol. 53^a; 34. on fol. 56^a; 35. on fol. 57^a; 36. on fol. 57^b; 37 and 38. on fol. 59^a; 39. on fol. 60^a; 40. on fol. 61^a; 41. on fol. 61^b; 42. on fol. 68^a; 43. on fol. 68^b; 44. on fol. 69^a; 45. on fol. 73^a; 46. on fol. 73^b; 47. on fol. 74^b; 48. on fol. 75^b, last line; 49. on fol. 78^a; 50. on fol. 79^a; 51. on fol. 80^a; 52. left out altogether; 53. on fol. 81^a; 54. on fol. 82^a; 55. on fol. 85^a; 56. on fol. 85^b; 57. on fol. 86^a; 58. on fol. 87^b; 59. on fol. 89^a; 60. on fol. 92^a; 61. on fol. 92^b; 62. on fol. 95^a, last lines; 63. on fol. 96^b; 64. on fol. 97^a; 65. on fol. 98^b; 66. on fol. 102^b, last lines; 67. on fol. 103^b; 68. on fol. 105^a, last line; 69. on fol. 107^a; 70. on fol. 109^a; 71. on fol. 109^b; 72. on fol. 110^a; 73. on fol. 112^a; 74. on fol. 113^a; 75. on fol. 116^a; 76. on fol. 118^b; 77. on fol. 122^b; 78. on fol. 125^a, last lines; 79. on fol. 129^b; 80. on fol. 130^a; 81. on fol. 137^b; 82. on fol. 140^b; 83. on fol. 141^b; 84. on fol. 142^b; 85. on fol. 143^a; 86. on fol. 143^b; 87. on fol. 144^b; 88. on fol. 146^a; 89. on fol. 147^a, last line; 90. on fol. 156^a; 91. on fol. 161^a; 92. on fol. 163^b; 93. on fol. 167^a; 94. on fol. 168^b; 95. on fol. 172^a; 96. on fol. 176^b; 97. on fol. 179^a, first line; 98. on fol. 181^a; 99. on fol. 181^b; 100. on fol. 182^a; 101. on fol. 183^b; 102. on fol. 203^b; 103. on fol. 204^a; 104. on fol. 205^a; 105. on fol. 206^a; 106. on fol. 207^a; 107. on fol. 208^a; 108. on fol. 209^b; 109 and 110. on fol. 210^a; 111. on fol. 213^a; 112. on fol. 214^b; 113. on fol. 216^a; 114. on fol. 216^b; 115. on fol. 218^b; 116. on fol. 226^b; 117 and 118. on fol. 227^b; 119. on fol. 228^b; 120. on fol. 237^b; 121. on fol. 240^a; 122. on fol. 245^b; 123. on fol. 247^a; 124. missing on account of the second lacuna; 125. on fol. 259^b. Letter 81 is not numbered, in consequence of which 82 appears as 81 in the heading and so on; but it is quite possible, that, as there is no letter 52 marked, 53 ought to be correctly styled 52 and so forth, in which case the later numbers, as given in the headings, would after all be correct. Letters 119-123 have no heading at all (a blank space being left for them, but not filled in). From fol. 247 to the end the tops of all leaves are more or less damaged, and whole lines torn away.

A considerable number of these letters are addressed to Khwājah Muḥammad Sa'īd and Khwājah Muḥammad Ma'sūm (see ff. 68^b, 73^b, 75^b, 82^a, 95^a, 96^b, 98^b, 113^a, 116^a, 122^b, 125^a, 129^b, 130^a, 137^b, 141^b, 142^b, 143^b, 147^a, 168^b, 172^a, 206^a, 208^a, 210^a, and 213^a), who are both called مخدومزاده, i.e. sons of Makhdūm. The best known Makhdūm among the Sūfī Shaikhs is Makhdūm-i-Jahāniyān, i.e. Sayyid Jalāl-al-din Bukhārī, who died

end of A. H. 785 (A. D. 1384), see *Safinat-alauliyâ*, No. 157 (col. 291 in this Cat.); *Siyar-al'arifin*, No. 13 (ib., col. 264); *Sawâti'-alanwâr*, No. 22, i. (ib., col. 332); Bodleian Cat., No. 1263; and Rieu i. p. 354^b; but the names of his sons were according to the *Safinat-alauliyâ*, loc. cit., Sayyid Ahmad Kabir, Sayyid Bahâ-aldin, and Sayyid Muhammad (a fourth Nâsir-aldin Maḥmûd is mentioned in *Safinat-alauliyâ*, No. 158), and these are entirely at variance with the two names above. It is therefore possible, that they were two other sons of the author himself (comp. No. 1844), as the latter is styled in Nos. 1848 and 1849 below likewise *Makhdûm*, viz.: *مخدوم* and *مخدوم المسلمين والمؤمنين*, and this word is, besides, generally used as honorary title for a spiritual master or guide.

The other Shaikhs are:

Mir Muhammad Nu'mân and his son, Mir 'Abd-alrahmân.

Shaikh Badi'-alzamân.

Mir Muḥibb-allâh.

Maulânâ Muhammad Ša'in.

Mir Shams-aldin 'Ali Khalkhâlî; Mullâ Shams.

Maulânâ Ahmad Dini.

Miyân Shaikh Amân-allâh.

Mullâ Maḥsûd 'Ali Tabrizî.

Khwâjah Ibrâhim Kubâdkhânî; Mullâ Ibrâhim.

Mullâ Muhammad Murâd کشمی.

Mullâ 'Ali کشمی.

Khwâjah Muhammad Hâshim کشمی.

Mullâ Tâhir and Mullâ Tâhir Khâdim (both perhaps identical).

Darwish Khâdim.

Maulânâ Muhammad Tâhir (in one place pointed *Žâhir*) Badakhshî.

Mullâ Šâlih Turk.

Maulânâ Šâlih کوالی.

Khwâjah Salâh-aldin Ahrârî.

Mullâ Badr-aldin.

Mirzâ Minûtihr.

Maulânâ Muhammad Šâdiḳ of Kashmir.

Khwâjah (or Mir) Ḥusâm-aldin Ahmad and his two sons, Khwâjah Muhammad 'Abdallâh (or as it is several times corrected, 'Ubaid-allâh) and Khwâjah Jamâl-aldin Ḥusain.

Maulânâ Sultân Sirhindî.

Kâdi Naṣr-allâh.

Mullâ Shir Muhammad of Lâhûr (لارموری as it is spelt here).

Khânjabân.

Manrezkhan Afghân.

Maulânâ Hamîdî.

Khwâjah Sharaf-aldin Ḥusain.

Mir Maṣṣûr.

Maulânâ Šighar Muhammad Rûmî.

Muhammad Muḳim Kuşûrî.

Kâdi Mûsâ of Shuwain and his son, Maulânâ Ishâk.

Hâfiz 'Abd-alghafûr.

Kâdi Isma'il of Faridâbâd; Kâdi Aslam.

Šûfi Kurbân-i-jadîd.

Hâjî 'Abd-allatîf Khwârizmî.

Mir Mu'min of Balkh.

Shaikh Nûr-alḥaḳḳ; Shaikh Ḥamîd Ahmadi.

Shaikh Ḥasan برکی; Shaikh Nûr Muḥammad تهراری.

Khwâjah Muhammad Ashraf; Khwâjah Abû-almakârim.

No. 3483, olim 14. J. 16, ff. 259, ll. 17; Nasta'liq; size, 9½ in. by 5 in.

1847

Maktûbât-i-Ahmad bin Yahyâ Munyari.

A *fourth* collection of letters of the same Shaikh Ahmad bin Yahyâ Munyari, containing selections from a correspondence of twenty-five years between him and the Imâm Muẓaffar (the same to whom some letters are addressed in the second collection) on mystical topics. It is very short, and consists of twenty-eight letters only.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين...
اما بعد اين چند مکتوب مرغوب که بتحریر پیوست قصه آنست که در مدت بیست و پنج سال شیخ الاسلام شیخ شرف الحق و الذین الخ.

Copied A. H. 1162 (A. D. 1749).

No. 523, ff. 40, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

1848

A letter, designated in the heading as *مکتوب حضرت* which seems to indicate that it is from the pen of Shaikh Ahmad Munyari's father, in answer to some questions addressed to him by his son, see the initial words: سؤال چند از مخدوم المسلمين والمؤمنين قدوة المحققين والمدققين شیخ الاسلام شرف الحق والذین احمد (بن) بحی منیری قدس سره العزیز و ایشان جواب فرموده اند حدیث در عوارف نوشته است که العشق لا محمود ولا مذموم الخ.

No date; modern transcript. College of Fort William, 1825.

No. 2130, ff. 1-4, ll. 18-21; Naskhi, mixed with Shikasta; size, 8½ in. by 5½ in.

1849

Two mystical treatises, a large* and a very small one, the latter of which is styled *برهان* and composed by the same Ahmad bin Yahyâ Munyari; whether the first is likewise from his pen, is impossible to state, as no indication whatever is given as to its authorship, but it is highly probable.

Beginning of the first risâlah, on fol. 299^b: الله لا اله الا هو و درود بیکه بر آن ظهور که شهود ذات و مقصود صفات است و برآل و اصحاب و پیران او باد، بعد از آن کلمه چند که از الهامات است نه از عقلیات الخ.

A bait of Jalâl-aldin Rûmî (شمس الدین تبریز) is quoted on fol. 308^b.

Beginning of the second risâlah, on fol. 417^a: رساله

ارشاد السالكين و برهان العارفين مخدوم جهان شيخ
شرف الحق شرف الدين احمد (بن) يحيى منيرى قدس
الله روحه، الحمد لله رب العالمين كه موجود نيست مگر
وى و درود بر رسول كه مقصود نيست مگر وى الخ

No. 110, ff. 299-421, ll. 11; Nasta'lik; illuminated frontispiece; size, 6½ in. by 3½ in.

1850

Mastûrât (مستورات).

Discourses and spiritual teachings of Sayyid 'Alî Hamadânî bin Sayyid Shihâb-al-dîn Hamadânî, a direct descendant of the prophet (see his full pedigree here on fol. 348^a, l. 1 sq., and in No. 1269 of the Bodleian Cat.), who is stated here to have gone to Kashmir, A. H. 741=A. D. 1340, 1341 (see fol. 347^a, lin. penult., and fol. 347^b, l. 2 sq.), and have built there the famous convent, خانقاه معلی, which is visited from far and wide (the usual date assigned to this expedition to Kashmir is A. H. 781 or 782=A. D. 1379 or 1380, see Rieu ii. p. 447, etc.). He died A. H. 786 (see fol. 422^a, first line), the 6th of Dhû-al-hijjah=A. D. 1385, Jan. 19; comp. on this Shaikh Haft Iklim, No. 1019 (col. 453 in this Cat.), No. 1870, 36 further down, and Rieu, loc. cit. The present discourses were taken down from the master's lips by one of his disciples; the treatise forms therefore a kind of memoir of the great Şûfî saint.

Beginning: سبحان الله بحمده بقدرت کمالات الهی و نوادر الخ

No date. Other Persian works by the same 'Alî Hamadânî are: the mystical treatise, خلاصة المناقب (Bodleian Cat. No. 1269, there stated to have been composed A. H. 787, which is probably a mistake for 778=A. D. 1376, 1377); the famous work on political ethics, ذخيرة الملوك (see Rieu ii. p. 447; Bodleian Cat., Nos. 1451-1453; G. Flügel iii. p. 284; W. Pertsch, Berlin Cat., p. 7, No. 5, and p. 321 sq.); حلّ التصوّص (see No. 1357, 9 above, and Rieu ii. p. 836^b, No. XX); ده قاعدة, ten rules of contemplative life (ib., p. 829^a, No. XI, and G. Flügel iii. p. 420); رسالة الاصطلاحات, a treatise on Şûfî terminology (W. Pertsch, Berlin Cat., p. 275, No. 4); مشارق الاذواق, a commentary on Ibn al-Fârid's (see No. 1811 above) wine-qaṣidah (see No. 1922, 12 below); مناجات (ib., iii. p. 413); في علم القيافة, on physiognomy (Bodleian Cat., No. 1241, 28); shorter mystical tracts (see Rieu ii. p. 836^a; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresd., No. 198, 20, etc.); letters (Rieu ii. p. 835^b, No. IV); ghazals (ib., p. 825^a, No. III, and p. 835^b, No. VIII), etc. A panegyric biography of 'Alî Hamadânî in Persian is noticed in W. Pertsch, Berlin Cat., p. 18, 8. On Arabic works of the same, see Arabic Cat. of the Brit. Mus., p. 406 sq.; Loth, Arabic Cat., pp. 94 and 195; Rieu, Supplement, p. 12; Haft Iklim, No. 1019, etc.

No. 2486, ff. 346-442, ll. 11; Nasta'lik; the first three pages supplied by a later hand; size, 6½ in. by 4½ in.

1851

Anis-al-tâlibin û wa'dat-alsâlikin (انيس الطالبين و وعدة السالكين).

The discourses, spiritual teachings, and miraculous deeds of Khwâjah Bahâ-aldîn Naqshband, with his real name, Muḥammad bin Muḥammad al-Bukhârî, the founder of the Naqshbandi order (born, according to the Safinat-alauliyâ, No. 82, col. 283 in this Cat., in Muḥarram, A. H. 718=A. D. 1318, March, see also Rauḍat-alsâlikin, No. 4, ib., col. 260; ib., col. 263; and Haft Iklim, No. 1489, ib., col. 491; Rieu fixes his birth in A. H. 728=A. D. 1327, 1328), by Ṣalâh bin Muḥarak al-Bukhârî, who entered the service of Khwâjah 'Alâ-aldîn 'Aṭṭâr (died A. H. 802, 20th of Rajab=A. D. 1400, March 17) A. H. 785 (A. D. 1383), and was by his intercession favoured with the patronage of the great Shaikh (see fol. 2^b, l. 13 sq.). After Naqshband's death, the 3rd of Rabî'-alawwal, A. H. 791 (see fol. 3^a, l. 15, and comp. the Safinat-alauliyâ, loc. cit., where he is stated to have reached the age of 73 years, a corroboration of the date 718 for his birth)=A. D. 1389, March 2, he began to compile this work, which is also styled مقامات خواجه نقشبند, comp. the fly-leaf, fol. 1^a, and the colophon, and contains four kismis, viz.:

1. در تعريف ولى و ولايت, on fol. 4^b.
2. در شرح بدايت احوال حضرت خواجه ما قدس الله, on fol. 8^a.
3. در بيان صفت پرورش احوال و اقوال و اخلاق حضرت خواجه ما قدس الله روحه و شرح طريقه نسبت و نتائج صحبت و كيفيت معامله ايشان با طالبان و حقائق و لطائفى كه در محلى بر لفظ مبارك ايشان ميگذشته است, on fol. 23^b.
4. در ذكر سائر كرامات و ظهورات و احوال و آثاري كه از حضرت خواجه ما قدس الله سرّه در محال تلاطم امواج و بحار ولايت بظهور آمده است, on fol. 45^a.

Beginning: حمد بى منتها حضرت خدايى جلّ سلطانه و عم احسانه كه محمد اولين و آخرين الخ

Another copy of the same work is described in W. Pertsch, Berlin Cat., p. 10, No. 23. A treatise of similar contents and similar title (مقامات خواجه بهاء), (رسالة القدسية النقشبندية), styled in Krafft, p. 113, by Khwâjah Muḥammad Pârsâ, another pupil of Bahâ-aldîn Naqshband (who died A. H. 822, the 24th of Dhû-al-hijjah=A. D. 1420, Jan. 11, see Nos. 1855 and 1923, 3 below, and comp. No. 1357, 14 above), is noticed in Rieu ii. p. 862^a, No. II, see ib., iii. p. 1095.

Copied at Lâhûr for the library of Khwâjah Muḥammad Maghfûr, son of Khwâjah Ghiyâth-al-dîn Muḥammad, by Almad Husaini Kanûjî, A. H. 1008 (A. D. 1599, 1600). Collated A. H. 1013 (A. D. 1604, 1605).

College of Fort William, 1809.

No. 2256, ff. 123, ll. 19; Nasta'lik, mixed with Shikasta; illuminated frontispiece; size, 9¼ in. by 5½ in.

1852

Raudat-almuḥibbin (روضة المحبين).

A mystical mathnawī, containing ten Sūfī love-letters, and therefore styled in the copies of the British Museum and the Berlin Library (see Rien, Supplement, p. 217, and W. Pertsch, Berlin Cat., pp. 715 and 716, No. 687, 3) روضة نامه, by Ibn 'Imād, a contemporary of Hāfiẓ, who was born in Khurāsān and lived in Shirāz, where he died A. H. 800 (A. D. 1397, 1398). It was composed A. H. 794 (A. D. 1392), see fol. 38^b, ll. 6 and 8. The above title, روضة المحبين, the garden of lovers, which is also found in the Bodleian copy (Bodleian Cat., No. 1265), is no doubt the correct one, as it is distinctly given at the end of the poem itself; the other, روضة نامه or the ten letters, although correctly describing the contents of the poem, seems to rest on a confusion of this mathnawī with the takhalluṣ of Khwājah 'Imād-al-dīn Faḳih, with the takhalluṣ 'Imād, who died A. H. 773 or 793 (A. D. 1371, 1372 or 1391, see Bodleian Cat., No. 803, and A. Sprenger, Catal., p. 438) and who was very likely the father of our Ibn 'Imād (see similar suggestions in W. Pertsch, Berlin Cat., loc. cit.).

Beginning:

الحمد لخالق البرايا - والشكر لواهب العطايا

Copied by Mir 'Imād alḥusainī at Harāt; the date is effaced. Another work of Ibn 'Imād is entitled طرز قدما, see W. Pertsch, loc. cit.

No. 1571, ff. 39, 2 coll., each ll. 11; clear Nasta'liq; illuminated frontispiece and all headings written on gilt ground; beautiful ornaments throughout; all the margins sprinkled with gold; two pictures on ff. 9^a and 36^b; size, 9½ in. by 6 in.

1853

Another, more modern copy of the same.

Beginning as in the preceding copy.

Dated Rajab, A. H. 1158 (A. D. 1745, Aug.), by 'Abdallāh. The first page is seriously damaged.

No. 1843, ff. 1-26, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5 in.

1854

Mirāt-al-ārifin (مرآت العارفين).

A very clear exposition of the principles and doctrines of Sūfism in fourteen Kashfs, each followed by a Nuktaḥ, preceded by a Muḳaddimah, and concluded by a Khātimah.

Beginning: الحمد لله الذي خلق آدم على صورته الخ.

Muḳaddimah, on fol. 2^b, first line: في اشارات علم اليقين.

Kashf I, on fol. 4^a: في بيان حقيقة الوجود.

Nuktaḥ, on fol. 16^b: في اشارات الفناء والبقاء.

Kashf II, on fol. 18^b: في بيان حقيقة التوحيد.

Nuktaḥ, on fol. 29^b: في اشارات المحو والاثبات.

Kashf III, on fol. 34^b: في بيان حقيقة المعرفة.

Nuktaḥ, on fol. 47^a: في اشارات الغيبة والظهور.

Kashf IV, on fol. 51^a: في بيان حقيقة المحبة.

Nuktaḥ, on fol. 65^b: في اشارات الشحوو والتسكر.

Kashf V, on fol. 68^b: في بيان حقيقة الغيرة.

Nuktaḥ, on fol. 81^b: في اشارات السترو التجلي.

Kashf VI, on fol. 84^a: في بيان حقيقة القرب.

Nuktaḥ, on fol. 97^a: في اشارات الجمع والتفرقة.

Kashf VII, on fol. 99^a: في بيان حقيقة الوصلة.

Nuktaḥ, on fol. 109^a: في اشارات الشرب والدوق.

Kashf VIII, on fol. 111^b: في بيان حقيقة الكلام.

Nuktaḥ, on fol. 121^b: في اشارات كشف الخواطر.

Kashf IX, on fol. 124^b: في بيان حقيقة الروية.

Nuktaḥ, on fol. 136^b: في اشارات التوم واليقظة.

Kashf X, on fol. 140^a: في بيان حقيقة الصفوة.

Nuktaḥ, on fol. 151^b: في اشارات القبض والبسط.

Kashf XI, on fol. 153^b: في بيان حقيقة الارادة.

Nuktaḥ, on fol. 164^b: في اشارات المجذبة والسلوك.

Kashf XII, on fol. 166^b: في بيان حقيقة الولاية.

Nuktaḥ, on fol. 178^b: في اشارات الخوارق.

Kashf XIII, on fol. 181^a: في بيان حقيقة السماع.

Nuktaḥ, on fol. 191^b: في اشارات التواجد والوجد والوجود.

Kashf XIV, on fol. 194^a: في بيان حقيقة الروح.

Nuktaḥ, on fol. 207^a: في اشارات المبدأ والمعاد.

Khātimah, on fol. 208^b.

The author has taken great care to conceal his name, styling himself simply ابراهيم درويش, but in his own ghazals, with which the book is interspersed, he betrays it in the takhalluṣ, viz. Mas'ūd (see fol. 65^b, last line but one; fol. 81^b, l. 4 ab infra; fol. 97^a, l. 1; fol. 109^a, l. 5 ab infra; fol. 136^b, l. 8; fol. 151^b, l. 3; fol. 164^b, l. 8; fol. 178^b, l. 4; fol. 191^b, l. 5; fol. 202^a, l. 3; fol. 207^a, l. 4 ab infra; and fol. 209^b, l. 3 ab infra), and more distinctly: Mas'ūd-i-Bak (only once, on fol. 121^a, l. 1). Khwājah Mas'ūd-i-Bak (of Bak in the district of Bukhārā), with his original name Aḥmad bin Muḥammad Nakhshabī Shirkhān (see col. 333 in this Cat., and compare with it No. 856 in the Bodleian Cat.), was a relation of Sultān Firūz of Dihlī and according to the Makhzan-algharā'ib (No. 2306, col. 373 in the Bodleian Cat.), originally an independent ruler of Bukhārā, till he turned a derwish of the Cīstī order under the spiritual guidance of Shaikh Rukn-al-dīn, the son of Shaikh Shihāb-al-dīn Imām (the latter being one of the renowned disciples and Khalifas of Nizām-al-dīn Auliya), or, as the Makhzan-algharā'ib states (loc. cit.), of Shaikh Nasir-al-dīn Maḥmūd Cīrāgh of Dihlī (who was likewise a distinguished pupil of Nizām-al-dīn Auliya and died the 18th of Ramaḍān, A. H. 757 = A. D. 1356, Sept. 14, see Safinat-alauliyyā, No. 116, col. 287 in this Cat.). He was put to death A. H. 800 (A. D. 1397, 1398). In the present work, the 14th Kashf of which is quoted in full in the Sawāṭi-ālanwār (No. 654 of this Cat.), he often quotes as authority the Cīstī Shaikh Shibli, the son of Shaikh Jalāl-al-dīn Pānipatī (who died A. H. 765 = A. D. 1363, 1364, see Rien i. p. 358^b). Other works of Mas'ūd-i-Bak are التسماعيم (an imitation of 'Ain-al-quḍāt's work of the same title, see Nos. 1793 and 1794 in this Cat.); and

the diwān of lyrical poems, styled نور اليقين (see Rieu ii. p. 632) or نور العيون (according to Ilāhī, see A. Sprenger, Catal., p. 84) or even نور العين (as tho Makhzan-algharā'ib denotes it).

This copy is dated A. H. 1085 (A. D. 1674, 1675), by Muḥammad Kabīr bin Shaikh Aḥmad.

College of Fort William, 1825.

No. 2307, ff. 210, ll. 13; Nasta'lik; size, 8½ in. by 5 in.

1855

Faṣl-alkhiṭāb (فصل الخطاب).

An encyclopaedia of Sūfī lore, containing extracts from the works of the greatest Persian and Arabic mystics, by Muḥammad bin Muḥammad bin Maḥmūd alḥāfiẓi albukhārī, commonly known as Khwājah Muḥammad Pārsā, who died A. H. 822 (A. D. 1420). According to H. Khalfa iv. p. 422, No. 9058, the full title of this work is فصل الخطاب في المحاضرات; according to G. Flügel iii. p. 421, فصل الخطاب لوصول الاحباب, comp. also Rieu ii. p. 863^b, and W. Pertsch, Berlin Cat., p. 294. The interesting documents on mysticism, contained therein, are fully described by Flügel, loc. cit.

Beginning: الحمد لله الدالّ خلقة على وحدانيته باعلامه وآياته المتعريف الى اولياته الخ.

Khwājah Muḥammad Pārsā is besides the author of رسالة القدسية التقشيدية انفاش قدسيه, containing the sayings of Shaikh Bahā-aldin Naḥshband (who died A. H. 791=A. D. 1389, see No. 1851 above, and comp. Nos. 1920, 1; 1923, 2, 3 and 9 below), which were collected by him and from which an extract was made by Jāmi in his سخنان خواجه پارسا or الماشية للاشية (see col. 764, No. 14, in this Cat., and Bodleian Cat., No. 1266); and of the رسالة در بيان تبيينها, see W. Pertsch, Berlin Cat., p. 78, No. 3; comp. also No. 1923, 6 below.

This copy is dated the 5th of Jumādā-alākhar, A. H. 909 (A. D. 1503, Nov. 25), by Khwājah Muḥammad bin Malik Muḥammad Sūfī alandigānī (الاندگانی, i. e. الاندجانی, of Andijān). Collated, with occasional marginal glosses and additions.

No. 627, ff. 243, ll. 25; Naskhī; size, 9½ in. by 5½ in.

1856

Khātimah (خاتمة).

An elaborate work on the whole doctrine of Sūfism, principally based on Kurān verses and traditions, by Sayyid Muḥammad bin Sayyid Yūsuf Husainī, commonly known as Muḥammad Husainī Gisūdarāz, the 'long-locked one,' the greatest disciple and Khalifah of Shaikh Naṣir-aldin Maḥmūd Cīrāgh of the Cīstī order (see No. 1854 above). He was born at Dīhli according to the Sawāṭī-alanwār, No. 22 a (col. 331 in this Cat.), the 4th of Rajab, A. H. 720 (A. D. 1320, Aug. 10, whereas the date usually given is A. H. 721), and died A. H. 825, the 16th of Dhū-alka'dah (A. D. 1422, Nov. 1), at the age of 105 lunar years, comp. Rieu i. p. 347^b, where a copy of his discourses, collected under the title جوامع

IND. OFF.

الكلم by his disciple Muḥammad bin Muḥammad Akbar Husainī, is described and details about his life are given.

Beginning: رب انعمت فزدة از رسوم مستمرة وعادات ملتزمة سبيل ايشان دوام وضواست وعوام و خواص ايشان بى وضو نباشند مگر بحالة مرض الخ.

Title and author's name appear on fol. 203^a. On the same page the work ends, dated the 21st of Dhū-alka'dah, A. H. 1067 (A. D. 1657, Aug. 31), and is followed on ff. 203^b-205^a by a short epilogue on the unity of God, beginning: لا اله الا الله حق سبحانه وتعالى. عبارتست از هستی و آن هستی بیچون و بیچگونه است الخ.

Occasional notes and glosses on the margin; some pages a little worm-eaten.

No. 516, ff. 205, ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 203^b; size, 7½ in. by 4½ in.

1857

Another copy of the same.

Beginning: از رسوم مستمرة و عادات ملتزمة دوام وضوست وعوام و خواص ايشان بى وضو نباشند مگر بحالة مرض الخ.

This copy, which is not dated, contains a rich collection of valuable margin-glosses, both grammatical and exegetical.

College of Fort William, 1825.

No. 2221, ff. 177, ll. 14; Nasta'lik; size, 7½ in. by 4½ in.

1858

The same.

Beginning as in the preceding copy.

No date. A large number of marginal and interlinear glosses, some of considerable value, throughout the whole work, mostly written in red ink. The Khātimah ends on fol. 137^b, and is followed by another short mystical treatise of the same author, Gisūdarāz, styled Wujūd-al'āshikīn (وجود العاشقين), on ff. 137^b-144^b, beginning: سپاس بحد و ستایش بیعدد (و) مر قادر مطلق و حاکم برحق و جانان عاشقان و صاحب جملة جهان را و درود ببقیاس مر احمد حق شناس الخ.

Ff. 145-160 are filled by another hand with some Hindūstānī poetry in mathnawī-form, and several prose-treatises, partly in Hindūstānī too, partly in Persian, dealing mostly with the same topics of the Muḥammadan creed from a Sūfī standpoint, as the Khātimah, for instance, روز جمعة, ذبح, وضو, etc.

No. 1163, ff. 160, ll. 15; large Nasta'lik; the Arabic quotations in Naskhī; size, 9½ in. by 6½ in.

1859

Wujūd-al'āshikīn (وجود العاشقين).

Another copy of the same short mystical treatise which is found on ff. 137^b-144^b of the preceding copy.

Beginning: **سپاس و ستایش ببعده مر قادر مطلق و**
حاکم برحق و جانان عاشقان الخ
 No date.

No. 695, ff. 1-11, ll. 13; large and distinct Nasta'liq; size, 6½ in. by 4½ in.

1860

The same.

Beginning: **حمد بقیاس و ستایش ببعده مر قادر مطلق**
و حاکم برحق که جانان عاشقان الخ
 No date. College of Fort William.

No. 2355, ff. 1-9, ll. 11; Shikasta; size, 5½ in. by 3½ in.

1861

Asmār-alasrār (اسرار الاسرار).

Another Sūfī work of the great Shaikh Gīṣūdarāz, containing chiefly, like the Khātimah, mystical interpretations of Kurān verses and traditions. The title appears on fol. 1^b, l. 5. The first *smr* or 'night-discourse' begins on fol. 3^a.

Beginning of the preface: **الحمد لله خالق الليل والنهار**
و جاعل الظلمات و الانوار والصلوة على محمد رسول الله
المختار الخ

This work ends on fol. 223^b, and is followed on ff. 224^a-253^a by another mystical treatise of similar contents by the same Gīṣūdarāz, entitled *Istikāmat-alsharī'at biṭarīqī'lḥaḳīkat* (استقامة الشريعة بطريق الحقيقة), and composed, according to fol. 224^a, ll. 2 and 1 ab infra, A. H. 792 (A. D. 1390). It begins: **الحمد لله المتجلى على**
المطيع والعاصي القريب من الدائي الخ

The same treatise is noticed in the Bodleian Cat., No. 1267, 1.

All the Arabic words and phrases are explained by an interlinear Persian paraphrase. The same is the case with another short tract, in Arabic, on ff. 253^b-254^b, giving the contents of Muḥammad's pretended conversation with God during his ascension to heaven, and beginning: **قال النبي صلى الله عليه**

No date. College of Fort William, 1825.

No. 2167, ff. 254, ll. 17 (from fol. 224 on ll. 15); Naskhi; size, 9¼ in. by 5 in.

1862

Istikāmat-alsharī'at biṭarīqī'lḥaḳīkat (استقامة الشريعة بطريق الحقيقة).

Another copy of the same treatise which is found on ff. 224^a-253^a of the preceding copy, beginning in the same way.

The date A. H. 792 appears on fol. 1^b, l. 3 ab infra, the title on fol. 3^a, ll. 1 and 2.

No date. Seals of A. H. 1122 and 1129 (A. D. 1710 and 1717), on fol. 1^a.

No. 2090, ff. 32, ll. 13; clear Nasta'liq; worm-eaten; size, 7¼ in. by 4½ in.

1863

Tarjuma-i-Ādāb-almurīdīn (ترجمة آداب المريدین).

A Persian translation and detailed exposition of the Arabic work on the leading doctrines of Sūfism, by Abū-alnajib Ḍiyā-aldīn 'Abd-alkāhīr al-Suhrawardī (see title of the original and author's name on fol. 6^a, ll. 7 and 9), who was the uncle of the famous Shihāb-aldīn 'Umar al-Suhrawardī, the founder of the Suhrawardī order, and died A. H. 563, the 12th of Jumādā-alākhār (A. D. 1168, March 24), see *Safinat-alanliyā*, No. 122 (col. 287 in this Cat.), and *Haft Iklim*, No. 1298 (ib., col. 475). The translator and commentator is Shaikh Muḥammad Ḥusainī Gīṣūdarāz, the author of the four preceding works, who states, on fol. 7^a, l. 3 sq., that he had already two or three times translated this work from the Arabic, and that now for the fourth and last time he undertook the task, together with a commentary. The date of translation appears to be A. H. 813 (A. D. 1410), curiously spelt here thus, **هيمد و سيزده**.

Beginning of the Arabic preface, on fol. 5^b: **الحمد لله**
الذى خص الاولياء من بين الناس باقتباس من مشكاة
الانبياء الخ

Beginning of the Persian introduction, on fol. 7^a:
اما بعد محمد يوسف حسيني الملقب بگيسودراز دوسه بار
اين كتاب را ترجمه کرده است هم بتطويل و هم بايجاز الخ

Beginning of the Arabic text, on fol. 7^b: **اجمعوا على**
ان الله تعالى واحد فى الوحدة الخ

Copied by Ḥaidarbeg, without a date. College of Fort William, 1825.

No. 2130, ff. 5-272, ll. 15; Nasta'liq, the Arabic text in Naskhi; size, 8½ in. by 5½ in.

1864

Risāla-i-Mīr Sayyid Sharīf (رساله مير سيد شريف).

The reply of Sayyid Zain-aldīn 'Alī, usually styled Sayyid Sharīf of Shirāz, to several questions of mystical theology, addressed to him by Iskandar bin 'Umar Shaikh of Isfahān, A. H. 825 (A. D. 1422). The questions deal with man's creation, the connection between mind and body, future reward and punishment, the angels, paradise, hell, the صراط المستقيم, Muḥammad's ascension to heaven, and similar topics.

Beginning: **الحمد لله . . . در شهر سنه خمس و عشرين**
و ثمانمائه اسكندر ابن عمر شيخ از اصفهان كس فرستاده
به شیراز الخ

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abū Ṭālīb alḥusainī, at Murshidābād.

No. 1234, ff. 275^a-285^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4½ in.

1865

Tarjuma-i-Minhāj-al'ābidīn (ترجمة منهاج العابدین).

A Persian translation of Muḥammad bin Muḥammad al-Ghazālī's (see above, Nos. 1781-1792) Arabic work on mystical philosophy and speculation, entitled the

'Highway of the true servants of God' (comp. H. Khalfa vi. p. 210, No. 13, 243; Cat. Codd. Or. Lugd. Batav. iv. p. 315; No. 1792 above, etc.), made by Shaikh Yūsuf Budh of Īrīc (who died A.H. 834=A.D. 1430, 1431), a disciple and Khalifah of the great Shaikh Jalāl-al-dīn Makhḍūm-i-Jahāniyān of Bukhārā (died the 10th of Dhū-alḥijjah, A.H. 785=A.D. 1384, Febr. 3), and a disciple also of Khwājah Ikhtiyār-al-dīn 'Umar of Īrīc (died the 14th of Muḥarram, A.H. 809=A.D. 1406, July 1) and of Sayyid Ṣadr-al-dīn Rājū Kattāl of Bukhārā, Jalāl-al-dīn's younger brother (died A.H. 827=A.D. 1424), comp. col. 332 in this Cat.; Safinat-alauliyā, No. 157 (ib., col. 291), and Rieu iii. p. 1079^a. It is divided into seven عقبه, viz.:

1. در علم, on fol. 6^b, last line.
2. در توبه, on fol. 13^a.
3. در عوائق, on fol. 20^a.
4. در عوارض, on fol. 71^b.
5. در بواعث, on fol. 93^b.
6. در قواعد, on fol. 106^a.
7. در حمد و شكر, on fol. 122^a.

Beginning: حمد مر خداييرا که او ملک حکيم است
و جواد کریم است و عزيز رحيم است الخ

Dated at Aurangābād in Rabi'-alḥanī, A.H. 1093 (here called by mistake the 28th year of 'Ālamgir's reign, which would really be A.H. 1096)=A.D. 1682, April-May. Ff. 48, 70, and 98^a are considerably damaged.

College of Fort William, 1825.

No. 2152, ff. 136, ll. 15; Nasta'liq; size, 10 in. by 5½ in.

1866

Another copy of the same.

Beginning as in the preceding copy. The seven عقبه are found here: 1. on fol. 6^b; 2. on fol. 12^b; 3. on fol. 18^b; 4. on fol. 74^b; 5. on fol. 98^b; 6. on fol. 112^b; 7. on fol. 132^a. Collated throughout. No date.

No. 608, ff. 149, ll. 15; distinct Nasta'liq; size, 9½ in. by 5½ in.

1867

Bahr-alma'āni (بحر المعاني).

Thirty-six letters on Sūfism, compiled by Muḥammad bin Naṣir-al-dīn Ja'far al-makki alḥusaini, a disciple and Khalifah of Gisudarāz (see Nos. 1856-1863 above) and member of the Cīstī order, who lived from the time of Sultān Muḥammad Tughlūq (died A.H. 752=A.D. 1351) to that of Sultān Bahlūl (who began to reign A.H. 854=A.D. 1450) and reached the age of over 100 years (see col. 332, l. 7 sq. in this Cat.), at the request of his spiritual brother Malik Maḥmūd and addressed as an heirloom of mystic traditions to this future successor of his in the spiritual leadership, during the years A.H. 824-825 (A.D. 1421-1422).

Beginning: آن خدائی که انگبین شیرین نوش از قزاقه :
تلخ نیش زنبور بقدرت خویش چکاند الخ

The thirty-six letters (مکتوبات) deal with the following topics:

1. فی ایمان, on fol. 2^b, dated the 10th of Ṣafar, A.H. 824 (A.D. 1421, Febr. 14).
2. فی الصلوة, on fol. 5^a, dated the 5th of Rabi'-alawwal, A.H. 824 (A.D. 1421, March 10).
3. فی الزکوة والصوم والحج, on fol. 9^b, dated the 18th of the same month (March 23).
4. فی المعرفة, on fol. 13^a, dated the 13th of Rabi'-alākhar, A.H. 824 (A.D. 1421, April 17).
- 5 and 6. فی بیان التَّوَجُّع, on ff. 17^b and 21^b, dated respectively the 7th and the 5th (read the 15th) of Jumādā-alawwal, A.H. 824 (A.D. 1421, May 10 and 18).
- 7-10. در بیان عشق, on ff. 27^a, 32^b, 38^a, and 44^a, dated respectively the 4th of Jumādā-alākhar, the 27th of Sha'bān, the 9th and 23rd of Ramaḍān, A.H. 824 (A.D. 1421, June 6, Aug. 27, Sept. 7 and 21).
11. فی اسرار الانسان, on fol. 49^a, dated in the same month.
12. فی الشَّاهد, on fol. 55^b, dated the 4th of Shawwāl, A.H. 824 (A.D. 1421, Oct. 2).
- 13-16. فی بیان المشاهدات, on ff. 61^b, 68^a, 78^b, and 85^a, dated respectively the 11th, the 22nd, the 28th, and the last of Shawwāl, A.H. 824 (A.D. 1421, Oct. 9, 20, 26, and 27).
17. فی بیان الطَّالِب والمطلوب, on fol. 93^a, dated the 3rd of Dhū-alḥa'dah, A.H. 824 (A.D. 1421, Oct. 30).
- 18 and 19. فی بیان الکفر, on ff. 100^b and 107^b, dated respectively the 7th and the 9th of Dhū-alḥa'dah, A.H. 824 (A.D. 1421, Nov. 3 and 5).
20. فی بیان اسرار القرآن, on fol. 115^a, dated the 12th of the same month (Nov. 8).
- 21-24. فی بیان الاسرار, on ff. 120^b, 126^b, 131^a, and 137^a, dated respectively the 19th and 27th of Dhū-alḥa'dah and the 1st and 2nd of Dhū-alḥijjah, A.H. 824 (A.D. 1421, Nov. 15, 23, 27, and 28).
25. (read فی بیان الشُّکر) فی بیان الشُّکر, on fol. 146^a, dated the 7th of the same month (Dec. 3).
26. فی بیان اصول الوصول, on fol. 150^b, dated the 12th of the same month (Dec. 8).
27. فی معرفة النفس والتَّعَجُّب, on fol. 155^a, dated the 20th of the same month (Dec. 16).
28. فی بیان اسرار المذاهب, on fol. 161^a, dated the 23rd of the same month (Dec. 19).
29. فی الوجد و حالات الانبياء والاولياء, on fol. 166^b, dated the 26th of the same month (Dec. 22). On fol. 173^b, first line, there is added to this letter a short فصل فی الشُّوق.
30. فی التَّوْبَة, on fol. 173^b, middle, dated the 2nd of Muḥarram, A.H. 825 (A.D. 1421, Dec. 27).
31. فی اسرار المصلی, on fol. 177^b, dated the 5th of the same month (Dec. 30).
32. فی بیان التَّوَرُّع والجنون, on fol. 184^a, dated the 11th of the same month (A.D. 1422, Jan. 5).

33. *في العشق* (see letters 7-10), on fol. 187^b, dated the 14th of the same month (A. D. 1422, Jan. 8).

34-36. Without headings, on ff. 191^b, 195^b, and 203^a, dated respectively the 18th, 24th, and 27th of Muḥarram, A. H. 825 (Jan. 12, 18, and 21). On fol. 138^a begins an enumeration of 380 Shaikhs whose personal acquaintance the author made, and by whose teachings he profited. At the end the list of famous Imāms and Shaikhs is given, through whom the mystic tradition came down from Muḥammad to the author of this book (the various mistakes in the names and certain omissions can be rectified by comparison with the following two copies and the full list given in the *Sawāṭi'-alanwār*, coll. 327-329 in this Cat.), viz.: 'Alī; — Khwājah Ḥasan Baṣrī; — Fuḍail bin 'Iyād; — Khwājah Ibrāhīm Adham; — Khwājah Hubairah Baṣrī; — Khwājah 'Ulū Dinawari; — Khwājah Aḥmad Farasnāfa (?); — Khwājah Nāṣir Abū Muḥammad; — Khwājah Nāṣir-al-dīn Abū Yūsuf 'Cishti; — Khwājah Maudūd 'Cishti; — Khwājah Ḥājī Sharaf Zandani; — Khwājah Mu'in-al-dīn Ḥasan Sijzi; — Kuṭb-al-dīn Bakhtyār Ūshī; — Farid-al-dīn Shākarganj; — Khwājah Nizām-al-dīn; and — Kuṭb-i-Aḳṭāb Shaikh Nāṣir-al-dīn Maḥmūd (i.e. *Cirāgh* of Dihli, see No. 1854 above), from whom the author received it.

A *munājāt* (quiet prayer to God), on fol. 209^b.

Dated the 19th of Ramaḍān, A. H. 1055 (A. D. 1645, Nov. 8). An entry from *Mir Maḥsūd*, who finished the reading of this MS. the 25th of Dhū-al-ḥijjah, A. H. 1121 (A. D. 1710, Febr. 25), is also found on the last page.

No. 1545, ff. 210, ll. 17; very clear and distinct *Nasta'liq*; worm-eaten; annotated; size, 10¼ in. by 5½ in.

1868

Another copy of the *Baḥr-alma'āni*.

Beginning the same. The thirty-six letters are found here as follows:

1. On fol. 3^a, dated (by mistake) the 10th of Ṣafar, A. H. 829 (instead of 824).
2. On fol. 8^a.
3. On fol. 18^b.
4. On fol. 25^b.
5. On fol. 34^b. As date is given the month only, Jumādā-alawwal.
6. On fol. 42^a, dated here (more correctly) the 15th of Jumādā-alawwal.
7. On fol. 53^b.
8. On fol. 63^b.
9. On fol. 73^a.
10. On fol. 81^a.
11. On fol. 87^b, dated the last of Ramaḍān, A. H. 824 (A. D. 1421, Sept. 28).
12. On fol. 96^a.
13. On fol. 104^b.
14. On fol. 113^a.
15. On fol. 127^b.
16. On fol. 134^b.
17. On fol. 145^a, dated here the 6th of Dhū-al-ḥijjah, A. H. 824 (but that is a mistake, since it was not a Friday, as is stated).
18. On fol. 155^a, dated here the 4th of Dhū-al-ḥijjah (A. D. 1421, Oct. 31).

19. On fol. 163^b.
20. On fol. 174^a.
21. On fol. 181^b.
22. On fol. 188^b, dated here the 24th of Dhū-al-ḥijjah (a Monday, as is stated, but that is again wrong).
23. On fol. 194^a.
24. On fol. 201^b.
25. Headed: *في بيان السكر*, on fol. 210^b.
26. Headed: *في الوصول*, on fol. 215^b.
27. On fol. 220^a (wrong date here).
28. On fol. 226^a.
29. Headed: *في وجد والحالات (I) الانبياء في (I) الاولياء*, on fol. 231^b. On fol. 237^b, last line, is added the *فصل با الشوق* (so here, misspelt for *بالشوق*, as in the following copy).
30. On fol. 238^a.
31. On fol. 242^a.
32. On fol. 248^a.
33. Here headed: *في الاسرار*, on fol. 251^b, dated here (by mistake undoubtedly) the 14th of Dhū-al-ḥijjah, A. H. 825.
34. Headed: *بيان المشارب*, on fol. 256^a.
35. Headed: *في بيان الشوق والحقيقة*, on fol. 261^a.
36. Headed: *في بيان العشق و اسرار في الكتاب*, on fol. 268^a.

The tradition-list differs here considerably from that in the preceding copy and agrees more strictly with the standard one of the 'Cishti order; after Hubairah Baṣrī the line of Shaikhs is as follows: Ibrāhīm Ishāk bin 'Ulū Dhīnawari (ذینوری); — Abū Ishāk 'Cishti (bin) Aḥmad Farasnāfa (فرشنافه) 'Cishti; — Abū Muḥammad 'Cishti; — Nāṣir-al-dīn Yūsuf 'Cishti; — Nāṣir-al-dīn Muḥammad 'Cishti; — Maudūd 'Cishti; — Ḥājī Sharif Zandani; — 'Uthmān Ḥārūnī; — Mu'in-al-dīn Ḥasan Sijzi; — Kuṭb-al-dīn Bakhtyār Ūshī; — Farid-al-dīn Ajwadhani; — Nizām-al-dīn Auliya and Kuṭb-i-'ālam Nāṣir-al-dīn Maḥmūd.

Dated the 7th of Jumādā-alawwal, A. H. 1065 (A. D. 1655, March 15), by 'Abd-al'ali bin 'Abd-al-malik. College of Fort William, 1825.

No. 2332, ff. 1-276, ll. 13 on ff. 1-194, ll. 14-17 on ff. 195-276; Naskhī, mixed with Shikasta; size, 7¾ in. by 4¾ in.

1869

A collection of Ṣūfī works.

This extremely valuable copy contains (besides some poetry at the end) the following larger and smaller treatises on mystic topics:

I. *Baḥr-alma'āni* (بحر المعاني), a third copy of Muḥammad bin Ja'far al-makki al-ḥusaini's thirty-six letters on Ṣūfism, beginning, on fol. 1^a: *آن خداوندی که انگبین شیرین نوشی را از فواره طلع آید*.

The letters are found here as follows:

1. On fol. 1^a.
2. On fol. 2^a.
3. On fol. 4^a.
4. On fol. 5^a.
5. On fol. 6^b, headed: *في بيان القلب والروح*.

6. On fol. 8^a, headed: **في الروح ايضا**; the date is correctly here the 15th.

7. On fol. 10^a, first lines, headed like the three following letters, **في العشق**.

8. On fol. 11^b.

9. On fol. 13^b.

10. On fol. 15^b.

11. On fol. 17^a, dated, as in the preceding copy, the last of Ramaḍān.

12. On fol. 19^a.

13. On fol. 21^a, here styled **في بيان المشاهدات**.

14. On fol. 23^a, with an original **المشاهدات** in the heading, which, however, has been corrected into **الشاهدات**.

15. On fol. 26^a, last line, with an uncorrected **المشاهدات** in the heading.

16. On fol. 28^b, again **المشاهدات**.

17. On fol. 30^b, wrongly dated, as in the preceding copy, the 6th of Dhū-alka'dah.

18. On fol. 33^a, dated here the 4th of Dhū-alka'dah.

19. On fol. 35^a.

20. On fol. 37^a.

21. On fol. 39^b.

22. On fol. 41^a, wrongly dated, as in the preceding copy, the 24th of Dhū-alka'dah.

23. On fol. 42^b, here simply styled **في الاسرار**.

24. On fol. 44^b, again **في الاسرار**.

25. On fol. 47^b, **في بيان السكر**.

26. On fol. 49^a, here simply styled **في الاصول**.

27. On fol. 51^a, styled **في بيان معرفة النفس والعجب**, dated here the 10th of Dhū-alhijjah (instead of the 20th).

28. On fol. 53^a.

29. On fol. 55^a, first line (the same wrong **والحالات** as in the preceding copy); the **فصل بالشوق**, on fol. 57^a.

30. On fol. 57^a, lin. penult.

31. On fol. 58^b.

32. On fol. 60^b.

33. On fol. 62^a, **في الاسرار**; the wrong date as in the preceding copy.

34. On fol. 63^a, **في بيان المشارب**.

35. On fol. 64^b, **في بيان الشوق والحقيقة**.

36. On fol. 67^a, **في بيان العشق واسراره** وفي ختم, **في الكتاب**; this letter is not dated here.

The tradition-list runs here thus: 'Alī; — Khwājah Hasan Baṣrī; — Khwājah 'Abdallāh alwāhid bin Zaid (correctly 'Abd-alwāhid bin Zaid); — Fudail bin 'Iyād; — Khwājah Ibrāhīm Adham; — Khwājah Hudhaifah Mar'ashī; — Hubairah Baṣrī; — Abū Ibrāhīm bin 'Ulū Dinawarī (the son instead of the father); — Abū Ishāk al-Shāmī; — Khwājah Aḥmad Farashnākah (فرشانة) C'ishtī (usually styled Abū Aḥmad Abdāl C'ishtī); — Khwājah Nāṣir-aldīn Yūsuf C'ishtī (correctly Nāṣir-aldīn Abū Yūsuf); — Khwājah Kuṭb-aldīn Maudūd C'ishtī; — Khwājah Hājī Sharif Zandānī; — 'Uthmān Hārūnī; — Mu'in-aldīn Ḥasan alsijzi; — Kuṭb-aldīn Bakhtiyār Ūshī; — Farid-aldīn Shakarganj Ajwadhānī; — Nizām-aldīn Auliya; — Kuṭb-i-'ālam Shaikh Naṣir-aldīn Maḥmūd.

Copied in Naskhī by 'Abd-alimām alṣādiqī alḥusainī and dated the 22nd of Sha'bān, A. H. 1056 (A. D. 1646, Oct. 3).

II. Maḥabbatnāma (محبّتنامه), compiled from the utterances of the great Shaikh Maḥbūl-ahḥadrat Yād-allāh, the grandson, pupil, and Khalifah of Shaikh Gisūdarāz (see above, Nos. 1856-1863, and the Sawāṭī'-alanwār, col. 331, ll. 5 and 4, in this Cat.), during a series of discussions on the various stages of the mystic doctrine and of Sūfī lore, held in the majlis of the Shaikh from the 3rd of Rajah to the 22nd of Shawwāl, A. H. 843 (A. D. 1439, Dec. 10, to 1440, March 27), by his pupil Maḥmūd Fadl-allāh Ḥusainī.

Beginning, on fol. 71^b: (sic!) **الحمد لله الذي اشتياق (sic!) المعرفة ثم تجلّى بذاته فاطهر آدم على صورته وجعل قلبه معدن المحبّة (sic!) وامانتہ واجلس على سرير الخلافة الخ**.

Written, by the same hand as the preceding work, in Naskhī, and dated the 27th of Shawwāl, A. H. 1059 (=A. D. 1649, Nov. 3; but 1059 is very likely a mistake for 1056, see the dates of the following treatises).

III. 'Ishk-nāma (عشق نامه), a treatise on similar topics, by an anonymous author, who bases his theories on the mystical interpretation of Kurān verses and may therefore be identical with the famous Gisūdarāz, to whom Nos. V and VI of this collection are due.

Beginning, on fol. 138^a: **الحمد لله مفضي الشمس منور القمر مظهر الملك مصوّر البشر محيي الجان الخ**.

Written, by the same hand as the two preceding treatises, in Naskhī (except the last portion of fol. 140^b and the whole of fol. 141^a which are supplied by another hand in Nasta'liq), and dated the 4th of Jumādā-alūlā, A. H. 1057 (A. D. 1647, June 7).

IV. Ghāyat-alimkān fī dirāyat-almakān (غاية الامكان), a treatise on the knowledge of God and His qualities (في معرفة الله تعالى وصفاته), by Shaikh Maḥmūd ash-shaykhī, called Durr-i-yatim, 'the unique pearl,' who, according to a note on the top of fol. 179^b, was a pupil of Shaikh Shams-aldīn Muḥammad bin 'Abd-almalik Dailami and embodied his master's **حقائق** in a treatise, styled **غاية الامكان في معرفة الزمان**; but whether this is identical with the present one, God alone knows!

Beginning, on fol. 179^b: **الحمد لله الذي لا آخر لا أوليته ولا أول آخريته ولا بطون لظاهريته ولا ظهور لباطنيته الخ**.

To the middle of fol. 183^b this treatise is written by the same hand, as the three preceding ones, in Naskhī; the remaining portion and also the first three lines of the beginning are copied by another hand in Nasta'liq; dated the 22nd of Sha'bān, A. H. 1057 (A. D. 1647, Sept. 22).

V. Ḥadā'ik-aluns (حدائق الانس), a short mystical tract by the great Gisūdarāz (see above, Nos. 1856-1863 and 1867), compiled in A. H. 825 (A. D. 1422) shortly before his death, when he was 105 lunar years old.

It is divided into ten **حديثه**.

Beginning, on fol. 191^b: **حمد بيمدّ وثنای بيعدّ مر خالقى را که از جمله مخلوقات نوع انسان را مخصوص بتشريف عرفان الخ**.

Written in Nasta'lik, mixed with Shikasta, and dated the 1st of Sha'bân, A. H. 1065 (A. D. 1655, June 6).

VI. Khâtimah (خاتمه), a fourth copy of Gisûdarâz's work on the Sûfic doctrine (see Nos. 1856-1858 above), beginning, on fol. 199^b: از رسوم مستمره و عادات ملتزمه : دوام وضو است عوام و خواص ایشان بی وضو نباشند مگر در حالت مرض الخ
12 below.

Written in Nasta'lik by Mahdi alhusaini, the son of Mir Muhammad Yûsuf of Mâzandarân, and dated the 20th of Sha'bân, A. H. 1097 (A. D. 1686, July 12; but probably 1097 is a mistake for 1067).

VII. Khawârikât (خوارقات), an account of the life and deeds of Shaikh Gisûdarâz, his descendants and spiritual successors, compiled A. H. 981 (A. D. 1573, 1574), and beginning: الحمد لله رب العالمين اما... بعد اين كلمات كرامات عاشق شهباز بلند پرواز الخ

No date. Written by the same hand as the following tract, in splendid Naskhi; the transcriber's name is Aḥmad bin Ibrâhîm.

VIII. Risâla-î-âfâk wa anfus (رساله آفای و انفس), a very short tract by Khwâjah Mu'in-aldin Sijzi, the famous Cîshti Pir, who was born A. H. 537 (A. D. 1142, 1143), and died, according to the Safinat-alauliyâ, No. 110 (col. 286 in this Cat.), A. H. 633 (A. D. 1236), according to the Maṭlûb-âl-tâlibin, No. 15, 3, and the Sawâṭi'-alanwâr, No. 15, A. H. 632 (A. D. 1235, see ib., coll. 321 and 329), on fol. 272^a.

At the end of this copy, on ff. 275^b-283^b, various pieces of poetry are added, viz. (1) a short mathnawî, styled Ganj-i-Ja'fari (گنج جعفری), composed A. H. 1055 (A. D. 1645), and beginning: شبی چون روی خویان روز روشن الخ (2) Ghazals, by Amjad, on fol. 279^a. (3) Rubâ'is, on fol. 282^a. (4) Some kasidas, on fol. 282^b. At the end a ghazal by Imâmî (perhaps Imâmî of Harât, who died A. H. 674 or 686=A. D. 1275, 1276, or 1287, see A. Sprenger, Catal., pp. 439 and 440). All written in Nasta'lik, mixed with Shikasta.

No date.

No. 1754, ff. 283, ll. 20-24; size, 11 in. by 7½ in.

1870

Majâlis-al-'ushshâk (مجالس العشاق).

The assemblies of lovers, a work on Sûfic biography by Sultân Husain Mirzâ ibn Sultân Mansûr ibn Baikarâ Mirzâ ibn 'Umar Shaikh Mirzâ ibn Timûr, who reigned from A. H. 873 to 911 (A. D. 1469-1506); it was commenced in A. H. 908 and completed A. H. 909 (A. D. 1502-1504), see the last bait on fol. 193^a. According to a statement in Bâbar's memoirs the real author was Kamâl-aldin Husain Kârizgâhi, see Rieu iii. p. 1085^b; the same Kamâl-aldin Husain is mentioned in the Haft Iklim, No. 154 (col. 389 in this Cat.), where he is stated to have been a native of Tabas-i-Kilak, an appendage of Khurâsân, as Sultân Husain's prime minister and author of a commentary on the مجالس العشاق. Other copies of this work, which is written in ornamental prose, intermixed with verses, are described in G. Flügel iii. p. 427;

Rieu i. p. 351; Bodleian Cat., Nos. 1271-1273; W. Pertsch, Berlin Cat., pp. 561 and 562; full lists of the biographies (seventy-six in most copies, according to some seventy-seven) are given in Flügel's and Rieu's Catalogues and also in Onseley's Notices of Persian Poets, pp. 247-251; comp. besides, Wiener Jahrbücher, vol. 84, Anzeigeblatt, p. 38; and H. Khalifa v. p. 380, No. 11,381.

The leaves of the present copy are misplaced; their proper order is: 194^b-198^b, 1^a-193^a; there are counted seventy-seven majlis here, but in consequence of lacunas after ff. 80, 88, and 106 the end of majlis 30, 37, and 48 and the beginning of majlis 31, 38, and 49 are missing. The biographies are as follows:

1. On fol. 16^a (Imâm Ja'far Šâdik, died A. H. 151=A. D. 768, but comp. Safinat-alauliyâ, No. 10).
2. On fol. 17^a (Shaikh Dhû-almûn, died A. H. 161=A. D. 777, 778).
3. On fol. 19^b (Sultân Ibrâhîm Adham, died A. H. 162=A. D. 778, 779).
4. On fol. 24^a (Sultân Bâyezîd Bisṭâmî, died A. H. 261=A. D. 875).
5. On fol. 30^a (Husain bin Mansûr Hallâj, died A. H. 309, 4th of Dhû-alka'dah=A. D. 922, March 6; the Safinat-alauliyâ, No. 211, gives the 25th of Dhû-alka'dah).
6. On fol. 34^a (Shaikh Abû-alḥasan Kharakâni, died A. H. 425=A. D. 1034).
7. On fol. 34^b, last line (Shaikh Abû Sa'id bin Abû-alkhair, died A. H. 440=A. D. 1049, seventy-three years old; the usual statement is eighty-three years and four months).
8. On fol. 36^b, first line (Khwâjah 'Abdallâh Anšârî, born A. H. 395=A. D. 1005, comp. Safinat-alauliyâ, No. 300, and No. 1778 in this Cat., where A. H. 396 is given, died A. H. 481=A. D. 1088).
9. On fol. 41^a (Aḥmad Ghazâlî, died A. H. 517=A. D. 1123).
10. On fol. 43^a (Ḥakim Sanâ'i, whose death is fixed here in the same wrong way as usually in A. H. 525 immediately after the completion of the Ḥadiqah, comp. above, No. 914 sq. in this Cat.).
11. On fol. 45^a ('Ain-alkudât, no date of death given in this copy, but see above, No. 1793 in this Cat.).
12. On fol. 46^b (Zhandapil Aḥmad-i-Jâm, died A. H. 536=A. D. 1141, 1142).
13. On fol. 48^b (Shaikh Auḥad-aldin Kirmânî, died A. H. 536; on the absurdity of this date as well as of that of the following Shaikh, his pupil Auḥadî, see No. 1228 in this Cat.).
14. On fol. 49^b (Shaikh Auḥadî, died A. H. 554).
15. On fol. 50^b (Shihâb-aldin Maḳtûl, author of the حکمة الاشراق, died A. H. 576=A. D. 1180, 1181).
16. On fol. 51^a (Shaikh Sa'd-aldin Hummû'i, i. e. Muḥammad bin Mu'ayyad bin Abî Naṣr bin alḥasan bin almaḥmûd, died A. H. 605, the 10th of Dhû-alḥijjah=A. D. 1209, June 15; the correct date is A. H. 650).
17. On fol. 52^b (Shaikh Rûzbahân, died in Muḥarram, A. H. 606=A. D. 1209, July).
18. On fol. 53^b (Shaikh Najm-aldin Baghdâdî, correctly Majd-aldin Baghdâdî, pupil of the following Shaikh Najm-aldin Kubrâ, died A. H. 607=A. D. 1210, 1211).

19. On fol. 55^a (Shaikh Najm-al-din Kubrâ, died A.H. 618=A.D. 1221).
20. On fol. 58^a (Shaikh-i-Šan'ân; Rieu reads Shaikh-i-Šaghân; no date of death is given).
21. On fol. 63^b (Sulṭân-al-'ârifin Khwâjah Hasan 'Ârif, no date of death).
22. On fol. 66^a (Shaikh Farid-al-din 'Aṭṭâr, died A.H. 627=A.D. 1230).
23. On fol. 67^b (Shaikh Ibn Fâriḍ, died the 8th of Jumâdâ-alawwal, A.H. 632=A.D. 1235, Jan. 29, see above, No. 1811, where the 2nd of that month is given).
24. On fol. 68^b (Shaikh Muhyi-al-din 'Arâbi, in the Vienna copy: 'Arabi, i.e. correctly Muhyi-al-din Muḥammad bin 'Alī *Ibn 'Arabi*, the author of the *فتوحات مكي*, *فصوص الحکم*, and many other renowned works, who died A.H. 638=A.D. 1240, 1241, as Rieu's copy correctly has; the dates given for his birth and death in the present copy are absolutely impossible, viz. A.H. 660 and 698).
25. On fol. 70^b, last line (Shams-i-Tabriz, died A.H. 645=A.D. 1247, 1248).
26. On fol. 73^a (Shaikh Najm-al-din Râzi, a friend of Najm-al-din Kubrâ, died A.H. 654=A.D. 1256).
27. On fol. 74^b (Shaikh Saif-al-din Bâkharzi, died A.H. 658=A.D. 1260).
28. On fol. 76^a ('Aziz Nasafi, no date of death, but see No. 1806 in this Cat.).
29. On fol. 77^a (Maulânâ Jalâl-al-din Rûmî, born the 6th of Rabî'alawwal, A.H. 604=A.D. 1207, Sept. 30, died the 5th of Jumâdâ-alâkhar, A.H. 672=A.D. 1273, Dec. 17).
30. On fol. 78^b (Shaikh Fakhr-al-din 'Irâkî, no date on account of the lacuna after fol. 80, but see No. 1116 in this Cat.).
31. (Sa'dî of Shirâz, died A.H. 691 in Shawwâl=A.D. 1292, Sept.-Oct., beginning missing).
32. (Here wrongly called *مجلس سی و یکم*), on fol. 81^b (Amir Sayyid Husainî, stated here to have died A.H. 750=A.D. 1349, but compare No. 1821 in this Cat.).
33. On fol. 82^b (Shaikh Maḥmûd Shabistari, died A.H. 720=A.D. 1320).
34. On fol. 84^a (Amir Khusrau of Dihli, died A.H. 725=A.D. 1325).
35. On fol. 85^b (Sulṭân Husain Aflâṭi, died A.H. 770=A.D. 1368, 1369; in Rieu's copy, A.H. 777 is given as date of his death).
36. On fol. 87^b (Amir Sayyid 'Alî Hamadâni, died the 6th of Dhû-alḥijjah, A.H. 786=A.D. 1385, Jan. 19).
37. On fol. 88^b (Khwâjah Bahâ-al-din Naqshband, no date in consequence of the lacuna after fol. 88).
38. (Pahlawân Maḥmûd Pûryâr, author of the *کنز اللقائى* and other works, died A.H. 722=A.D. 1322, beginning missing).
39. On fol. 90^b (Maulânâ Luṭf-allâh of Nishâpûr, died A.H. 786=A.D. 1384).
40. On fol. 91^b (Hâfiẓ of Shirâz, no date of death given here, in Rieu's copy it is A.H. 792=A.D. 1390, but see No. 1246 in this Cat.).
41. On fol. 93^b (Maulânâ Sa'd-al-din Taftâzânî; his death is wrongly fixed here in A.H. 712 instead of A.H. 791 or 792=A.D. 1389 or 1390).
42. On fol. 94^b (Mir Sayyid Sharif, but Sharif is left out here by oversight, died A.H. 797=A.D. 1394, 1395, a date which is at variance with the best authorities, who fix his death in A.H. 816=A.D. 1413, 1414, see *Haft Iklim*, No. 1162, col. 465 in this Cat.).
43. On fol. 96^b (Maulânâ Muḥammad Shîrin Maghribî, died, sixty years old, A.H. 707, *correctly* 807=A.D. 1404, 1405, or rather A.H. 809=A.D. 1406, 1407, see No. 1281 in this Cat.).
44. On fol. 96^b (Khujaudî, i.e. Kamâl Khujaudî, died A.H. 807, Rieu's copy gives A.H. 808; on the more correct date see No. 1278 in this Cat.).
45. On fol. 97^a, last line (Amir Makhtûm, died A.H. 830=A.D. 1426, 1427; Rieu gives as date of death A.H. 833=A.D. 1429, 1430).
46. On fol. 100^b (Khwâjah Abû-alwafâ, died A.H. 835=A.D. 1431, 1432).
47. On fol. 101^b (Kâsim-alanwâr, died A.H. 837=A.D. 1433, 1434).
48. On fol. 105^a (Amir Sayyid 'Imâd-al-din Nasimî, no date of death in consequence of the lacuna after fol. 106; in Rieu's copy it is fixed in A.H. 837).
49. (Husain Khwârizmî, died A.H. 839=A.D. 1435, 1436, beginning missing).
50. On fol. 107^b (Maulânâ Sharaf-al-din 'Alî of Yazd, died A.H. 858=A.D. 1454).
51. On fol. 108^b, first line (Sayyid Ḥakimî, died A.H. 881=A.D. 1476, 1477).
52. On fol. 109^a (Shaikhzâda Żafar, called in the Vienna copy: Shaikhzâda 'Umar, in Rieu's *Dâdah 'Umar*, died A.H. 890=A.D. 1485).
53. On fol. 109^b (Maulânâ Muḥammad Tabâdkânî, died A.H. 891=A.D. 1486).
54. On fol. 111^a (Khwâjah 'Ubaid-allâh, died A.H. 895=A.D. 1490).
55. On fol. 113^a (Maulânâ 'Abd-alrahmân Jâmî, died A.H. 898=A.D. 1492).
56. On fol. 116^b (Sulaimân and Bilkis).
57. On fol. 122^a (Iskander Dhû-alḥarnain).
58. On fol. 127^b (Farḥâd and Shîrin).
59. On fol. 134^a (Majnûn and Lailâ).
60. On fol. 140^a (Khusraushâh ibn Kaïsar Shâhzâda).
61. On fol. 145^a (Sulṭân Maḥmûd bin Sabuktagin, died A.H. 402, *correctly* 422 or rather 421=A.D. 1030).
62. On fol. 149^a (Abû-alfath Sulṭân Jalâl-al-din Malikshâh, died the 10th of Shawwâl, A.H. 485=A.D. 1092, Nov. 13).
63. On fol. 153^a (Sulṭân Muḥammad bin Malikshâh, born in Sha'bân, A.H. 474=A.D. 1082, Jan., ascended the throne in A.H. 498=A.D. 1104, 1105, reigned thirteen years and died in his thirty-seventh year, A.H. 511=A.D. 1117, 1118).
64. On fol. 156^a (Abû-almuẓaffar Amir Isma'il Kilakî, died A.H. 519=A.D. 1125).
65. On fol. 159^b (Sulṭân Mas'ûd bin Sulṭân Muḥammad bin Sulṭân Malikshâh Saljûkî, died the 1st of Rajab, A.H. 547=A.D. 1152, Oct. 2).
66. On fol. 162^a (Sulṭân Sanjar bin Malikshâh Alp Arslânî, born A.H. 479=A.D. 1086, 1087, died, seventy-two years old, A.H. 551, *correctly* 552=A.D. 1157, after a reign of sixty-one, read forty-one, years).
67. On fol. 166^a, last line (Abû-alfath Ibrâhim Sulṭân, died A.H. 800=A.D. 1397, 1398).

68. On fol. 168^a (Sultân Bâbar bin Bâisunghar, died A. H. 861=A. D. 1457).

69. On fol. 169^b (Sultân Pîr Budâgh bin Jahânshâh Pâdishâh, no date of death mentioned in this copy; in Rieu A. H. 800 is given).

70. On fol. 170^b (Sultân Ya'kûb Âk-koyunlû, his birth is fixed here in A. H. 872=A. D. 1467, 1468, his accession in A. H. 886, contrary to the usual date 883=A. D. 1478; he died A. H. 896=A. D. 1491, in his twenty-fourth year).

71. On fol. 172^b (Abû Najib Khazâri, under Alp Arslan and Malikshâh).

72. On fol. 174^b (name omitted; according to Rieu's copy it is Asma'î).

73. On fol. 177^b (Shaikh Âdhuri).

74. On fol. 178^b (Amir 'Alishir Nawâ'î, died A. H. 906=A. D. 1500, 1501).

75. On fol. 181^a (name omitted, according to Rieu's copy it is Sayyid Badr, who stayed in the reign of Jahânshâh Mirzâ for some time in 'Irâk).

76. On fol. 123^a (Amir Kamâl-aldin Husain alfanâ'î, not mentioned in Rieu's copy, born A. H. 874=A. D. 1469, 1470 in Harât).

77. On fol. 185^b (the author himself).

Introduction on mystical love, illustrated by the story of Yûsuf and Zalikhâ, on fol. 197^b, last line.

Beginning, on fol. 194^b: *ای جمیلی که اشعۃ جمال
حسنیت هر جا چراغی بر افروخت و آتش عشقت خان و مانها
بسوخت وای عدیلی که شمعشعۃ آفتاب جمالت الح*

Lithographed in Lucknow (without date).

This copy was finished by Hâfiz 'Abdallâh in Muḥarram, A. H. 973 (A. D. 1565, August).

No. 1303, ff. 198, 11, 17; unequal Nasta'lik; ff. 89-95 supplied by another hand; size, 9½ in. by 5½ in.

1871

Another copy of the same.

This copy, although splendid in its rich illuminations, pictures and other wonderful embellishments, is in a hopeless confusion and disorder, so far as the proper arrangement of the leaves is concerned. There are besides numerous lacunas, so skilfully concealed by an intentional forging of the catchwords, that only a very careful reader can detect them. The biographies, complete or defective, which appear in this copy, are as follows:

Majlis 1 (not marked). On fol. 17^a, l. 5. 2. On fol. 18^b (the date of Dhû-almûn's death is given here by mistake as A. H. 861 instead of 161). 3. On fol. 23^a. 4. On fol. 29^b, last line. 5. On fol. 36^a. 6. On fol. 41^b. 7. On fol. 43^b (here the correct age of Abû Sa'îd bin Abû-alkhair appears, viz. eighty-three years). 8. On fol. 45^b. 9. On fol. 52^b (wrong date of Ahmad Ghazâlî's death, A. H. 527 instead of 517). 10. On fol. 56^a (date of kuḏât omitted). 11. On fol. 58^b (the date of 'Ain-alkuḏât's death is correctly given here as A. H. 533=A. D. 1138, 1139). 12. On fol. 61^a. 13. On fol. 64^a. 14. On fol. 65^b, last line. 15. On fol. 67^a (Shihâb-aldin Maḳtûl is here called: Bahâ-aldin Maḳtûl). 16. On fol. 68^a, first line. 17. On fol. 69^b. 18. On fol. 71^b (here correctly Majd-aldin Baghdâdî). 19. On

fol. 73^b, first line. 23. On fol. 116^b. 25 (here with the wrong number 26). On fol. 120^a. 26 (wrongly numbered 27). On fol. 124^a. 27 (wrongly numbered 28). On fol. 126^a (Saif-aldin Bâkharzî appears here as Saif-aldin Bâghurzî, *باغری*). 29 (wrongly numbered 30). On fol. 112^a. 30. On fol. 114^b. 32. On fol. 85^b, first line. 33. On fol. 86^b. 35. On fol. 92^a (Husain Afîâtî, called here Husain Akhlâti, *اخلاطی*; the date of his death, however, is given correctly as A. H. 777=A. D. 1375, 1376). 36. On fol. 94^b (the date of 'Alî Hamadânî's death is given here as A. H. 788=A. D. 1386). 37. On fol. 96^a, last line (the date of Bahâ-aldin Nakshband's death given here by mistake as A. H. 771 instead of the correct 791=A. D. 1389). 38. On fol. 97^a. 39. On fol. 88^a. 40. On fol. 89^b. 41. On fol. 109^b. 46. On fol. 77^a (here wrongly numbered 36). 47. On fol. 79^a, first line. 49. On fol. 100^b. 52. On fol. 163^a (Shaikhzâda Zâfar is called here as in the Vienna copy, Shaikhzâda 'Umar). 53. On fol. 164^b. 54. On fol. 168^b. 55. On fol. 171^b. 57. On fol. 182^a. 59. On fol. 188^b. 60. On fol. 132^a. 61. On fol. 140^b (date of Sultân Maḥmûd's death given here as A. H. 422). 62. On fol. 146^b. 63. On fol. 151^b. 64. On fol. 156^a. 65 (wrongly numbered again 64). On fol. 158^b. 66 (wrongly numbered 65). On fol. 160^b. 68 (wrongly numbered 67). On fol. 103^a. 70 (wrongly numbered 69). On fol. 196^a. 74. On fol. 198^a, first line; besides portions of 22 on fol. 115 and of 31 on ff. 83 and 84. Lacunas are found after ff. 73^b (last words correspond to fol. 55^b, first line in the preceding copy; fol. 74^a, first line is=fol. 56^a, l. 9 there); 75^b (last line corresponds to fol. 57^a, l. 4 ab infra in the preceding copy; fol. 76^a, first line is=fol. 99^b, l. 10 there); 80^b (last line=fol. 103^a, first line in the preceding copy); 82^b; 87^b (last line=fol. 83^b, l. 9 in the preceding copy; fol. 88^a, first line=fol. 90^b, l. 4 there); 89^b (last line=fol. 91^b, l. 11 in the preceding copy); 91^b (beginning of fol. 92^a corresponds to fol. 85^b, l. 9 in the preceding copy); 98^b (last line=fol. 89^a, l. 6 in the preceding copy); 102^b (fol. 103^a, first line=fol. 168^a, l. 7 in the preceding copy); 104^b (last line=fol. 169^b, l. 4 ab infra in the preceding copy); 107^b (fol. 108^a, first line=fol. 92^a, lin. penult. in the preceding copy); 110^b (last line=fol. 94^a, l. 4 ab infra in the preceding copy); 111^b (fol. 112^a, first line=fol. 77^a, l. 3 in the preceding copy); 114^b (last line=fol. 78^b, lin. penult. in the preceding copy; fol. 115^a, first line=fol. 66^b, l. 6 there); 117^b (last line=fol. 68^b, l. 9 in the preceding copy; fol. 118^a, first line=fol. 69^b, l. 2 there); 126^b (last line=fol. 74^b, last line in the preceding copy); 128^b; 129^b (fol. 130^a, first line=fol. 138^b, l. 8 in the preceding copy); 162^b (last line=fol. 164^a, l. 3 ab infra in the preceding copy; fol. 163^a, first line=fol. 109^a, first line there); 175^b (last line=fol. 116^a, l. 6 in the preceding copy; fol. 176^a, first line=fol. 116^b, l. 10 there); 184^b (last line=fol. 123^b, lin. penult. in the preceding copy; fol. 185^a, first line=fol. 128^a, l. 3 there); 194^b (last line=fol. 138^a, l. 11 in the preceding copy; fol. 195^a, first line=fol. 170^a, l. 5 there); 196^b (last line=fol. 171^a, l. 4 ab infra in the preceding copy); 197^b (fol. 198^a, first line=fol. 178^a, l. 3 ab

infra in the preceding copy); 198^b (last line=fol. 179^a, l. 6 in the preceding copy).

No date. Beginning as in the preceding copy. This MS. belonged formerly to Sulṭān Ibrāhīm 'Ādilshāh, whose name appears on fol. 1^a.

No. 1138, ff. 203, ll. 12; splendid Nasta'liq; the whole MS. luxuriously ornamented; ff. 1^b and 2^a models of richly embellished title-pages; a highly illuminated frontispiece on fol. 2^b; all pages sprinkled with gold; many margins filled with excellent drawings of animals, flowers, arabesques, etc.; pictures on ff. 11^a, 17^b, 20^a, 26^b, 29^a, 33^b, 40^b, 43^a, 44^a, 48^a, 54^a, 57^b, 61^b, 65^a, 74^b, 77^b, 81^b, 84^b, 91^a, 92^b, 98^a, 100^a, 104^a, 105^b, 108^a, 113^a, 121^a, 125^a, 129^b, 133^b, 137^b, 144^b, 147^b, 153^a, 155^b, 159^a, 161^b, 163^b, 165^a, 167^a, 174^b, 178^a, 186^b, 189^a, 192^b, 195^b, 197^b, 200^a, and 203^b; size, 10½ in. by 6½ in.

1872

Risālah dar sulūk u 'ishk (رساله در سلوک و عشق).

A short anonymous treatise on mystical lore, beginning with some Arabic-Turkish verses:

قد انار العشق للعشاق منهاج الهدى
سالك راه حقيقت عشقه ايلر اقتدا النخ

It is intermixed with pieces of poetry, love-tales, etc., and the chief work quoted is the مجالس العشاق (see the two preceding copies); in consequence of that it is also styled حکایات عاشقان on the fly-leaf.

No date.

No. 765, ff. 42, ll. 11; clear and distinct Nasta'liq; illuminated frontispiece; small pictures almost on every leaf from ff. 6 to 30; size, 10¼ in. by 5¼ in.

1873

Maktûbât-i-'Abd-alkuddûs (مکتوبات عبد القدوس).

One hundred and eighty-nine letters on all the various branches of the mystical doctrine, addressed to a great number of Shaikhs, the materials of which the editor, Khidr Badhan (بدهن) bin Rukn of Jaunpûr, commonly called Miyânkhan bin Ikhwâm-almulk, collected from the mouth of his spiritual guide, the great Shaikh of the 'Cishti order, 'Abd-alkuddûs (or alkaddûs) bin Shaikh Isma'il alhanafi of Gangû near Dihli, who was born A. H. 860 (A. D. 1456), and died A. H. 944 or 945 (A. D. 1537 or 1538), comp. Safinat-alauliyâ, No. 118 (col. 287 in this Cat.); Sawâtî-alanwâr, No. 30 (ib., col. 336), and Rieu ii. p. 830, No. XV. The editor, who is no doubt identical with 'Abd-alkuddûs' third Khalifah, called in the Sawâtî-alanwâr, loc. cit., Khidrkhân, known as Shaikh Khân, of Jaunpûr, gave in honour of his Pir the title of مکتوبات عبد القدوس to this collection (see fol. 3^b, ll. 13 and 16-17).

Beginning: حمد بیکد مر خدايبرا که دلها عارفانرا
بنور ذکر خویش منور گرد و مهبط اسرار خود گردانید النخ

The collection ends on fol. 217^a. Another, but defective, copy of the same is noticed in No. 1275 of the Bodleian Cat. On ff. 218^a-220^b a short tract on the fourteen families of the 'Cishti order (see col. 321 in this Cat.), styled چهارده خانوادۀ مشایخان, is added.

IND. OFF.

No date. Many interlinear and marginal glosses.

No. 773, ff. 220, ll. 19-21, written by four or even five different hands, partly in Naskh, partly in various styles of Nasta'liq; worm-eaten; size, 10½ in. by 7½ in.

1874

Maẓhar-alâthâr (مظهر الآثار).

A mystical mathnawî in imitation of Nizâmî's Makhzan-alasrâr (No. 972 sq. in this Cat.) by Mir Hâshimî Kirmânî, usually called Shâh Jahângir, who died A. H. 948 (A. D. 1541, 1542), comp. Rieu ii. p. 802^b; Bodleian Cat., No. 1276; A. Sprenger, Catal., pp. 55 and 420; Safinah, No. 118 (col. 215 in the Bodleian Cat.); Âtashkada, No. 257 (ib., col. 271; see a confusion between Hâshimî Kirmânî and Hâshimî Bukhârî in the same tadhkirah, No. 726, col. 287); Haft Iklim, No. 291 (col. 399 in this Cat.; comp. No. 1502, ib., col. 492), where in one copy the wrong title مظهر الاسرار is given to this poem; H. Khalfa v. p. 606, etc. It was composed A. H. 940 (A. D. 1533, 1534) at Tattah, see fol. 84^b, l. 10:

نهمد و چل بود که این نظم پاک
نقش بقا یافت ازین لوح خاک

In the Bodleian copy only the date is given as A. H. 909, نهمد و نه النخ.

Beginning:

بسم الله الرحمن الرحيم فاتحہ آرای کلام قدیم

Dated in Gujarât the 3rd of Ramadân, A. H. 1015 (A. D. 1607, Jan. 2).

No. 1071, ff. 85, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 4½ in.

1875

Javâhir-i-Khamsah (جواهر خمسہ).

The Persian version of the large dogmatical work on Sûfism in Arabic by Shaikh Muḥammad Ghauth, that is Abû-almu'ayyad Muḥammad bin Khaṭîr-aldin bin Latîf bin Mu'in-aldin Kattâl bin Khaṭîr-aldin bin Bâyezid bin Khwâjah Farid-aldin 'Aṭṭâr, a pupil of Shaikh Żuhûr (Żuhûr-aldin) Hâjî Hudûr; he was born A. H. 906 (A. D. 1500, 1501), spent thirteen years in solitary meditation in Kûhistân, began the first sketch of this work in his twenty-second year, came after many vicissitudes to Gujarât, completed the revised and enlarged edition of his work, the Persian paraphrase of which is contained in this copy, in his fiftieth year, A. H. 956 (A. D. 1549), and died probably A. H. 970 (A. D. 1562, 1563), comp. the detailed description of the Arabic original (الجواهر الخمسة) in O. Loth, Arabic Cat., p. 185 sq.; and H. Khalfa ii. p. 643; iii. p. 52.

The work is divided into the following five جواهر:

1. در عبادت عابدان و طریق آن, on fol. 4^a.
2. در زهد زاهدان و طریق آن, on fol. 43^b.
3. در عمل دعوت اسماء عظام و غیره و شرائط آن, on fol. 69^b (in the index the heading runs thus: در دعوت داعیان و طریق آن).

4. در بیان مذهب شطّار, on fol. 205^b (in the index : در اذکار و اشغال و مشرب شطّار و طریق آن).

5. در بیان اشغال و رثه الحقی (in the index : رثه الحقی و عمل محققان و طریق آن).

Beginning: الحمد لله الواحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا احد الخ.

Dated the 8th of Šafar, A.H. 1173 (A.D. 1759, Oct. 1), by Muḥammad Wāsilbeg Kādīrī. Many valuable glosses and explanations in Persian, both marginal and interlinear. College of Fort William, 1825.

No. 2124, ff. 1-273, ll. 15; Naskhi in all Arabic quotations, large Nasta'liq in the remaining portions; size, 12½ in. by 8½ in.

1876

Another copy of the same.

Beginning as in the preceding copy.

Jauhar 1. on fol. 3^b; 2. on fol. 31^b; 3. on fol. 75^a (heading as in the index of the preceding copy); 4. on fol. 280^a (heading: در اذکار و اشغال عارفان و مشرب شطّار); 5. on fol. 352^b (heading as in the index of the preceding copy). Ff. 263-270 turned upside down. The work ends on fol. 366^a and is followed by a long invocation to God, partly in prose, partly in verse, beginning: خالقا پروردگارا سازا مکرما الخ.

An immense number of interlinear and marginal glosses and annotations, especially in the older portion of the MS., from fol. 31^b to the end.

No date.

No. 1437, ff. 368; Naskhi, on ff. 31^b-368, ll. 9; Nasta'liq, on ff. 2-30, ll. 17; size, 10½ in. by 7 in.

1877

Jāddat-al'āshiqīn (جاذة العاشقين).

The highway of lovers, a work on the mystical doctrine, especially on the life, deeds, and miracles of the great and highly renowned Šūfic Shaikh Kutb-aldīn Husain (who might perhaps be identical with Shaikh Husain Khwārizmī, mentioned in the Safinat-alauliyā, No. 364, col. 310 in this Cat., as having died A.H. 956=A.D. 1549), compiled for the sake of the friends and followers of that Shaikh (the Husainis) by a pupil of the same, A.H. 973 (A.D. 1565, 1566), comp. the last line in the last page, where the words انعام یافت appear to be a chronogram. The author's name is concealed; the title occurs twice, on fol. 3^b, l. 13, and fol. 4^a, l. 4. The compiler founded his book on a larger work of a similar kind, the مفتاح الطالبین, written likewise by a friend and confidant of Shaikh Husain, Maulānā Kamāl-aldīn Maḥmūd Anjudānī, A.H. 949 (A.D. 1542, 1543), made first an extract from it, enlarged by many new and valuable details which he had seen in the Shaikh's own presence and heard from his own mouth, and then again a shorter abridgement of that extract, which forms now the جاذة العاشقين. It is divided into thirteen bābs and many faṣls. The first leaf is missing; the copy, which is dated A.H. 989 (A.D. 1581), begins abruptly in the preface thus:

... بر سید و سرور کائنات و خلاصه موجودات و صدر و بدر عالم الخ.

It is worm-eaten throughout and injured almost on every leaf.

No. 640, ff. 119, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

1878

Širāt-almustakīm (سراط المستقیم).

Philosophical and psychological questions and aphorisms of a thoroughly Šūfic tendency, compiled A.H. 981=A.D. 1573, 1574 (the title is a chronogram), by Khūb Muḥammad 'Īshtī (see fol. 2^b, ll. 4 and 9, and fol. 3^a, ll. 3 and 4).

Beginning: آن حی لا یموت که لا تأخذه سنة ولا نوم (Sūrah 2, 256) و آن علیم بلا جهل که آن الله الخ.

Copied A.H. 1095 (A.D. 1684).

No. 626, ff. 1-79, ll. 9; Nasta'liq; size, 9½ in. by 4½ in.

1879

Hifz-i-marātib (حفظ مراتب).

Another Šūfic work by the same Khūb Muḥammad 'Īshtī, a kind of cosmography, giving a description of the different stages in the visible and invisible world from a mystical standpoint, and dealing with theosophy, metaphysics, astronomy, natural science, physiology, etc., compiled A.H. 1009=A.D. 1600, 1601 (see fol. 2^b).

Beginning, on fol. 1^b: حمد مطلق سزای ذاتی را که او بحفظ مراتب ایجاد عالم کرد الخ.

The first two lines and a half on fol. 2^b are a mere repetition of the first line of fol. 1^b and some other words occurring on fol. 2^a in l. 9 and the last line. The work concludes on fol. 76^a, and is dated the 23rd of Dhū-alhijjah, A.H. 1014 (A.D. 1606, May 1). Ff. 76^b-125 contain a mere jumble of scattered fragments in prose and verse.

No. 1055, ff. 125; Nasta'liq, on ff. 1-76^a, ll. 22; size, 9½ in. by 4½ in.

1880

Anis-alghurabā (انیس الغربا).

A treatise on Šūfism (در تصوف), interspersed with numerous quotations from the Kūrān and Sunnah, and many poetical specimens, beginning: حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا بر قاعدان بعلو درجه و سمو مرتبه و اکرام گردانید الخ.

The author styles himself in the text modestly thus, 'سگ عقور بیچاره', 'the wounded, helpless dog,' without giving his name; but in the colophon he is called 'Abd-alšamad, and is probably identical with the author of the مکتوبات علامی and editor of the اخبار الاصفیا (see above, Nos. 641 and 271-286), 'Abd-alšamad bin Afḍal Muḥammad, who composed the former work A.H. 1014 (A.D. 1605, 1606), and was engaged in the latter from A.H. 1011 to 1015 (A.D. 1602-1606, 1607).

No. 2103, ff. 1-54, ll. 12-19; written by different hands in various styles of Nasta'liq; size, 7 in. by 4½ in.

1881

(مکتوبات عبد الله قطب) Abdallāh Kṭb.

Two hundred and fifty-one letters of mystic tendency on various topics of religion and philosophy, addressed by 'Abdallāh Kṭb bin Muḥyi to his spiritual brethren, for instance, Afḍal-aldin Muḥammad, Muḥir-aldin 'Isā, 'Imād-aldin Muḥammad, Shaikh Muḥammad, Ghiyāth-aldin Muḥammad, 'Imād-aldin Ja'far, Shams-aldin Abū Sa'id, Rukn-aldin Ḥasan, Muḥammad Isma'il, Maulānā Karim-aldin Muḥammad and others. If the first-named Afḍal-aldin Muḥammad should be identical with the father of 'Abd-alsamad (see the preceding copy), Afḍal Muḥammad, a Shaikh of the Kādirī order, who died A.H. 1003 = A.D. 1594, 1595 (see Ricu iii. p. 1087^a), we would have a certain basis for fixing the time, in which the author of these letters lived, and the Şūfī order, to which he belonged. In the letters themselves there is not the slightest date or hint about 'Abdallāh Kṭb's life.

Only a few of these letters have special headings, viz.:

1. On fol. 2^a, مکتوب الآداب القسریة القلیب.
2. On fol. 4^a, مکتوب العزلة.
3. On fol. 7^b, مکتوب المکر العظیم.
4. On fol. 9^a, مکتوب مثل الحکما.
5. On fol. 11^a, مکتوب زينة الارض.
6. On fol. 12^a, مکتوب البصيرة والتقليد قدسی القلیب.
24. On fol. 29^a, last line, مکتوب صلاح العبد.
25. On fol. 30^a, مکتوب مثل الجندي.
26. On fol. 31^a, مکتوب المحيا.
27. On fol. 32^a, مکتوب ذوق الاختيار.
157. On fol. 164^a, . . . مکتوب در اینکه انسان (rest illegible).
158. On fol. 166^a, مکتوب استثناء در ایمان.
161. On fol. 171^b, مکتوب تمثيل بحال کسی که خود را گار پنداشته.
162. On fol. 172^b, مکتوب تمثيل مقهور قوت طبیعت.
166. On fol. 178^a, مکتوب در بیان معنی حدیث خلق، الله آدم علی صورته.

All the rest are simply styled مکتوب or have no inscription whatever.

Beginning of the preface (entirely in Arabic), on fol. 1^b: من عبد الله قطب بن محیی الى الاخوان الالهيين: (الالهيين) کثرهم الله وبارک علیهم اجمعين، اما بعد فلما انعم الله علی اخواننا الخ.

No date. An entry on fol. 1^a is dated from A.H. 1203, 17th of Jumādā-alawwal (A.D. 1789, Febr. 13). Bibliotheca Leydeniana.

No. 2558, ff. 278, ll. 19; Nasta'lik; illuminated frontispiece; size, 11 in. by 6 in.

1882

(دُرّ المجالس) Durr-almajālis.

The same collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Alī, and various saints, with a decided Şūfī tendency, which has been

noticed in No. 1762, 31 above. It was composed in thirty-three chapters by Saif-al-Ẓafar Naubahārī (or Saif-aldin Ẓafar Naubahārī, as in the Leyden copy; in the Munich MS. he is called Saif-al-Ẓafar ibn al-Burhān; mere corruptions of the name are Saif Būnahārī or Saif Būtahārī, as in the Berlin copy, or Būtahārī, as in No. 1887 below; in the present copy he is styled Saif Ẓafar Bahārī. In the colophon of No. 1886 below he appears as Sayyid Jalāl-aldin). Instead of the correct title دُرّ المجالس there appears in No. 1884 below سُلّم الانبياء, the ladder of prophets.

The present copy, although not dated, is put first, as giving the most correct headings in a clear handwriting of the thirty-three bābs or chapters, viz.:

1. در فضیلت آفرینش مهتر آدم الخ, on fol. 12^b.
2. در فضیلت سخاوت مهتر ابراهيم پیغمبر الخ, on fol. 22^b.
3. در فضیلت مهتر شعيب پیغمبر الخ, on fol. 29^b.
4. در فضیلت مهتر موسى پیغمبر الخ, on fol. 32^a.
5. در فضیلت مهتر سليمان پیغمبر الخ, on fol. 37^b.
6. در فضیلت مهتر عيسى و در معجزه ایشان الخ, on fol. 43^a.
7. در فضیلت پیغمبر ما محمد مصطفی و در معجزه ایشان الخ, on fol. 50^a.
8. در نیکو کردن در حق مادر و پدر و خشنودی ایشان الخ, on fol. 60^a.
9. در مجروح شدن دندان مبارک پیغمبر الخ, on fol. 65^a.
10. در التماس خواجة عالم محمد مصطفی الخ, on fol. 67^b.
11. در حکایت امیر المؤمنین علی و خاتون قیامت فاطمة زهرا, on fol. 70^b.
12. حکایت ماریه قبطی الخ, on fol. 73^b.
13. در فضیلت جوانی یوسف پیغمبر الخ, on fol. 77^a.
14. در فضیلت خالد ولید الخ, on fol. 82^b.
15. در فضیلت بلال و هلال و پادشاه اقالیم عرب الخ, on fol. 89^a.
16. در فضیلت و نصیحت کردن خواجة لقمان الخ, on fol. 95^a.
17. ایمان آوردن بت پرستی با پسر بهم الخ, on fol. 99^a.
18. حکایت سلطان ابراهيم ادهم الخ, on fol. 103^a.
19. حکایت مرد سخی وزن بخيله الخ, on fol. 107^a.
20. آرز بت تراش پدر مهتر ابراهيم خليل الخ, on fol. 113^a.
21. در حکایت طوطی که مردی نزدیک مهتر سليمان آورده الخ, on fol. 117^b.
22. در حکایت آرزوی خواجة حسن بصری الخ, on fol. 120^a.
23. در حکایت شیطان مردود که فردای قیامت بر امت پیغمبر دعوی کند, on fol. 123^c.

24. در حکایت پادشاه نیشاپور با مظلومی الخ on fol. 127^a.
 25. در حکایت خواجه ربیع حمام on fol. 130^a.
 26. در حکایت خواجه سفیان ثوری الخ on fol. 135^a.
 27. در حکایت خواجه حسن نوری on fol. 138^a.
 28. در حکایت شیخ برسیا الخ on fol. 143^a.
 29. در فضیلت ماء مبارک رمضان الخ on fol. 148^a.
 30. در حکایت خانه کعبه و فضیلت آن on fol. 155^a.
 31. در حکایت مقتل امیر المؤمنین حسن و حسین on fol. 161^a.
 32. در حکایت سلطان ابو سعید ابو الخیر الخ on fol. 178^a.
 33. فضیلت اهل بهشت الخ on fol. 182^a.

حمدی که در: 9^b on fol. 182^a.
 عنایت الهی بر زبان عارفان رود و ثنای که از تواتر الهامات خدائی الخ

For other copies see No. 1762, 31 above; the contents are given in Persian in G. Flügel, loc. cit., in German in J. Aumer, loc. cit., and in English in Rehatsek, p. 224, No. 26; see also Hammer in Wiener Jahrbücher 84, Anzeigeblatt, p. 37. A poetical paraphrase of the Durr-almajālis in Dakhni verses is preserved in No. 2489 in the India Office.

The first eight leaves contain a fragment of a theological tract, beginning: ای زدرت بیدلان را بوی درمان آمده الخ

No. 3490, olim 14. J. 7, ff. 187, ll. 15; clear Nasta'lik; size, 9½ in. by 5¼ in.

1883

Another copy of the same.

Beginning as in the preceding copy. Index, on ff. 3^a-4^b.

- Bâb 1. on fol. 4^b; 2. on fol. 14^b; 3. on fol. 20^b; 4. on fol. 23^a; 5. on fol. 28^a; 6. on fol. 33^a; 7. on fol. 39^a; 8. (در فضیلت نیکو کردن الخ) on fol. 48^a; 9. (در فضیلت مجروح شدن الخ) on fol. 52^a; 10. on fol. 54^b; 11. on fol. 57^a; 12. حکایت ماریه قبطیه on fol. 60^a; 13. خدمتگار محمد (در قصه جوانان یوسف) on fol. 62^b; 14. (و صفات که در ضای خدایتعالی چگونه بودند) on fol. 67^a; 15. (در فضیلت هلال و بلال و پادشاهی از اقالیم عرب) on fol. 74^a; 16. در فضیلت و حکایت در نصیحت کردن) on fol. 79^a; 17. (خواجه لقمان حکیم در ایمان آوردن) on fol. 82^a; 18. (بت پرستی با پسر بهم) on fol. 85^b; 19. (در حکایت الخ) on fol. 88^b; 20. (در حکایت آزر بت تراش که پدر ابراهیم بود) on fol. 93^a; 21. on fol. 96^b; 22. on fol. 98^a; 23. on fol. 100^b; 24. (در حکایت پادشاه نیشاپوری) on fol. 103^a; 25. on fol. 105^a; 26. on fol. 109^a; 27. on fol. 111^a; 28. on fol. 114^b; 29. on fol. 118^a; 30. on fol. 123^b; 31. (در

(مقتل امیر المؤمنین حسن و حسین) on fol. 128^a; 32. on fol. 139^b; 33. on fol. 143^a.

Copied in Ramadân, A. H. 1101 (A. D. 1690, June, July), and presented to Khwâjah 'Abd-alkarim by his brothers Khwâjah Isma'il and Khwâjah Sharif.

Bibliotheca Leydeniana.

No. 2464, ff. 147, ll. 15-17; Nasta'lik; slightly worm-eaten; size, 8½ in. by 4½ in.

1884

The same.

This copy begins (without a preface or index) at once with Bâb 1. on fol. 4^b; 2. on fol. 19^b; 3. on fol. 30^a; 4. on fol. 33^b, last line; 5. on fol. 43^a; 6. on fol. 52^a; 7. on fol. 63^a; 8. on fol. 79^b; 9. on fol. 89^b; 10. on fol. 94^a; 11. on fol. 99^a; 12. on fol. 104^a; 13. on fol. 110^b; 14. on fol. 120^b; 15. on fol. 133^a; 16. on fol. 143^a; 17. on fol. 150^b; 18. on fol. 160^a; 19. on fol. 166^a; 20. on fol. 175^a; 21. on fol. 182^a; 22. on fol. 185^b; 23. on fol. 190^b; 24. on fol. 195^b; 25. on fol. 199^b; 26. on fol. 207^a; 27. on fol. 211^a; 28. on fol. 217^b; 29. on fol. 224^b; 30. on fol. 235^b; 31. on fol. 244^a; 32. on fol. 271^a; 33. on fol. 277^a.

Dated the 4th of Dhû-alhijjah in the thirty-seventh year of 'Âlamgir's reign (A. H. 1104 = A. D. 1693, Aug. 6), at Calcutta.

No. 833, ff. 285, ll. 10; Nasta'lik; size, 7½ in. by 4¾ in.

1885

The same.

Index, on ff. 2^a-3^a (the headings of bâbs 16-22 are misplaced).

Bâb 1. on fol. 3^b; 2. on fol. 10^a; 3. on fol. 13^b; 4. on fol. 15^a; 5. on fol. 18^b; 6. on fol. 22^b; 7. on fol. 27^a; 8. on fol. 34^a; 9. on fol. 37^b; 10. on fol. 39^a; 11. on fol. 41^a; 12. on fol. 43^a; 13. on fol. 45^b (در فضیلت جوانان و یوسف صفات که در راه رضای خدای (تعالی) چگونه بوده اند الخ); 14. on fol. 49^b; 15. on fol. 54^b (در فضیلت بلال و هلال و پادشاهی از اقالیم); 16. on fol. 58^a; 17. on fol. 60^a; 18. on fol. 62^a; 19. on fol. 64^a; 20. on fol. 68^a; 21. on fol. 71^a; 22. on fol. 72^b; 23. on fol. 74^b; 24. on fol. 77^a; 25. on fol. 79^a; 26. on fol. 83^a; 27. on fol. 85^a; 28. on fol. 88^a; 29. on fol. 91^b; 30. on fol. 96^a; 31. on fol. 100^b; 32. on fol. 113^b, last line; 33. on fol. 116^b.

No date. An entry from A. H. 1125 (A. D. 1713) on the last page. College of Fort William, 1809.

No. 2162, ff. 121, ll. 19; Naskhi; size, 9½ in. by 6 in.

1886

The same.

Bâb 1. on fol. 3^b; 2. on fol. 12^b; 3. on fol. 18^b; 4. on fol. 20^b; 5. on fol. 25^a; 6. on fol. 30^a; 7. on fol. 36^b; 8. on fol. 46^a; 9. on fol. 51^a; 10. on fol. 53^a; 11. on fol. 55^b; 12. on fol. 58^b; 13. on fol. 61^a (در حکایت جوانان یوسف سفیان صالح, styled in the index, (در حکایت جوان صالح, in the text); 14. on fol. 65^a; 15. on fol. 71^a; 16. on fol. 76^a; 17. on fol. 80^a; 18. on

fol. 85^a; 19. on fol. 88^a; 20. on fol. 92^b; 21. on fol. 96^b, last line (در شکایت طوطی که خدمت مهتر کرده (سلیمان کرده); 22. on fol. 98^a; 23. on fol. 100^b; 24. on fol. 103^b; 25. on fol. 105^b; 26. on fol. 109^b; 27. on fol. 111^b; 28. on fol. 115^a; 29. on fol. 119^a; 30. on fol. 124^a; 31. on fol. 128^b; 32. on fol. 140^b; 33. on fol. 143^b.

Copied for Mr. R. Johnson by Ifādat-allāh Ṣadīkī.

No. 2009, ff. 147, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1887

The same.

Another modern copy, beginning as usual. Index, on ff. 3^b-8^b.

Bāb 1. on fol. 9^b; 2. on fol. 44^a; 3. on fol. 69^a; 4. on fol. 74^b; 5. on fol. 86^b; 6. on fol. 99^b; 7. on fol. 119^a; 8. on fol. 146^a; 9. on fol. 153^b; 10. on fol. 159^b; 11. on fol. 164^b; 12. on fol. 174^a; 13. on fol. 183^a; 14. on fol. 196^a; 15. on fol. 212^b; 16. on fol. 224^b; 17. on fol. 232^b; 18. on fol. 241^b; 19. on fol. 248^a; 20. on fol. 264^a; 21. on fol. 273^b; 22. on fol. 279^b; 23. on fol. 292^a; 24. on fol. 301^b; 25. on fol. 307^b; 26. on fol. 318^a; 27. on fol. 324^a (corresponding to the 28th in the other copies); 28. on fol. 329^b (corresponding to the 29th in the other copies); 29. on fol. 343^b (corresponding to the 32nd in the other copies); 30. on fol. 354^b (corresponding to the 31st in the other copies); 31. on fol. 411^a (corresponding to the 27th in the other copies); 32. on fol. 423^b (corresponding to the 30th in the other copies); 33. on fol. 435^a.

No. 1601, ff. 451, ll. 8; very large Nasta'lik; ff. 25-56 in a still larger handwriting; size, 8½ in. by 5½ in.

1888

The same.

This copy, older than the preceding ones, has no headings at all. The work ends on fol. 149^b, and is dated the 12th of Rabi'-alawwal, A.H. 1085 (A.D. 1674, June 16). On ff. 150^a-153^a the fragment of a mathnawī, beginning:

عاقبت روز سیوم (سوم) بعد از نماز
جمله نزد عائشه رفتند باز

No. 3385, olim 14. J. 9, ff. 153, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1889

The same.

There are no headings in this copy either; it is, moreover, slightly defective, as it breaks off a little before the end of the 33rd or last bāb. The text besides differs very often from that in the preceding copies.

Last words: ... بفروشتها نمایند و فروشتها نزدیک ایشان...

No. 3457, olim 14. J. 8, ff. 120, ll. 13-15; very unequally written, partly in careless Nasta'lik, partly in Shikasta; size, 9½ in. by 5½ in.

1890

Miscellanies, chiefly of a legendary character.

1. Ff. 68^a-102^a. Two fragmentary pieces of a work on the lives and sayings of great Ṣūfī Shaikhs: (a) an

account of Husain bin Manṣūr Hallāj (died A.H. 309), imperfect at the beginning; (b) an account of Sulṭān Ibrāhīm Adham of Balkh (died A.H. 162), on fol. 83^b, beginning: باب التعريف في البيان (!) گفتار فخر ابراهيم، ذكر سلطان ابراهيم ادهم بلخي الخ. The whole bears, on fol. 68^a, the heading: رساله در احوال گروه صوفيه.

2. Two short fragmentary pieces, each filling one page, the first of which deals with the سجاده or carpet for prayers, on fol. 102^b.

3. An account of Antichrist, on ff. 103^b-112^b, in three parts: (a) his birth (ذكر مولود دجال لعين), on fol. 103^b; (b) his forthcoming (ذكر خروج عليه اللعنة), on fol. 106^b; (c) the appearance of Gog and Magog (ذكر پیدا شدن یاجوج و ماجوج), on fol. 111^b.

4. Fragments of the Durr-almajālis (در المجالس), see the preceding copies, on ff. 113^a-144^b. It begins abruptly in the 6th bāb, dealing with Jesus; the 7th (در فضیلت پیغمبر ما الخ) begins on fol. 116^b, first line; the 8th (در نیکو کردن در حق مادر و پدر الخ), on fol. 127^a; the 9th (در مجروح شدن دندان مبارک پیغمبر), on fol. 132^b; the 10th (در التماس خواجة عالم محمد), on fol. 135^b; the 28th (در حکایت شیخ برصیا), on fol. 138^b; the 13th (در حکایت جوانان یوسف صغیان), on fol. 141^a. This part breaks off on fol. 144^b.

5. Some letters and traditions on ff. 145 and 146. Bibliotheca Leydeniana.

No. 2497, ff. 68-112, ll. 12-18 in Naskhi; ff. 113-146, ll. 12-14 in Shikasta, by different hands; size, 8½ in. by 5 in.

1891

Maktūbāt-i-Aḥmad Fārūkī Naqshbandi (مکتوبات (احمد فاروقی نقشبندی).

The first volume of the letters of the Naqshbandi Shaikh Aḥmad Fārūkī, who died A.H. 1034 or 1035 (A.D. 1625 or 1626) in Sirhind (see above, No. 652, in the مناقب المصنفات, and Rieu iii, p. 1058^a, fol. 16), comprising 313 treatises in form of letters, addressed to a great number of persons, on theosophical and mystical matters, especially on the doctrines of the Naqshbandi order; they were collected A.H. 1025=A.D. 1616 (see the heading on fol. 1^b: لفظ در المعرفة تاریخ اتمام این: کتاب), by Yār Muḥammad aljadid albadakhshī alṭā-lakānī, and begin: الحمد لله رب العالمین اضعاف ما حمده: جميع خلقه وكما يجب ربنا ويرضى والصلوة والسلام الخ.

The first letter, on fol. 1^b, is headed: مکتوب اول در: بیان احوالی که مناسب باسم الظاهر دارند و ظهور قسم خاص از توحید و بیان عروجات که برفوق محدّد واقع شده است و انکشاف درجات بهشت و ظهور مراتب بعضی از اهل الله به پیر بزرگوار خود نوشته الخ.

This پیر بزرگوار or spiritual guide of the author is Shaikh Muḥammad albāki alnaqshbandi alaḥrārī, identical with the Khwājah Bāki mentioned as one of the Naqshbandi Shaikhs in the Safinat-alauliya, No. 93

(col. 284 in this Cat.), and Rieu iii. p. 105^{8b}, fol. 29, who died A.H. 1012 (A.D. 1603, 1604).

This collection ends on fol. 365^a and is followed on ff. 365^b-367^b (in the same handwriting) by a Khâtimah, headed in the following way: **خاتمه عرصة داشتها كه** حضرت پناه مخدومزاده كلان قدس سره نوشته بود, and comprising three letters by Muḥammad Ṣādiq; as he is called the eldest son of Makhdûm, he might have been Aḥmad Fârûkî's own son (see on Makhdûm the remark in the middle of No. 1846 above), but that would be at variance with the statement in No. 652, where the Shaikh's son (and we must naturally assume, his only or at least his eldest son) is called Muhammad Sa'îd Ma'sûm. It is therefore more likely that he was the son of the latter (usually styled مخدومی in the Manâkib-alḥaḍarât) and Aḥmad Fârûkî's grandson.

This copy is dated the 29th of Dhû-alḥijjah, A. H. 1188 (A. D. 1775, March 2), by Muḥammad Kâsim bin Mirân Muḥyi-al-dîn. Collated in the month Rabi'-al-thâni, A. H. 1189 (A. D. 1775, June).

On fol. 1^a a wrong title is given to this collection, viz. **مکتوبات نجیبی منیری در سلوک** (see above, Nos. 1843-1847).

No. 1037, ff. 367, ll. 15-16; Nasta'lik; size, 9½ in. by 5½ in.

1892

Khulâṣat-alma'ârif (خلاصة المعارف).

A work on Ṣūfism according to the doctrines of the Nakshbandi order, by Ādam bin Sayyid Isma'il bin Sayyid Buhwâ (بُهْوَا) bin Sayyid Hâjî Yûsuf bin Sayyid Ya'kûb bin Sayyid Ḥusain bin Sayyid Daulat bin Sayyid 'Ukbail (عُقْبَیل) bin Sayyid Sa'di bin Sayyid Kalandar, who traces his pedigree back to Sayyid Ibrâhîm, the younger brother of the Imâm 'Alî Riḍâ and son of the Imâm Mûsâ Kâzîm. He was at first pupil of Shaikh Khidr Bahlûlpûr in Multân, afterwards of Shaikh Aḥmad alfârûkî alnakshbandi alsirhindî alkâbuli (see the preceding copy) in Sirhind, and got from him the investiture, comp. No. 652 above. In A. H. 1035 (A. D. 1625, 1626), when he planned a pilgrimage to the holy cities, he began to compile from many sources (among others Jâmi's **نفحات الانس** and the **رشحات عین الحیات**, see Nos. 633-635 above), and from his own personal experiences, this work, as a spiritual preparation for himself and a benefit for other mystical aspirants. He intended to divide the book into two kîsm, the first kîsm subdivided into two bâbs, and the first bâb into two faṣls, viz.:

فصل اول در بیان کلیۀ اهل سنت و جماعت, on fol. 5^a.

فصل دوم در نصائح و انبیا از اهل بدعت, on fol. 30^b.

The second bâb of the first kîsm is subdivided into three faṣls, viz.:

فصل اول فی شرح سلوک الظاہری والباطنی, on fol. 90^a.

فصل دوم در بیان علوم و معانی احوال معارف و مقامات مصطلحة معروفة علم لدنی و حال و لسان الحال و مقام, on fol. 132^a.

فصل سیم فی معارف الاقصی و علوم العظمی, on fol. 164^a.
(In this faṣl there are included a great number of the

مکتوبات of Khwâjah 'Ubaid-allâh Ahrâr, who died A. H. 895 = A. D. 1490, see the Majâlis-al'nashshâk, No. 54 in No. 1870 above, and referred to in this book simply as **حضرت ایشان**, see No. 633 above, where in all the chapter-headings the same expression is used.) The first kîsm ends on fol. 184^b with a long ḡasidah, and the compiler of this book states that he completed it A. H. 1037 (A. D. 1627, 1628); he declares at the same time, that he has made up his mind not to add a second kîsm for various reasons, and thus the work concludes with the end of this first and only kîsm.

The full title of the book is **کتاب خلاصة المعارف فی اسرار العقائد**, as it appears at the end on fol. 186^a, and this copy is probably the compiler's autograph, who mentions himself once more in the last lines as Sayyid Ādam alḥanafî alnakshbandi. It is collated throughout.

No. 1584, ff. 186, ll. 19; Nasta'lik; a little injured here and there; size, 8½ in. by 6½ in.

1893

Ruḡa'ât-i-Ḥusain (رغعات حسین).

Ninety-eight short notes on Ṣūfî questions, collected and chiefly written by Amân-allâh Ḥusainî, with the takhalluṣ Amânî, who died A. H. 1046 (A. D. 1636, 1637), see the same in No. 1763, 7 above, and comp. Rieu ii. p. 877^a, No. ii, and W. Pertsch, Berlin Cat., p. 129, 14. In A. Sprenger, Catal., p. 330, his death is fixed in A. H. 1044 (A. D. 1634, 1635). His diwân is noticed in the Bodleian Cat., No. 1095, and in Sprenger, loc. cit. The letters are addressed to a great number of Shaikhs, for instance, Mirzâ Jalâl-al-dîn Ḥusain of Nishâpûr, Khwâjah Zâhîr-al-dîn, Abû-alkâsim Sirhindî Kâdîzâda, Shaikh Ḥusain Lâhûrî, Shaikh Bâyezîd, Mirzâ Maḥmûdbeg Mustaufî, 'Abd-alshakûr, Maulânâ Jamâl Muḥammad Burhânpûrî, Maulânâ Thanâ'î, Mirzâ Nizâm-al-dîn, Sayyid Murtaḍâ, Muḥammad Faḍl-allâh, Darwish 'Abdallâh, Darwish Bâbâ Salim, etc. Beginning, as in No. 1763, 7: **حمد وافر خدايبرا که ياقوت قوت بی بها در عقد انشای کبرياء الخ**.

No date.

No. 1213, ff. 29, ll. 15; distinct Nasta'lik; size, 7½ in. by 4½ in.

1894

Risâla-i-Makâtib dar 'ilm-i-sulûk (رسالۀ مکاتیب در علم سلوک).

Forty short treatises on the principal topics of Ṣūfî theosophy, in form of letters, by 'Abd-alḥakḡ bin Saif-al-dîn alturk aldiḥlawî albukhârî, the prolific author of historical, geographical, biographical, exegetical, and other works (see above, Nos. 290, 640, 720, etc.), who died A. H. 1052 (A. D. 1642, 1643), or, according to the **مآثر الکرام** (see above, No. 682, and comp. W. Pertsch, Berlin Cat., p. 567, Na. 17), A. H. 1053 (A. D. 1643, 1644).

Beginning: **الهی لا احصى ثناء علیک و صلوة علی نبیک الداعی الیک الخ**.

It must have been composed before A. H. 1025, as this copy was finished in the month Jumâdâ-al-thâni of that year (A. D. 1616, June, July). The following statement

is added at the end: التَّحْتِ الرَّسَالَةُ الْارْبَعُونَ مِنَ الرَّسَائِلِ السَّبْعَةِ وَ السَّتِّينَ لِلشَّيْخِ الْمُحَدَّثِ الْمُحَقِّقِ الشَّيْخِ عَبْدِ الْحَقِّ الدَّهْلَوِيِّ, according to which the present forty treatises are only a selection from a total of sixty-seven.

Interlinear glosses on the first few pages.

No. 1075, ff. 111, ll. 19-21; Nasta'liq; many pages damaged by worms; size, 9 in. by 5½ in.

1895

Two Sūfic treatises.

1. Ma'kūlāt-i-auliya'-i-allāh (معقولات اولياء الله), on fol. 1^b, containing sayings and biographical notices of great Sūfic Shaikhs, beginning: وعن ابي الدرداء رضى الله عنه الخ. No author's name is mentioned here.

2. Ma'kāmāt-i-mahmūdiyyah (مقامات محمودیه) or Mirāt-i-tayyibah (مرآت طیبه), on fol. 113^b, a work on the Naqshbandī order, its doctrines and its chief Shaikhs, especially Khwājah Khāwānd Mahmūd, who died A.H. 1052 (A.D. 1642, 1643), by Abū Diyā Muḥammad Mu'īn-al-dīn, his disciple.

Beginning, on fol. 113^b: الحمد لله الذى غرس فى شجرة اصلها ثابت الخ (one word is damaged).

This treatise is divided into nine bābs.

Between Nos. 1 and 2 there is a short tract without title (on ff. 112^a-113^a), beginning: سؤال اگر ترا پرسند که جمله چند مقام اند جواب بگو چهار مقام اند اول مقام جبروت است الخ.

The general title given to the whole MS. is خلاصة الحقائق, but on what authority is not stated, it appears nowhere in the text.

No. 2010, ff. 297, ll. 14; written partly in Nasta'liq, partly in Shikasta; worm-eaten and injured throughout; size, 8½ in. by 5½ in.

1896

Thamarāt-alḥayāt (ثمرات الحيات).

The fruits of life, a series of essential questions on philosophical and ethical topics of mystical tendency, which were collected from the mouth of the great Shaikh of the Shattāri (or Shuttāri) order, Burhān-al-dīn bin Kabir Muḥammad bin 'Alī al-shādiq al-gujarātī, usually called Burhān-al-dīn Burhānpūrī and surnamed Rāz-i-ilāhī (the divine mystery), who died A.H. 1083 (A.D. 1672, 1673), see Rieu iii. p. 1091^b, by his pupil 'Alī 'Askari (commonly Mir 'Askari) bin Muḥammad Taqī bin Muḥammad Kāsim al-khwāfī, better known as 'Āqilkhān Rāzī (who died A.H. 1108=A.D. 1696, comp. Nos. 1634-1638 above), see here fol. 1^b, l. 4; fol. 3^a, ll. 9 and 10; and fol. 2^b, l. 13. The collection was made, according to the chronogram, ثمرات الحيات بى شك (i. e. 1591 minus 538), A.H. 1053 (A.D. 1643, 1644). The Shaikh himself is referred to (as Khwājah Alḥrār in No. 1892 above) as حضرت ايشان; the Shaikh's own spiritual guide Shaikh 'Isā bin Kāsim of Sirhind, called 'Ain-al-urafā, with the Kunyah Abū-albarakāt, as حضرت شيخ.

The first ثمره, on fol. 3^b, runs thus: ميفرمودند هر جا که ادب نيست فيض نيست الخ.

The second ثمره on the same page begins: ميفرمودند: در هر طريق طالب حق مطلب را طلب کند الخ.

Beginning of the work: حمد الحقى و الجلى لله القوى الرولى و الصلوة و السلام على محمد النبى الامى و اولاده و اصحابه الزكى الوفى الخ.

Copied by Faṭḥ-allāh for Shāh Nūr-allāh and finished the 29th of Jumādā-althāni, A.H. 1134 (A.D. 1722, April 16).

No. 535, ff. 63, ll. 15; Nasta'liq; size, 6½ in. by 4½ in.

1897

Dimishq-i-Khayāl (دمشق خيال).

The Damascus of fancy, a compendium of Sūfism, compiled by Bālkrishṇ Brahman Hīṣārī (بالكرشن برهمن), A.H. 1085=A.D. 1674, 1675 (see author's name on fol. 1^b, l. 3, and the date on fol. 2^b, l. 2). He chose this peculiar title, because the work, he says, is as agreeable and healthy in its spiritual aspect as the water and air of Damascus in Syria, and contains as great a variety of matter as a large town (see fol. 2^a). It is written in a flowery prose-style, mixed with verses, partly by the author himself, partly taken from standard Sūfic writers, and numerous anecdotes (for instance, on the great Shaikh 'Abd-alkādir Jilāni, fol. 6^a sq.; Ibrāhīm Adham, fol. 10^a sq.; Bāyazīd Bisṭāmī, fol. 12^b sq.). His chief authority seems to be a certain Shams-al-dīn, probably a Sūfic Pir, identical with the author of the مخازن القادريه quoted in Rieu ii. p. 874, who died A.H. 1083=A.D. 1672, 1673 (see fol. 85^a, l. 7).

Beginning:

تراگر معنی در خاطر افتد
که در سلك معانی نادر افتد
نیازی از خیال آن گذشتن
دهی بیرون بگفتن یا نوشتن

This copy seems to be the author's own first sketch. A blank on fol. 1^a. Many English notes on the margin, probably by J. H. Peile, Esq., who presented the copy to the library 19th Sept., 1818.

No. 3482, olim 20. J. 11, ff. 104, ll. 15-16; unequal Nasta'liq, mixed with Shikasta; size, 9½ in. by 5½ in.

1898

Zād-alsālik (زاد السالك).

A Sūfic tract on the real nature of man's progress on the mystic road to God, by Muḥammad bin Murtaḍā, usually called Muḥsin Kāshī, who wrote, according to Rieu ii. p. 830^a, comp. ib., p. 845^a, and iii. p. 1095^a, seventy-six tracts on mystical matters, among them the تَرْجُمَةُ الْعُقَائِدِ, the کَلِمَاتُ نُورِيَّةٍ, and the کَلِمَاتُ مَكْنُونَةٍ, as well as an extensive diwān, in which he uses Faḥd as takballuṣ; was called A.H. 1067 (A.D. 1656, 1657) by Shāh 'Abbās II from Kāshān to Isfahān, and was still alive in A.H. 1105 (A.D. 1693, 1694).

Beginning: الحمد لله چنين گوید تراب نعل سالکان طريق هدى محمد بن که اين رساله ايست موسوم بزاد السالك در جواب سؤال يکی از برادران الخ.

1903

Risālah dar tajarrud-i-nafs (رساله در تجرّد نفس).

A short Şūfic treatise by Shaikh Muḥammad Lāhijī Jilānī Ḥazīn, called 'Alī, bin Abī Ṭālib bin 'Abdallāh bin 'Alī alzāhidī, who died A.H. 1180 (A.D. 1766), see above, No. 1712 sq. It begins: نی عقل بکنه لا یزال . تو رسد الخ.

No date, but the handwriting points to Abū Ṭālib bin Ḥasan alḥusainī, the transcriber of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).

No. 1234, ff. 325^b-333^a, ll. 19; Naskhī, mixed with Shikasta; size, 8 in. by 4½ in.

1904

Shajarat-alṭūr fi sharḥi-āyati-alnūr (شجرة الطور فی شرح آیه التور).

An Arabic explanation of the mystical sense of the famous interpretation of the words of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).

It ends on fol. 308^b, and is followed on fol. 309 by a short interpretation of the words of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).

Dated by Abū Ṭālib bin Ḥasan alḥusainī the 28th of Rabi'-alawwal, A.H. 1180 (A.D. 1766, Sept. 3).

No. 1234, ff. 305^a-309^b, ll. 16; Naskhī, mixed with Shikasta; size, 8 in. by 4½ in.

1905

Nafā'is-alanfās (نفائس الانفاس).

A treatise on mystical philosophy and the doctrines of Şūfism in a very subtle and refined style, composed A.H. 1180 (A.D. 1766, 1767), by Muḥammad Kāsim bin 'Abd-alkādir, comp. fol. 150^a, ll. 5-7, and fol. 150^b, ll. 2 and 3. It is divided into the following twelve chapters:

1. در مدح اهل توحید و قدح اهل تقلید, on fol. 19^a.
2. در بوطه توبه گداختن و مس وجود را زده دهی, ساختن, on fol. 31^b.
3. در اعتصام بحبل متین دین مبین و ستایش اهل یقین, on fol. 43^a.
4. در ستایش تواضع و نکوهش ترفع, on fol. 58^b.
5. در مثالب دنیا و مناقب عقب, on fol. 64^a.
6. در شکر و توکل و تسلیم و تحمّل, on fol. 78^a.
7. در اختلاص از خداع خداع, on fol. 87^b.
8. در تقرب با نیکی و نیکان و نفرت از بدی و بدان, on fol. 92^b.
9. در عبرت از بی اعتباری زمان و تنبیه بحال اخوان, on fol. 97^a.
10. در احوال و احوال موت و استعداد آن قبل حلول الفوت, on fol. 113^a.

IND. OFF.

11. در تحبب با مولی و تجتبب از غیر اولی, on fol. 123^a.

12. بیان سودای عشق در سودای دل, on fol. 133^b.

Beginning: شناس سپاس و سپاس شناس من عالم حضرت . منعم از مقیاس قیاس من عالم بیرونست الخ.

Many interlinear glosses and paraphrases; also some marginal annotations. Written by Shaikh Muḥammad (probably the author himself).

No. 802, ff. 153, ll. 9; Nasta'liq; size, 8½ in. by 5½ in.

1906

Risālah dar taṣawwuf (رساله در تصوّف).

A short mathnawī, containing questions and answers on mystical contemplation and speculation, composed by Sayyid Darwish Muḥammad Kādirī, A.H. 1210 = A.D. 1795, 1796 (see fol. 17^b, last bait), and dedicated to Tippū Sulṭān.

Beginning:

بنام آنکه جانرا داد عرفان

بجان اظهار کرد اسرار پنهان

No. 214, ff. 17, 2 coll., each ll. 11; large Nasta'liq; size, 9½ in. by 6 in.

Treatises of uncertain date and Şūfic Collections.

1907

Iṣṭilāḥ-i-Mutaṣawwifin (اصطلاح متصوّفین).

A short tract on Şūfic terminology, based on the اصطلاحات or technical phraseology of 'Abd-alraḥmān Kāshī (perhaps a mistake for 'Abd-alrazzāq Kāshī, the famous author of the Arabic الصّوفیّة الصّوفیّة, see G. Flügel iii. p. 371), Kāsim-i-Anwār (see Nos. 1285-1289), and other eminent Şūfic writers, by an anonymous compiler.

Beginning: حمد و سپاس خداوندی را که دُر معانی را در تحت صور الفاظ عیان میکند و طراز حقائق را الخ.

Copied by Ghiyāthāi Muḥammad Badr-al-dīn. No date.

No. 1623, ff. 47^a-51^a, ll. 25-26; Nasta'liq; size, 8½ in. by 4½ in.

1908

Khulāṣat-al-arwāḥ (خلاصة الارواح).

Short questions and answers on theosophical matters, by Diyā-almillāh wa al-dīn Sunāmī. Beginning: الحمد لله ... میگوید بنده ضعیف نجیب مولانا ضیاء الملة ... بیان فرمود و این کتاب را خلاصة الارواح نام بنهاد و هر سؤال و جواب ثبت افتاد الخ.

Every question begins پرسند the first deals with the meaning of ایمان.

No. 1615, ff. 6, ll. 13; Nasta'liq; size, 8 in. by 4½ in.

1909

Sullam-alsamawât (سُلَّم السَّمَوَات).

Fragment of a work, styled 'the heavenly ladder,' on general theosophical matters, together with biographical accounts of prophets, saints, and prominent Sûfîc Shaikhs.

It is divided into seven مرقوم, but the present copy contains only two of them, viz. the fourth and the sixth.

On fol. 1^b: مرقوم چهارم در ذکر جمعی از حکمای جهان و نمونه از سخنهاى ایشان.

This part is subdivided into two جمله, the first containing biographies of famous and wise men of the time before Muḥammad, beginning with Ādam, on fol. 3^b, and ending with Solon and Alexander; the second enumerates great Shaikhs of the post-Muḥammadan time, beginning with Abū Naṣr Fārābî and Ibn Sînâ, on fol. 20^b, and ending with Manlânâ Jalâl-al-din Muḥammad, i.e. the great Jalâl-al-din Rûmî.

Beginning of this مرقوم, on fol. 1^b: بنام حکیمی که روز نخست شد از حکمتش کار عالم درست الخ.

On fol. 42^b: مرقوم ششم در ذکر بهترین سخن و بهترین کتاب و بهترین خلائق.

This part is divided into ten short خطاب, and begins thus: بسم الله این مرقوم ششم است از جمله هفت مرقوم از کتاب سُلَّم السَّمَوَات و اینجا کلمه چند از فوائد و مواعیظ و حکم در خطاب نفس اصم بر حسب موعود مذکور میشود الخ.

No date. If the سَلَم و سَمَوَات (sic!), the دیباچه of which is found in W. Pertsch, Berlin Cat., p. 57, No. 3, should be identical with the present fragment, which, of course, is impossible to guarantee, the author would be Shaikh Abū-alkâsim Kâzarûnî, who enjoyed some poetical renown during the reign of Shâh 'Abbâs I (A. H. 996-1038=A. D. 1588-1629), see Rieu, supplement, pp. 77^b and 78a, l. 5.

No. 1623, ff. 1-46, ll. 24-26; Naskhî; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1910

Maktûbât-i-Shâh Muẓaffar (مکتوبات شاه مظفر).

A collection of treatises on various points both of the mystical doctrine and of general ethics and practical philosophy, in form of about 180 letters, composed by a certain Shâh Muẓaffar Shams, and beginning:

ای دوست بی وفا این بیت بخوان بیت من در غم تو بجان فروشی - کار تو همه زبان فروشی الخ.

The proper order of ff. 147-153 is: 147, 152, 148-151, 153. A complete index of all letters on the fly-leaves.

The copy is dated A. H. 1045 (A. D. 1635, 1636); Mr. Richard Johnson acquired it in 1778.

No. 1540, ff. 1-164, ll. 17-21; written by many different hands, as far as fol. 117^a in Naskhî, the remainder in Nasta'lik; size, 10 $\frac{7}{8}$ in. by 6 in.

1911

Nuzhat-al-'âshiqîn (نزهة العاشقين).

A short tract on mystical love, by 'Alî ibn Ḥâjj.

Beginning: حمد و سپاس آفریدگاری را که سینۀ بیدلان الخ.

Another copy of the same is noticed in the Bodleian Cat., No. 1302, a.

No. 18, ff. 257^a-259^a, ll. 31; careless Nasta'lik; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

1912

Wâridât (واردات).

Sûfîc aphorisms on the different topics of the mystic doctrine, each of which is given in form of one or two rubâ'is, explained and commented upon in prose. The author is Khwâjah Mîr Dard. I have counted ninety-one وارد in the whole treatise, but as there are seven blank pages between ff. 61 and 65, the whole number probably was 100. An incomplete index (only comprising wârid 1-52, 65 and 66) is found on ff. 1^a-2^b.

Beginning of the treatise, on fol. 3^b: الحمد لله العليم الملهم والصلوة والسلام على من اوتى جوامع الكلم وعلى آله الطاهرين واصحابه الراشدين اما بعد ميگويد فقير خواجه مير درد عفى الله عنه که اکثر اوقات در غلبۀ حالات معانی الخ.

No date.

No. 631, ff. 67, ll. 13; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

1913

Risâla-i-Shattâriyyah (رسالۀ شطاریه).

A treatise on certain hidden points of Sûfism, particularly on devotion (ذکر), for the use of intending travellers on the mystic road, by a dervish of the Kâdiri order, Bahâ-al-din bin Ibrâhîm alansâri al-kâdiri alhusaini, beginning: الحمد لله . . . ميگويد بنده: درويشان الخ.

It is divided into the following four fasls:

1. كيفيت سلوك, on fol. 1^b.

2. در بيان شروط ذکر و اشاره ذکر و ادای ذکر بانواع مختلف, on fol. 7^b.

3. در بيان کلمات مراقبۀ روحۀ تسميت و انواری که در حالت ذکر و مراقبۀ پیدا می شود, on fol. 12^b (see on these phenomena Fleischer's article in Z. D. M. G. 16, pp. 235-241, 'Ueber die farbigen Lichterscheinungen der Sufis').

4. در بيان اذکار متفرقة عربی و فارسی و هندوی که در آن توحيد مطلق است, on fol. 14^b.

Dated the 13th of Sha'bân, A. H. 1117 (A. D. 1705, Nov. 30), by Najm-al-din Ḥasan ibn Manlawî Muḥammad Ḥusain, at Gulbargah. College of Fort William, 1825.

No. 2257, ff. 20, ll. 17; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1914

Kashf-almuḥakkikîn (کشف المحققين).

A short treatise on the general topics of Sûfism, interspersed with poetry (for instance, a mathnawî on

ff. 95^a and 95^b, and a long *kaṣidah* on ff. 100^b-101^b), and concluded by three *mathnawis* (on ff. 106^a, last line, 107^b, last line, and 109^a, l. 2) and one *kaṣidah* (on fol. 107^a, middle).

Beginning: حمد الهی که انسان کامل جلوہ نمای
جمال اوست و صلوات بر محمدیکه انا احمد الخ

Beginning of the *first* *mathnawī*, on fol. 106^a, last line:
گر تو کشف المحققین نگری - مرض جهل را شفا ببری

No author's name is given.

Dated the 19th of Shawwāl, A. H. 1151 (here styled the 21st year of Muḥammadshāh's reign, correctly the 20th, since the emperor was not crowned before the month Dhū-al-ḥajjah, A. H. 1131) = A. D. 1739, Jan. 30, by Ghulām Muḥyi-aldin.

No. 230, ff. 93-110, ll. 15; careless Nasta'liq, bordering on Shikasta; size, 8½ in. by 5 in.

1915

Another treatise on mystical matters, without title or author's name, beginning: صاحب کرم جهان سلامت
شرح اشتیاق الخ

It deals chiefly with the topics of اشتیاق (yearning for the Godhead) and the مشتاق (or Sūfīc lover, yearning for God).

Copied by the same Ghulām Muḥyi-aldin and probably in or about the same year as the preceding treatise. As date appears only the 17th of Rajab.

No. 230, ff. 131-144, ll. 16-17; careless Nasta'liq, with a more decided tendency to Shikasta than in the preceding treatise; size, 8½ in. by 5 in.

1916

Dastūr-al'amal (دستور العمل).

A short Sūfīc tract by Mahmūd Bahri (see fol. 33^a, l. 2), gathered from the lips of renowned Shaikhs and noted down for the benefit of his friends and co-travellers on the mystic road, beginning: حق مطلق عز اسمہ کہ
مہمات کلیات و جزویات عالم معقول و محسوس بقبضہ ارادت الخ

Dated A. H. 1154 (A. D. 1741, 1742). College of Fort William, 1825.

No. 2285, ff. 32-39, ll. 11; Nasta'liq; size, 9 in. by 4½ in.

1917

Risāla-i-fanā'īyyah (رسالہ فنائیہ).

A still shorter tract on the last and highest stage of the mystic road, the فنا (fana' and وصول), by Muḥammad bin Abū Sa'id, beginning: رسالہ در بیان مراتب فنا و وصول (الى الله)
بعد حمد واجب الوجودیکہ بچندین هزار اشکال ظاہر شدہ است بیت بہر صورت الخ

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abū Ṭālib alḥusaini at Murshidābād.

No. 1234, ff. 319^a-321^a, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4½ in.

1918

Nafas-i-raḥmāni (نفس رحمانی).

A treatise on the mystic road and other topics connected with Sūfism, by Shaikh Mūsā bin Shaikh Dā'ūd (see fol. 2^a, l. 5), written for the benefit of his friends and spiritual brothers at the suggestion of the great Shaikh Sulṭān Sayyid 'Abd-alraḥmān alḥusaini alḥādiri (see fol. 2^b, l. 5 sq.) and entitled نفس رحمانی (see fol. 3^a, l. 2).

The treatise itself begins, on fol. 3^a, l. 5: بدانکہ ذات
من چیست ذات هستی محض است و آن هستی را الخ

Beginning of the preface, on fol. 1^b: حمدی کہ بر

کرسہای السنۃ کائنات بمضمون و آن من شئیء إلا یستح
بحمدہ (Sūrah 17, 46) جلوہ گر گردد سزای شامدیست الخ

No date appears.

Many Persian glosses, both marginal and interlinear.

Dated by Muḥammad Ḍiyā-allāh bin Sa'id the 15th of Sha'bān, A. H. 1185 (A. D. 1771, Nov. 23).

No. 2353, ff. 32, ll. 11; Shikasta; size, 5½ in. by 3½ in.

1919

Collection of mystical treatises.

1. Ff. 1^b-18^a, sayings of the great Shaikh Bahā-aldin albukhārī Naqshband (who died A. H. 791 = A. D. 1389, see Nos. 1851 and 1855 above), collected by Ya'kūb bin 'Uthmān bin almahmūd alghaznawī al'arkhi (who died A. H. 838 = A. D. 1434, 1435, see Rieu iii. p. 1078^a, and comp. Safinat-alanliyah, No. 86, col. 284 in this Cat.), that is the Risāla-i-unsīyyah (رسالۃ انسیہ), see Rieu iii. pp. 1058^b, fol. 37, and 1078^a, or as it is styled here, on fol. 1^a, Malfūz-i-Bahā-aldin (ملفوظ بہاء الدین), beginning: حمد و ثنا بی عذر مبدع ارض و سمارا الخ
Other copies of the same are noticed in Nos. 1920, 4, and 1923, 10 below.

2. Ff. 18^a-21^a, commentary on Abū Sa'id bin Abū alkhair's (died A. H. 440 = A. D. 1049) famous rubā'i: الحمد لله فیاض حورا بنظائر نگارم صف زد الخ
الحکم و المواہب و موصل الطالبین الى المطالب الخ

Another copy of the same commentary is noticed in Rieu ii. p. 862 (No. IV); see also W. Pertsch, Berlin Cat., p. 47, b, and Bodleian Cat., col. 802, Nos. 22 and 27.

3. Ff. 21^a-89^a, another longer treatise on the various stages (مقامات) of the mystic road, styled in the colophon Risāla-i-maimūna-i-mutabarrika-i-sharīfah (رسالۃ میمونۃ متبرکۃ شریفہ) and beginning: بخداوند! بعزت آنکہ بفردانیت ذات متفردی و بوجدانیت صفات متصفی استحقاق عبادت و عبودت الخ
From some incidental remarks we conclude that this treatise is due to 'Alā-aldin Muḥammad Bukhārī 'Aṭṭār, the principal disciple of Bahā-aldin Naqshband, who died A. H. 802 = A. D. 1400 (see Safinat-alanliyah, No. 85, col. 284 in this Cat., and Rieu ii. p. 862^b), or at least taken from his sayings, comp. fol. 21^b, l. 3 ab infra, etc. This part of the copy is dated the 12th of Shawwāl in the 24th year of Muḥammadshāh's reign, A. H. 1155 = A. D. 1742, Dec. 10.

4. Ff. 90^b-170^b, sayings and traditions of great Sûfic Shaikhs, especially of Khwâjah 'Alâ-aldin Ghujdawâni, Maulânâ Badr-aldin Kharakâni, Khwâjah 'Abd-alkhâlîq Ghujdawâni (who died A. H. 575=A. D. 1179, 1180, see Safinat-alanliya, No. 76, col. 283 in this Cat., and Rieu ii. p. 862ⁿ), and others, quoted in corroboration of various points of the mystic creed by 'Ubaid-allâh, that is Khwâjah Ahrâr (see No. 1892 above), beginning: میفرمودند در اوائل چنان نیاز در بطن این فقیر مستولی بود الخ. This treatise is incomplete and breaks off on fol. 170^b.

5. Ff. 171^b-419, another very extensive treatise on the mystic creed, according to the colophon the منازل mystic or 'Stations of the Travellers to God,' by Khwâjah 'Abdallâh Ansâri, who died A. H. 481 (A. D. 1088). But this well-known work of the famous Shaikh-alislâm was written in Arabic, not in Persian, and consequently the present work can only be a translation or rather an elaborate paraphrase of the original, which is therefore styled more appropriately, on fol. 171^a, جامع منازل, see No. 1778 above. Beginning: حمد بیکد الهی را و درود بی عد پادشاهی را الخ.

Bibliotheca Leydeniana.

No. 2771, ff. 419, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

1920

Another collection of similar contents.

The twelve mystical treatises, found in this copy, are as follows:

1. Ff. 1^b-31^a, Risâla-i-mansûbah (رساله منسوبه), identical with the Risâla-i-kudsiyyah (رساله قدسیه), in No. 1923, 3 below, or the Anfâs-i-kudsiyyah (انفاس قدسیه), see No. 1855 above, by Muḥammad bin Muḥammad alḥâfîzî albukhârî, known as Khwâjah Muḥammad Pârsâ, who died A. H. 822=A. D. 1420 (see above, loc. cit.). Jâmi's extracts from this treatise have been noticed in No. 1357, 14 above. Beginning: حمد و ثنای بی حد بی منتها و شکرو سپاس بی اندازه و قیاس الخ.

Other copies of this treatise are noticed in No. 1923, 3 below; Bodleian Cat., No. 1266, and Rieu ii. p. 862^a. Dated the 11th of Shaḥbân, A. H. 1054 (A. D. 1644, Oct. 13).

2. Ff. 31^b and 32^a, on the times of prayer (اوقات دعا کردن و حاجت خواستن).

3. Ff. 32^b-50^a, Risâla-i-sharḥ-i-rubâ'iyyât (رساله شرح رباعیات), Jâmi's commentary on his own rubâ'is, see above, Nos. 1357, 12, and 1358, 3. Beginning as there. Dated the 9th of Shawwâl, A. H. 1054 (A. D. 1644, Dec. 9).

4. Ff. 50^b-60^a, Risâla-i-unsîyyah (رساله انسیه), the same treatise by Ya'qûb bin 'Uthmân alcarkhî, which is described in No. 1 of the preceding copy. Beginning here: حمد و ثناء مر مبدع ارض و سمارا الخ. Dated the 14th of Dhû-alka'dah, A. H. 1054 (A. D. 1645, Jan. 12).

5. Ff. 60^b and 61^a, Kalimât-i-kudsiyyah (کلمات

قدسیه), by Khwâjah 'Alâ-aldin 'Aṭṭâr, see No. 3 in the preceding copy.

6. Ff. 61^b-62^b, a short treatise on mystical love, addressed to Khwâjah Ḥasan al-'Aṭṭâr and headed: رساله بحضرت قدوة الابرار و صفوة الاخيار خواجه حسن العطار علی حضرت سلام الله الملك الغفار.

7. Ff. 63^a-92^a, Sûfic utterances, heard from the lips of Mir 'Abd-alawwal, the son-in-law of Khwâjah 'Ubaid-allâh Ahrâr (مسموعات حضرت میر عبد الاول داماد), beginning (with exactly the same words as Jâmi's Arabic commentary on Ibn-ahḥajib's الحمد لولیه والصلوة): (Kāfiyah, see above, No. 1357, 22): علی نبیه حضرت ایشان الخ. According to a note on the fly-leaf (taken from the الحیات, see Nos. 633-635 above), Mir 'Abd-alawwal came from Nishâpûr to Transoxania, became a pupil and later on the son-in-law of Khwâjah Ahrâr (see No. 1892 above), and died in the beginning of Dhû-ahjijjah, A. H. 905 (A. D. 1500, end of June). Dated the last of Dhû-alka'dah, A. H. 1054 (A. D. 1645, Jan. 28).

8. Ff. 92^b-96^b, a mystical treatise by Ḥusain bin Ahmad Ghani altahrizi, containing explanations of a great number of Sûfic terms, and beginning: الحمد لله میگوید که ببايد دانست که عالم معانی را الخ.

A larger treatise by the same author on metaphorical expressions of Sûfis, entitled تمامی اسامی, is noticed in W. Pertsch, 5, I. 11; see also the Berlin Cat., p. 272, and a Turkish translation of the same, styled مفتاح الانوار, in W. Pertsch, Berlin Turkish Cat., p. 158. Dated the 1st of Dhû-ahjijjah, A. H. 1054 (A. D. 1645, Jan. 29).

9. Fol. 97, a short mystic mathnawî on the ذکر (see No. 1913 above), by Shâh Burhân-aldin bin Shâh Mubarrâ in five bâbs, viz.: (1) در بیان ذکر جلی (2) در بیان ذکر قلبی (3) در بیان ذکر روحی (4) در بیان ذکر خفی (5) ذکر سری. Dated the 18th of Muḥarram, A. H. 1055 (A. D. 1645, March 16).

10. Ff. 99^b-288^b, another very large anonymous treatise on Sûfism and Sûfic terms, beginning: الحمد لله الذى اخترع ماهیات الاشياء الخ. Dated the last of Rabî-althânî, A. H. 1055 (A. D. 1645, June 24).

11. Ff. 289^a-292^a, Ma'rifat-almadhâhib (معرفة المذاهب), or 'knowledge of creeds,' a short tract in seven faṣls by Maḥmûd Ṭâhir Ghazâlî, known as Nizâm, a professor in the مدرسة جلالی, beginning: الحمد لله المحمود الطاهر المعبود الباطن و الظاهر الخ. Dated the 2nd of Jumâdâ-alawwal, A. H. 1055 (A. D. 1645, June 26).

12. Ff. 292^b-342^a, Khâtimah (خاتمه), a fifth copy of Gisûdarâz's work on the Sûfic doctrine, see Nos. 1856-1858 and 1869, vi above. Beginning: از رسوم مستمره و عادات ملتزمه الخ. Dated the 7th of Jumâdâ-althânî, A. H. 1055 (not 1005, as is written here by mistake)= A. D. 1645, July 31.

The transcriber of the whole MS. was Ibn Sayyid Muḥammad, at Sūrat. Occasional additions on the margin.

No. 1178, ff. 342, ll. 15, on ff. 1-31, ll. 23-33, on ff. 32-342; Nasta'liq; size, 9½ in. by 4½ in.

1921

A *third* collection of psychological and metaphysical treatises with mystic tendency, chiefly by Afdal-aldin Kāshī.

This collection contains:

1. Majmū'a-i-nikāt-i-Araštūdar 'ilm-i-hikmat (مجموعه نکات ارستو در علم حکمت), otherwise styled Tarjuma-i-makāla-i-Araštātālīs (ترجمه مقاله ارسطاطالیس), beginning, on fol. 1b: چنین گوید که چون دانای یونان ارسطوطالیس: عمر بپایان کشید از شاگردان وی چندی بر وی حاضر بودند و چون نزاری تن الخ. Another copy of this treatise, which is alleged to be the Persian translation of one composed by Aristotle in the form of a dialogue with his pupils immediately before his death, on the 'praestantia philosophiae,' is found in the Bodleian Cat., No. 1422, ix.

2. Risāla-i-Madārij-alkamāl (رساله مدارج الکمال), more correctly: Tarjuma-i-Madārij-alkamāl (ترجمه مدارج الکمال), since the مدارج الکمال or 'grades of perfection' were originally written in Arabic, by Afdal-aldin Kāshī (see No. 1812 above); it is divided into eight در, and begins, on fol. 18b: بنام خدائی که جز او نیست خدائی آغاز هر چیز و او بی آغاز و انجام هر چیز و او بی انجام الخ.

3. A treatise on the soul, without a title, beginning, on fol. 46a: جمله نفوس اعنی نفوس نباتی و نفوس حیوانی. و نفوس مردم همه جدا اند الخ.

4. Kitāb-i-nafs (کتاب نفس), a treatise on the soul, that is the same Persian translation of Aristotle's *peri psychēs*, by Afdal-aldin Kāshī, which is noticed in No. 1812, 1 above, and is found besides in the Bodleian Cat., No. 1422, viii, and in Rieu ii. p. 834b; it is divided into three makālas, and begins, on fol. 51b: همگی آنچه دانای یونان ارسطوطالیس یاد کرده در کتاب نفس ابتدای گفتارش رَدست بر آنکه گفت نفس جسمست الخ.

5. Risāla-i-sāz u pirāya-i-shāhān (رساله ساز و پیرایه), a treatise on the rights and duties of royalty, likewise by Afdal-aldin Kāshī (see No. 1813 above and Bodleian Cat., No. 1445, ii); it is divided into three آغاز گفتار از نام آن کریم: که انجم هر گفتار و هر کردار الخ.

6. Rahanjāmnāma (راه انجام نامه), or as it is styled here, رساله وجود مستی به انجام, by the same Afdal-aldin Kāshī (see above, loc. cit.), beginning, on fol. 102b: لله الحمد اهل الحمد و ولیه و منتهای الخ. It is divided, like the preceding treatise, into three گفتار, viz.:

اندر آگهی دادن از وجود و صفات وجود خود (1); اندر آگهی (3); اندر آگهی دادن از آگهی و علم که چیست (2). آگهی دادن از فائده و منفعت آگهی و علم. Other copies of this treatise 'on consciousness and cognition' are found in the Bodleian Cat., No. 1445, iii, and Rieu ii. p. 830b, No. XXIII.

7-10. Four short tracts on metaphysical matters, the last two of which, at any rate, are due to Afdal-aldin Kāshī, as a comparison with No. 1445, iv and v, in the Bodleian Cat., proves; the *first*, on fol. 117a, begins: برهان بر آنکه درجه مرتبه یقین شود انسانرا; که از فنا ایمنست الخ. توحید را چون مترجم کنی بلغت دری یک کردن بود الخ. نخست لفظی که معنی وی بر: the *third*, on fol. 119a: (it deals with the meaning of the terms چیز and هست, 'res' and 'est'); the *fourth*, on fol. 121b: دل عزیز و نفس شریفست مستعد: و آراسته نظر الهی و انوار نامتناهی باد الخ.

11. Risāla-i-Mabādi-i-maujūdāt (رساله مبانی موجودات), 'de principiis rerum creatarum,' again by Afdal-aldin Kāshī, as is shown in No. 1445, vi, of the Bodleian Cat.; it contains five faṣls and begins, on fol. 127b: سبب و آفرین و ستایش نگارنده جانرا بخرد و بپای: دارنده الخ.

12. A number of short maxims and sentences, all headed *من کلامه*; the *first*, on fol. 134a, begins thus: داننده و آکه از عالم چنانکه هست متحرک الخ.

13. Risāla-i-'arād (رساله عرض), a treatise on accidental matters, identical with Afdal-aldin Kāshī's 'Aradnāma (عرض نامه), described in No. 1812, 2 above, beginning, on fol. 139b: خداوند باغزونی جود و فروغ. وجودت که جان بوی الخ.

14. Risāla-i-Yanbū'al-hayāt (رساله ينبوع الحیوة), 'the fountain of life,' that is the Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen faṣls, made by Afdal-aldin Kāshī, see No. 1813 above and No. 16 in the immediately following copy, where it is styled, ترجمه سیزده فصل ادریس. Beginning: الحمد لله رب العالمین والصلوة علی خیر خلقه محمد و آکه الطّیّبین الطّاهرین اجمعین ترجمه فصل اول از جمله سیزده فصل از سخنان هرمس الخ.

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873.

Occasionally marginal glosses and additions.

Dated A. H. 1068 (A. D. 1657, 1658), by Aḥmad bin Muḥammad al-Mūsawī.

No. 706, ff. 219, ll. 16; Nasta'liq; size, 8 in. by 4½ in.

1922

A *fourth* collection of treatises on different mystical, philosophical, and rhetorical topics, partly in Persian, partly in Arabic.

Contents:

1. *Persian*: Risālah dar taḥkik-i-ma'na-i-kalima-i-

tauhid (رسالة در تحقیق معنی کلمة توحید), by Maulānā Jalāl-al-din Muḥammad bin As'ad Dawānī (or Dawwānī), the author of the famous treatise on ethics, the اخلاق or مکارم الاخلاق, who was born in Dawān or Dawwān near Kāzārūn, A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503); see Haft Iklim, No. 167 (col. 390 in this Cat.); Rieu ii. p. 442^b, etc. Beginning, on fol. 1^b: آفتاب جمال قدم از آن. متعالیست که خفایش ظلمت سرای الخ. It is divided into two مقام, viz.: (1) در مباحث علم رسمی (1); (2) در مباحث علم رسی (2); and a خاتمه. Other copies of this little treatise on the formula of unity لا اله الا الله are found in G. Flügel iii. p. 408, and in the Bodleian Cat., No. 1298, 1 (incomplete); in the latter it is styled تهلیلیة ملا جلال دوانی. Other Persian tracts by the same author are: a commentary on a ghazal of Hāfiz, see Rieu ii. p. 828^b, No. III, and W. Pertsch, Berlin Cat., p. 19, last line sq.; and a commentary on his own mystic rubā'is, see Rieu ii. p. 834^a, No. XI, and Bodleian Cat., No. 1298, 3. On some of the most important Arabic works of Dawānī, see Haft Iklim, loc. cit.; G. Flügel i. p. 19; iii. pp. 216, 6; 217, 10; 219, 16; 221, 21; 509, 21; 525, 40; etc.; O. Loth, Arabic Cat., pp. 108^b sq., 117^b sq., 121^b, 147^b sq., 159^a, etc.; the Arabic Cat. of the Brit. Mus., etc. This copy is dated A. H. 1059 (A. D. 1649).

2. *Arabic*: An anonymous tract on the same formula, on fol. 7^b, with the heading: رسالة فی تحقیق معنی کلمة توحید.

3. *Arabic*: A third تحقیق کلمة توحید, by Imām Fakhr-al-din Rāzī, who died A. H. 606 (A. D. 1209, 1210), see Haft Iklim, No. 1064 (col. 456 in this Cat.). Beginning, on fol. 8^a: قال الامام فخر الملة والدين المباحث: المتعلقة بكلمة لا اله الا الله من وجوه خمسة الخ.

4. *Arabic*: Miṣbāḥ-alshari'at (مصباح الشريعة), by 'Abdallāh Ja'far bin Muḥammad alṣādiq (no doubt meant for the sixth Imām Ja'far bin Muḥammad, with the usual Kunyah of Abū 'Abdallāh and the Lakab Ṣādiq, who died A. H. 148=A. D. 765, see Safinat-alauliyā, No. 10, col. 276 in this Cat.), in 100 short chapters, beginning, on fol. 9^b: الحمد لله الذى نور قلوب العالمين بذكره و قدس ارواحهم بسره و برة الخ.

5. *Arabic*: Risālat Kalimat-altaṣawwuf (رسالة كلمة), by Shaikh Shihāb-al-din almaḥbūl, beginning, on fol. 24^b: الحمد لله و محمد رسول الله اللهم لك (التصوف). العبادة والتسبيح والاذكار والتقديس الخ.

6. *Arabic*: Risālat fī makhāfat-almaut (رسالة في مخافة الموت), by an anonymous author, beginning, on fol. 30^b: كان اعظم ما يحق الانسان منه هو الخوف من الموت و كان هذا الخوف عليه عامًا الخ.

7. *Arabic*: Alrisālat alsharifat (الرسالة الشريفة), by Abū 'Alī Ahmad bin Muḥammad Miskawaih, commonly called Ibn Miskawaih, who died A. H. 421 (A. D. 1030), see Bodleian Cat., col. 858, where he is mentioned as the original collector of the moral precepts of ancient sages, better known in its Persian translation as

جاويدان خرد (comp. on it besides Rieu ii. p. 441^a; Notices et Extraits, x. p. 95; Cat. Codd. Or. Lugd. Bat. iv. p. 191; H. Khalfa i. p. 213, and ii. p. 581; Arabic Cat. of the Brit. Mus. p. 627^a, etc.); ib., col. 873, No. XXIII, where an Arabic translation of Plato's 'De legibus' is by one version ascribed to him; ib., col. 882 (No. 1435), where his تهذيب or طهارة النفس, the basis of Naṣir-al-din Ṭūsī's اخلاق ناصري, is mentioned (comp. Rieu ii. p. 441; Arabic Cat. of the Brit. Mus. p. 745^b; H. Khalfa v. p. 112; Z. D. M. G. xiii. p. 540, etc.); Wüstenfeld, Geschichte der arabischen Aerzte, p. 64, etc. It begins, on fol. 31^b: يقول ابو على احمد بن محمد مسكويه ره (رى) ورد عليه امير الامرا الاجل المظفر المؤيد اطال الله بقاءه بالكلام الخ and is divided into three questions (مسئلة), each of which contains ten faṣls, viz.: (1) فى اثبات الصانع (1), on fol. 32^a; (2) فى التمسوت و احوالها (2), on fol. 35^b; (3) فى التمسوت (3), on fol. 44^a. Dated A. H. 1059 (A. D. 1649).

8. *Persian*: Jāwidānnāma (جاويدان نامه), another copy of Afḍal-al-din Kāshī's famous book of eternity, see above, No. 1813. Beginning, on fol. 49^a: الحمد لله رب العالمين. . . . بدانکه اين نامه ايست الخ. The four bābs are found here on ff. 49^a, 50^a, 54^b, and 58^b.

9. *Arabic*: Risālat fī 'ilm-alnafs (رسالة في علم النفس), a treatise on the soul, by Idrīs bin Ḥusām-al-din albidlisi, the author of the هشت بهشت (see No. 571 above), who died A. H. 926 (A. D. 1520). It begins, on fol. 62^a: إن احق ما يفتح به المقال واليق ما يوشع به كل امر ذى بال حمد من تجلى ذاته بنوره الخ and is divided into a muḥaddimah, six maḥṣads, and a khātimah, viz.:

المقدمة فى وجوب معرفة النفس.

On fol. 63^a: المقصد الاول فى تحقيق ماهية النفس و بيان قواها.

On fol. 67^a: المقصد الثانى فى خيرات النفس و ضرورها و ما يترتب عليها.

On fol. 69^b: المقصد الثالث فى ان النفس لا تفسد و يفساد البدن.

On fol. 73^b: المقصد الرابع فى ان النفس كانت عاقلة (موجودة عالمة) قبل التعلق.

On fol. 75^a: المقصد الخامس فى بيان التناسخ.

On fol. 79^a: المقصد السادس فى بيان احوال النفوس بعد المفارقة.

On fol. 81^b: الخاتمة فى الوصية.

10. *Persian*: Risāla-i-ijāz-alḥikmat (رساله ايجاز الحكمة), 'the epitome of philosophy,' ascribed in the index to Shaikh Abū 'Alī Ibn Sinā (Avicenna), who died A. H. 428 (A. D. 1037). Beginning, on fol. 83^b: الحمد لله رب العالمين. . . . بدانکه اين مختصر است که در علم حکمه مبين و مبرهن شده است الخ.

11. *Arabic*: A short anonymous treatise, styled حکمة مبين و مبرهن شده است الخ, on fol. 85^a.

12. *Persian*: Sharḥ-alkaṣīdat-alkhamriyyat alfarīdiyyat (شرح القصيدة الخمرية الفارسية), a Persian com-

mentary on the wine-*kaşidah* of 'Umar Ibn-al-farīd, who died A.H. 632=A.D. 1235 (see No. 1811 above), by 'Alī bin Shihāb of Hamadān, who died A.H. 786 (A.D. 1385). Beginning, on fol. 85^b: *حمد اعم و ثناء اتم: حضرت ودودی را که صفاء مودت و وفاء محبت را تاج و طوق جانها الخ*. The proper title of this commentary is *مشارب الاذواق*, see No. 1850 above, and G. Flügel iii. p. 419; on the original Arabic *kaşidah*, comp. ib., p. 464 (where a Turkish commentary by Shaikh Isma'il al-Maulawī al-Ankīrawī, who died A.H. 1041 or 1042=A.D. 1631-1633, is noticed).

13. *Arabic*: *Raudat-alnāẓir* (روضة الناظر), a mystical treatise by an anonymous author, beginning, on fol. 92^a: *الحمد لله الذى لا يواطى على مناهج الرشاد الا: بهدايته الخ*. Dated A.H. 1059 (A.D. 1649).

14. *Persian*: *Tarjuma-i-madārij-alkamāl* (ترجمه مدارج الكمال), another copy of Afḡal-aldīn Kāshī's well-known treatise, see No. 1921, 2 above. Beginning, on fol. 97^b, the same as there; the chapters are called here *گشايش*. Dated A.H. 1059.

15. *Persian*: *Rahanjāmnāma* (ره انجم نامه), another copy of the treatise on consciousness and cognition by Afḡal-aldīn Kāshī, see No. 1921, 6 above. Beginning, on fol. 106^b, the same as there. The three *گفتار* are headed here: (1) *در آگهی دادن از وجود خود و صفات*; (2) *در آگهی دادن از علم و آگهی که چیست*; (3) *در آگهی دادن از فائده و منقبت آگهی و علم*. Dated in the same year, A.H. 1059, at Ḥaidarābād.

16. *Persian*: *Tarjuma-i-sizdah faṣl-i-Idris* (ترجمه سیزده فصل ادریس), another copy of the Persian translation of Hermes Trismegistus' (اهو ادریس التبی) essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112^b: *ترجمه فصل اول از جمله سیزده: فصل از سخنان هرمس الخ*.

17. *Arabic*: A short tract without a title by Yūsuf bin Barakāh, beginning, on fol. 123^b: *احمد من وهب عنایت و الطافه بخلقه الخ*.

18. *Arabic*: An anonymous treatise on 'the basis of knowledge,' *Risālat fi taḥkik maudū' al-'ilm* (رسالة في تحقيق موضوع العلم), beginning, on fol. 124^b: *الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد سيد المرسلين وآله الطيبين وبعد فهذه الخ*.

19. *Persian*: *Latā'if-altauḥid fi gharā'ib-altafrid* (لطائف التوحيد في غرائب التفريد), a short Šūfic treatise by Shaikh Sa'd-aldīn Muḥammad Hummū'i, who died A.H. 650=A.D. 1253 (see above, No. 1806, and comp. Rieu ii. p. 755^a; iii. p. 1095^a), beginning, on fol. 129^a: *الحمد لله . . . وبعد این رساله ایست*. *موجز در امور الهیت نوشته شده از برای عارفان الخ*. Another copy of this treatise is found in No. 1298, 21 of the Bodleian Catalogue.

20. *Arabic*: A short treatise without a title by Shaikh Najm-aldīn Kubrā, the spiritual guide of Sa'd-aldīn Hummū'i, who died A.H. 618 (A.D. 1221), see

the *Safinat-alauliyā*, No. 124 (col. 288 in this Cat.). Beginning, on fol. 130^a: *الطرق الى الله بعدد انفس: الخلائى و ذلك لان الطريق الخ*. Šūfic treatises in Persian by the same Shaikh are *صفة الآداب*, see Rieu ii. p. 836^a, No. XI; *كافية لطالب الحق*; W. Pertsch, Berlin Cat., p. 42, No. 27, etc. Among his Arabic works the *فوائد الجلال* is particularly noteworthy, see G. Flügel iii. p. 332; H. Khalfa iv. p. 466, No. 9207; *Notices et Extraits*, xii. pp. 356 and 416, etc.

21. *Arabic*: An anonymous treatise on Šūfism: *Risālat marmūzat fi al-taṣawwuf* (رسالة مرموزة في التصوف), beginning, on fol. 131^a: *هذه مناقشات عجيبة ومناقشات غريبة و مرموزات شريفة و مناجات وافية و نصائح شافية الخ*.

22. *Arabic*: *Sharḥ Sharḥ-alzaurā* (شرح شرح الزوراء), a supercommentary on the Arabic treatise *الكاشفة*, by Kamāl bin Muḥammad bin Fakhr bin 'Alī of Lār, compiled A.H. 918 (A.D. 1512). Beginning, on fol. 136^b: *الحمد لمن هو محمود بلسان كل حامد بل يرجع الى جناب كبريائه جميع المحامد الخ*. Dated at Ḥaidarābād, A.H. 1059. After fol. 153 a lacuna of four leaves.

23. *Persian*: A metaphysical tract on the categories of beings, styled here *رساله در علوم حکمی*, but more correctly, according to Rieu ii. p. 833^b, last line: *Risāla-i-aḡsām-i-maujūdāt* (رسالة اقسام موجودات), by the great Naṣir-aldīn Ṭūsī, see above, Nos. 1807-1810. It begins here, on fol. 161^b: *قال مولانا سلطان الحكماء: نصير الملة والدين نغمدة الله بالترجمة و الترجوان نوع اول اندر قسمت موجودات و اقسام آن بنزدك علما از دو گونه است الخ*.

24. *Persian*: *Risāla dar iṣṭilāḥāt-i-šūfiyyah* (رساله در اصطلاحات صوفیه), a short treatise on Šūfic terminology, by Shaikh Maḥmūd of Shirāz (see *Haft Iklim*, No. 210, col. 394 in this Cat.), in twelve *faṣls*, beginning, on fol. 169^a: *سپاس بی قیاس خداوند عالم راست که: بمعیت خاتم رسل وجود عالم و آدم از پرتو فیض الخ*.

25. *Arabic*: A short piece from the eighth *makālāh* of Muḥyī-aldīn al-Jīlānī's *فتوحات* (or *الغیب*), see above, No. 1795, on fol. 171^a.

26. *Arabic*: *Risālat fi tafṣil-alnash'atain wa taḥṣil-alsā'adatain* (رساله في تفصيل النشأتين و تحصيل السعادتین), by Shaikh Abū-alkāsim al-Rāghib of Iṣfahān, who died A.H. 502 (A.D. 1108, 1109). It begins, on fol. 172^b: *الحمد لله الذى ارسل بالنبوة عبده: و علمناه على لسانه حمده و رغبتنا به فيما عنده الخ*, and is divided into thirty-three chapters (not thirty-four, as the text has, since the eighteenth is erroneously numbered the nineteenth and so down to the last). An extract from this treatise is noticed in O. Loth, *Arabic Cat.*, p. 238^b (No. 824); comp. H. Khalfa ii. p. 383, where the word *تفصيل* is replaced by *تفسير*. Two

of the most important works of Râghib Isfahânî are described in G. Flügel i. p. 341 sq., and iii. p. 271 sq., viz. the محاضرات الأدباء ومحاورات الشعراء والبلغاء and the ذريعة إلى مكارم الشريعة; others are enumerated in the Bodleian Cat., No. 1450, where a Persian translation of the ذريعة, entitled رموز الذريعة من كنوز الوديعه من رموز الذريعة, is described (see another copy of the same in Rieu, supplement, pp. 105 and 106).

27. *Persian*: Sharḥ-i-khuṭbat-albayân (شرح خطبة خلاصة التّرجمان في تأويل البيان), with its full title: خطبة البيان, by Muḥammad bin Maḥmūd Dihdâr, with the takhalluṣ Fânî, who died A.H. 1016 (A.D. 1607, 1608), see Rieu ii. p. 816^a, iii. p. 1094^b; and A. Sprenger, Catal., p. 393. It begins, on fol. 194^b: الحمد لله الذي خلق الانسان علمه البيان المتان ذى الاحسان الذى كل يوم هو فى شان الخ. Dated A.H. 1059. A number of mystical treatises by the same author are described in G. Flügel iii. pp. 455-457; Rieu ii. p. 816, and Bodleian Cat., No. 1298, 7-13 and 15.

28. *Arabic*: A commentary on Ibn Sinâ's ḳaṣidah on the union of body and soul, usually called القصيدة العينية, by Sadid alsimnânî, beginning, on fol. 233^a: الحمد لله العلىّ الجبار العزيز القهار الذى انشاء المجاهر العقلية. On this ḳaṣidah, which has found many commentators, comp. H. Khalfa iv. p. 543, No. 9480. The title, appearing here, is simply شرح قصيدة شيخ رئيس ابى على بن سينا; another commentary on the same by Mullâ 'Abd-alwâjîd (or alwâhid) bin Mnḥammad is noticed in G. Flügel i. p. 446. On the life and the various psychological works of Ibn Sinâ, comp. the introduction to Landauer's 'Psychologie des Ibn Sinâ,' in Z. D. M. G. 29, p. 335 sq.

29. *Persian*: Short extracts from Shaikh 'Abdallâh Muḥammad al-Auṣârî's (see No. 1778 above) various treatises, as اسرار نامه, الهى نامه, and other writings in prose and verse, beginning, on fol. 241^a: باسم سبحانه و تعالى اين چند كلمه نوشته شد از الهى نامه و اسرار نامه و نصائح. It is incorrectly styled: مناجات خواجه عبد الله الانصارى, since the real مناجات or pious invocations are an independent little work, see No. 1779 above.

30. *Persian*: Maṭâli'-albayân (مطالع البيان), 'the starting-points of exposition,' a treatise on that part of rhetoric which is designated as علم البيان (see A. T. Mehren, Die Rhetorik der Araber, 1853, p. 20 sq.), by a certain Tâhir bin 'Alî, beginning, on fol. 244^b: تحف تحايه تقديس و تعجيد و طرف هدايه تنزيه و تقديس كه طويان شكرخاى رياض بهشت الخ. Some miscellaneous hits of writing, without any value, on ff. 250^a and 252^a; an index of the thirty treatises, contained in this copy, on fol. 251^a.

No. 583, ff. 252, written for the greater part in diagonal lines in Nasta'lik, the last pages by other hands in Shikasta; only ff. 172-239 are in straight lines, 20 in a page; many little injuries throughout; size, 11½ in. by 7½ in.

1923

A fifth collection of mystical treatises, traditions, prayers, tales, etc., by eminent Šūfic Shaikhs. This collection, which is incomplete at the end, contains:

1. ذكر خواجه خواجه جهان خواجه عبد الخالق عجدوانى. A biographical account of the great Saint Khwâjah 'Abd-alkhâlîk of Ghujdawân (near Bukhârâ), who was a pupil of Khwâjah Yûsuf of Hamadân, and died A.H. 575 (A.D. 1179, 1180), see Safinat-alauliyâ, No. 76 (col. 283 in this Cat.); Haft Iklim, No. 1486 (ib., col. 490); Rieu ii. p. 862^a, etc. Beginning, on fol. 1^b: آن شيخ على الاطلاق و آن قطب باستحقاق آن پيرارباب ذوق و آن پيشرو اصحاب شوق الخ. This account appears to be different from a similar one, noticed in Rieu, loc. cit.; the chief work of 'Abd-alkhâlîk is a book of precepts, styled وصيت نامه or وصايا, see ib., and W. Pertsch, Berlin Cat., p. 295 (No. 260).

2. ذكر بعضى احوال و اقوال خانواده خواجهگان و بيان روش و طريقت ايشان تخصيص خدمت خواجه بهاء الدين و اصحاب ايشان الخ معلوم شد كه الخ. Short notices on the Nakshbandî order and especially on Bahâ-aldin Nakshband (died A.H. 791 = A.D. 1389, see above, No. 1851) and his companions, beginning on fol. 16^b.

3. رساله قدسيه حضرت خواجه محمد پارسا, i.e. the sayings of Shaikh Bahâ-aldin Nakshband, collected by Khwâjah Muḥammad Pârsâ, who died A.H. 822 (A.D. 1420), see Nos. 1855 and 1920, 1 above, and entitled انفاص قدسيه or رساله القدسيه النقشبنديه. Beginning, on fol. 17^b: حمد و ثنای بى منتها و شكر و سپاس بى اندازه حضرت پادشاهى را جل ذكره كه الخ. For other copies of the same treatise and Jâmi's extracts from it, comp. No. 1920, 1 above; Krafft, p. 113; and col. 764, No. 14 above.

4. An Arabic tradition of Ibn Mas'ûd, عن ابن مسعود, قال جاء رجل الى رضى الله عنه رسول الله الخ. beginning, on fol. 51^b.

5. Short extract from the writings of 'Ubaid-allâh (نقل من خط شريف حضرت حقائق پناهى خواجه عبيد الله), i.e. Khwâjah Ahrâr, who died A.H. 895 (A.D. 1490), see above, Nos. 1892 and 1920, 7, on fol. 55^a.

6. Short extract from the writings of Khwâjah Pârsâ (من كلام حضرت خواجه پارسا), see No. 3 in this copy, on fol. 55^a.

7. A tract, styled مقدمه جامع الالم, on fol. 55^b.

8. A remark by Shaikh Ahmad Anjâm (شيخ الاسلام), (احمد انجام گفت الخ), on fol. 56^a.

9. Short report on Bahâ-aldin Nakshband (see Nos. 2 and 3 in this copy), taken from the مجمع ميز (نقل از مجمع ميز), and beginning, on fol. 56^a: ميفرمودند بعضى چنين نقل ميکنند كه حضرت خواجه بهاء الدين الخ.

10. رسالة انسيّة حضرت مولانا يعقوب چرخي, the Sûfic tract *Unsiyyah*, by Maulânâ Ya'kûb Çarkhî, one of Bahâ-aldin Nakshband's famous pupils, who died A.H. 838 (A.D. 1434, 1435), see No. 1919, 1 above. Beginning, on fol. 56^b: **حمد و ثناء مبدع ارض و سمارا الخ**.

11. A short tract, beginning, on fol. 77^b: **كيمياء سعادت سعد از بزرگان صحابه بوده است گفت يا رسول الله دعا كن الخ**.

12. Short extract from the writings of Shaikh Rukn-aldin 'Alâ-aulah Simnânî, who died A.H. 736 (A.D. 1336), see above, No. 1835 (من كلام شيخ الصمداني ركن), on fol. 79^a.

13. رسالة والدیّة حضرت خواجه عبيد الله, another treatise by Khwâjah Ahrâr (see No. 5 in this copy), beginning, on fol. 79^b: **الحمد لله الاحد بذاته و كبريائه الواحد بصفاته و اسمائه الخ**.

14. رسالة مناجات حضرت خواجه عبد الله انصاري, the genuine *Munâjat* of Shaikh 'Abdallâh Anṣarî, see No. 1779 above, beginning, on fol. 88^b: **ای زدرت بيدلنرا بوی درمان آمده الخ**.

15. A second رسالة مناجات, by the same, on fol. 97^a.

16. A third مناجات, on fol. 101^a.

17. مسبّعات عشر قبل از طلوع و قبل از غروب بايد فاتحه وُقل, ten *Musabba's*, to be recited before sunrise and sunset; beginning of the first, on fol. 104^b: **اعوذ بربّ الناس الخ**.

18. An anecdote of Shaikh Abû-alḥasan Kharakânî, who died A.H. 425 (A.D. 1033), see *Safinat-alauliyâ*, No. 67, col. 282 in this Cat. (نقلست از حضرت شيخ), on fol. 110^a.

19. An anecdote of 'Alâ-aulah Simnânî, see No. 12 in this copy (منقولست از حضرت شيخ ركن الدين), on fol. 110^b.

20. *Risâla-i-Sharifah* (رسالة شريفة), a Sûfic tract by an anonymous author, beginning, on fol. 111^b: **الحمد لله ربّ العالمين . . . بدان ای دوست خدای الخ**.

21. Another tract with the same title, beginning, on fol. 117^a: **بدان ای طالب صادق الخ**.

22. A third one with the same title, beginning, on fol. 121^b: **الحمد لله الذي علّم الانسان الخ**.

23. A short treatise without heading, beginning, on fol. 130^b: **اگر پرسند که کفر چیست بگو انکار همه حقها الخ**.

24. رسالة لوائح حضرت ملا جامي, Jâmi's *Lawâ'ih*, see above, Nos. 1357, 15; 1358, 2; 1368-1373; beginning, on fol. 131^b: **سبحانک لا احصي ثناء عليك كيف الخ**.

25. رسالة از حضرت مولانا محمد قاضي, a treatise by Maulânâ Muḥammad Kâḍî, the disciple and Khalifah

of Khwâjah Ahrâr, and author of the *Silsila al-ʿarifin* (see H. Khalfa iii. p. 607), who died A.H. 921 (A.D. 1515), see Rieu i. p. 167^b, and ii. p. 859^b (where an account of his life is noticed). Beginning, on fol. 154^b: **شکرو سپاس مرخالقی را که هژده هزار عالم را بیافرید الخ**.

This treatise is followed by some prayers (نماز دعا) and short extracts, for instance, from the *مفتاح الجنان* (on ff. 163^b and 164^a), which was written about A.H. 770 (A.D. 1368, 1369), see No. 1838 above, etc.

26. A prayer (نماز حاجات), on fol. 166^a.

27. Short extract from the *Inshâ* of Maulânâ Shams-aldin Muḥammad Asad (من انشاء مولانا شمس الدين), on fol. 167^a.

28. A مناجات, beginning, on fol. 167^a: **ای اوّل بی آغاز الخ**.

29. A second مناجات, beginning, on fol. 168^a: **احدا اصمدا معبودا الخ**.

30. Anecdote from the book 'Unwân-aldin (نقل از), beginning, on fol. 168^b: **حضرت خواجه ابو بکر ققال روايت ميكند الخ**.

31. Anecdote of Shaikh Abû-alḥasan Kharakânî (منقولست از حضرت شيخ ابو الحسن خرقاني), see No. 18 in this copy, on fol. 169^a.

32. A prayer for a female pilgrim by Ma'rûf Karkhî (دعای معروف کرخی حاجبة), who died A.H. 200 (A.D. 815), see *Safinat-alauliyâ*, No. 27, and *Haft Iklim*, No. 38, coll. 277 and 383 in this Cat., on fol. 169^b.

33. A tradition of the Imâm Abû Ḥanîfah of Kûfah, who died A.H. 150 (A.D. 767), see *Safinat-alauliyâ*, No. 21, col. 277 in this Cat. (نقلست از امام اعظم), on fol. 169^b.

34. An anonymous treatise, beginning, on fol. 170^b: **بدان اسعدك الله في الدارين که روش خاندان خواجه عبد الخالقي غجدواني الخ**, see No. 1 in this copy.

35. Useful remarks, culled from Jâmi's works (من فوائده حضرت مولانا عبد الرحمان جامي), on fol. 172^b, followed by some invocations (دعا).

36. A tradition of the Imâm Ja'far Ṣâdiq, who died A.H. 148 (A.D. 765), see *Safinat-alauliyâ*, No. 10, col. 276 in this Cat. (منقولست از حضرت امام جعفر), on fol. 174^b.

37. رسالة تكملة خدمت مولانا عبد الغفور, the *Risâla-i-takmilah*, by Shaikh 'Abd-alghafûr Lâri, Jâmi's disciple, who died A.H. 912 (A.D. 1506, 1507), see above, No. 1362; that is the biographical account of Jâmi, copies of which are described in Rieu i. p. 351^a; Bodleian Cat., No. 958 (comp. also ib., No. 960); and W. Pertsch, Berlin Cat., p. 560. Beginning, on fol. 184^b: **بسم الله الرحمن الرحيم و به نستعين، تيمنا بذكره الاعلى و حمدا لله تبارك و تعالى الخ**.

طریق یافتن شب قدر منقولست از حضرت شیخ

38. *طریق یافتن شب قدر منقولست از حضرت شیخ*, 'how to find the night of predestination' (see *Sûrah* 97), according to Abû-alhasan Kharakânî, see above, Nos. 18 and 31, on fol. 206^b.

39. A story (حکایت), dealing with an episode in Muḥammad's life, incomplete at the end. Beginning, on fol. 207^b: *پیر زنی پیش حضرت رسول علیه السلام*. The story breaks off on fol. 230^b. The last two leaves are filled, by another hand, with miscellaneous writing, partly illegible, consisting of prayers, traditions, etc. A number of leaves are misplaced; the right order of ff. 121-124 is: 121, 123, 122, 124; and of ff. 174-216: 174, 184, 177-183, 175, 176, 185-198, 208-215, 199-207, 216.

Slight injuries on many pages. Worm-eaten. No date.

No. 716, ff. 232, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1924

A sixth collection of mystical treatises.

Contents:

1. *Marghûb-alkulûb* (مرغوب القلوب), another copy of the famous mathnawî on ascetic and mystical science, which was composed A.H. 757 (A.D. 1356), see above, No. 1765, 10, and Nos. 1840 and 1841. Beginning on fol. 1^a.

2. A letter of Khwâjah Mu'in-aldin Sijzi Āshī (see No. 1869, VIII above) to Khwâjah Kuṭb-aldin Bakhtiyâr, his great disciple and Khalifah (who died in the same year 633 = A.D. 1235, see *Safinat-alauliyâ*, No. 112, etc.). Beginning, on fol. 8^b: *کتابتی که حضرت خواجه معین الدین بحضرت خواجه قطب الدین نوشته اند برادر خواجه الدین*. قطب دهلی ارشدک الله تعالی الخ

3. *Risâla-i-shuhûdiyyah* (رساله شهودیه), a mystical tract by Shaikh Şâdiḳ Muḥammad Faṭḥ-allâh alḥanafî alġishtî. Beginning, on fol. 16^a: *الحمد لله الذى بدأ و جماله فى كل ما بدأ و هو الاول والاخر والظاهر والباطن الخ*.

4 and 5. Two anonymous mystical tracts on ff. 24^a and 30^a respectively, the first of which begins: *بدانکه مصنف رحمه الله عليه پیش از شروع در ذکر کتب و ابواب ابتدا کرد بحديث الخ*.

6. Part of a *Sharḥ-i-marâtib-i-sirr* (شرح مراتب سر), on fol. 32^b, beginning: *هو الموجود اوست موجود نه غير او تأکید اوست آنکه میگوید الخ*.

7. A mystical tract, defective at the beginning, on fol. 50^a; it opens abruptly thus: *و نیز خدمت سید السادات مد ظله فرموده الخ*.

8. *Risâla-i-tafsir-i-sûra-i-wa'tini* (رساله تفسیر سورة), a Persian commentary on the ninety-fifth *Sûrah*, by Jalâl Muḥammad Thânisari, the son of Kâdî Maḥmûd, who died A.H. 989, Dhû-alhijjah (A.D. 1582, Jan.), see *Safinat-alauliyâ*, No. 119, and *Sawâṭi'*-

alanwâr, No. 31, coll. 287 and 337 in this Cat. Beginning, on fol. 55^a: *والثین والزیتون وطور سینین و هذا البلد الامین الخ*.

9. *Sharḥ-i-âmantu billâhi* (شرح آمنت بالله), a commentary on the words *آمنت بالله* (I believe in God = Pers. ایمان آوردم بخدائی), by Shaikh Burhân of Burhân-pûr. Beginning, on fol. 66^a: *الحمد لله رب العالمین والعاقبة للمتقين هو الاول والاخر والظاهر والباطن الخ*.

10. *Risâla-i-shaukiyyah* (رساله شوقیه), a treatise, by Shaikh Abû-alma'âlî. Beginning, on fol. 75^b: *حمد وافر و ثناء متکثره مر محبوب حقیقی و مطلوب ازلی را که الخ*.

11. A Persian translation of a part of the Arabic work *Risâlat-majma'-albahrain* (رساله مجمع البحرين), by Rukn-aldin bin 'Abd-alkuddûs (or alkaddûs) alḥanafî alġishtî (who was born A.H. 897 = A.D. 1492, see *Sawâṭi'-alanwâr*, No. 30, col. 336, ll. 13 and 12 ab infra, in this Cat.), treating of the *دائرة وجود و منازل*. Beginning, on fol. 86^b: *بعد حمد محمودی که از ابتداء ظهور موجودات تا انتهایش دائرة تجلیات کمالات اوست الخ*.

12. A short extract from the commentary of Nizâm-aldin Thânisari (the nephew, son-in-law, and Khalifah of Jalâl Thânisari, see above, and comp. *Sawâṭi'-alanwâr*, No. 32, col. 337 in this Cat., where his death is fixed in A.H. 1035 or 1036 = A.D. 1626 or 1627), on Imâm Aḥmad Ghazâlî's (died A.H. 517 = A.D. 1123) *بحر التصوف*, entitled *Baḥr-altasawwuf* (بحر التصفوف), on fol. 98^a. It consists only of two pages, and gives a few explanations of the fifty-seventh faṣl of that work, *عشق تحقیق*.

13. A few tracts, the first of which, on fol. 99^a, begins thus: *قال الشيخ الكامل المكمل الواصل الموصل*. On Shaikh Najm-aldin Kubrâ, see No. 1922, 20 above.

14. *Nûr-alhudâ* (نور الهدی), a treatise, در بیان حقائق, by 'Abd-alkuddûs (or alkaddûs) bin Ismâ'il bin Şafi alḥanafî (see above, No. 1873). Beginning, on fol. 107^a: *حمد بیعد مر ذاتی را که جز او موجود نیست چنانکه گفته الخ*.

15. A short fragment: *شغل آورد وبرد بر طریقه قادریه*, from Dârâ Shukûh's (see No. 647 above) *Risâla-i-haḳḳ-numâ* (رساله حق نما), on fol. 114^a.

16. *Kurrat-alayun* (کثرة الاعین), another mystical treatise by 'Abd-alkuddûs bin Ismâ'il bin Şafi alḥanafî (comp. No. 14). Beginning, on fol. 115^a: *سپاس و ستایش مر خدا را که موجودات را مظهر وجود پاک خود گردانید الخ*.

17. A short treatise in Turkish, on fol. 161^b.

18. Two other anonymous tracts in Persian, on ff. 163^b and 167^a.

19. A mystical treatise without title by one of Muḥammad Ghazâlî's (see above, No. 1781) pupils.

on ff. 257^b-266^b and 182^a-183^b. Beginning: الحمد لله الذى لا اله الا الله الاحدى الخ.

Other fragments, as well as questions and answers on Sûfic topics, mostly in *Hindûstânî*, on fol. 181 and the margin of ff. 181-183, 199^b-232^b, and 257^b-266^b.
Bibliotheca Leydeniana.

No. 2484, ff. 181-266, ll. 12-16; written in Shikasta by various hands; size, 8½ in. by 4½ in.

1926

Two treatises on Sûfism.

1. A short anonymous tract on the mystic road (سلوك وطريق حق و نفع آن), written for the author's friends and those who would come after him. Beginning, on fol. 277^b: بسم الله الرحمن الرحيم و بحمده اتوصل الى الحق المبين والصلوة على رسوله اما بعد فاعلموا اخواني فى الدين واصحابى فى سلوك طريق اليقين الخ.

2. كتاب شيخ الطالبين, advices of a Pir (designated here in a vague manner as يك پير كامل, to whom the would-be disciples, the طالبان, make pilgrimages from distant countries, to listen to his spiritual counsel) to his Murid, in form of questions and answers on theosophic topics, compiled, according to the colophon, by Báyazid bin 'Abdallâh Kâdî al-anşârî, and beginning, on fol. 283^a: الحمد لله رب العالمين حكایت بیان کرده است بوقتى يك طالب اعرابى يعنى صحرا نشين و صاحب يقين الخ.

No date. College of Fort William, 1825.

No. 2332, ff. 277-300, ll. 15; Nasta'lik; size, 7½ in. by 4½ in.

1927

Miscellanies relating to the Sûfic doctrine.

Ff. 1-4^a: a Sûfic tract, in size much smaller than the main portion of the MS. and only by chance bound up with it, 8 in. by 4½ in., beginning: بر خاطر فياض و طبع نقاذ ارباب فهم و دانش پوشيده نمائند كه اصحاب مكاشفات و مغائبات بحكم اطلاع بر بعضى الخ.

Ff. 5^a-6^a: another tract of similar contents, beginning: ابتدا كنم بنام خداوند بزرگ الخ. On the margin of fol. 5^a a short treatise on the وجود واجب and the وجود ممكنه.

Fol. 6^b: a tract on the ten peculiar qualities of the dog (ده خصلت سگ).

Fol. 7^b: on the four qualities which entered into Âdam at his creation, viz. عقل 'reason,' bashfulness, مهر 'love,' and صبر 'patience;' the first has its seat in the head, the second in the eye, the third in the heart, and the fourth in the belly.

Ff. 9^b-29^b: a Sûfic treatise, styled جام جهان نما, with commentary. The treatise is divided into the following two دائره:

دائرة اول در احديت و واحدت و اعتبار وجود و علم و شهود و نور و تجلى و تعيين اول

دائرة دوم در ظاهر وجود كه وجوب وصف خاص اوست و ظاهر علم كه امكان از لوازم اوست و برزخيت ثاني كه حقيقت انسانيت است كه آن برزخيت بين بحر الوجوب و بحر الامكان و تعيين و تجلى ثاني

The same treatise is noticed in W. Pertsch, Berlin Cat., p. 43, No. 37, and pp. 1055, 1056, where in agreement with the Dresden copy (Fleischer, Dresden Cat., No. 220, 6) the author is called Muḥammad bin 'Izz-al-din Yûsuf (or 'Âdil bin Yûsuf), known as Muḥammad Shirin, i. e. Maghribî, who died A. H. 809 (A. D. 1406, 1407, see Saffinat-alauliyâ, No. 355, col. 309 in this Cat.); H. Khalfa ii. p. 499, No. 3857, gives, however, as author's name Mir Ghiyâth-al-din Mansûr bin Mir Şadr-al-din of Shirâz, who died A. H. 948 or 949 (A. D. 1541-1543, see Haft Iklim, No. 204, col. 393 in this Cat.). Other copies of the same treatise, without author's name, in Bodleian Cat., Nos. 1291, 4, and 1298, 18; Rieu ii. p. 866^a, No. V. The commentator is Wajih-al-din 'Alawî.

Beginning: حمد بيمد و شكر بيمد سزاي ذاتى كه وحدتش منشاء احديت و واحدت الخ.

Many marginal glosses.

Ff. 30^a-31^a: a tradition of Muḥammad and a tract on the creation of Âdam.

Ff. 31^b-33^b: on the funeral prayer (نماز جنازه).

Ff. 34 and 35^a: some mystic tables and circles.

Ff. 35^b-45^a: sayings and traditions of great Shaikhs, for instance, Ibrâhim-alkhawwâs (No. 199 in Saffinat-alauliyâ), Ibn 'Arabî (ib., No. 60), Jalâl-al-din Rûmî, etc.; inserted in these is (on fol. 38^b) a treatise on ablution (در بيان وضو عام و خاص).

Ff. 45^b-48^a: on the meaning of كل ملح according to different interpretations.

Ff. 48^b-50^b: some fragments of Sûfic letters, taken from an anonymous collection in three volumes (جلد), viz. the 173rd of the 1st vol. در بيان نفى و اثبات; the 49th of the 3rd vol. در اثبات كشف; the 11th of the 1st vol. and the 286th of the 1st vol.

The last leaves are filled with miscellaneous writing, among which deserves to be noticed only a short explanation of technical Sûfic terms, used by Hâfiz (الفاظ مصطلح ديوان خواجه حافظ شيرازى), on ff. 53^b and 54^a. The first word is ساقى.

No. 1329, ff. 56; written by various hands in Nasta'lik; size (of ff. 5-56), 9½ in. by 6 in.

III. TRANSLATIONS FROM SANSKRIT, HINDÎ, AND OTHER INDIAN VERNACULARS.

1928

Tarjuma-i-Mahâbhârat (ترجمة مهابهارت).

The Persian translation of the Mahâbhârata, made at the emperor Akbar's request under the auspices of his great prime-minister Abû-alfadl bin Mubârak, the author of the اکبرنامه and آئين اكبرى (see Nos. 235-270 above), the شيعه ابو الفضل and مكاتبات علامى (see Nos. 271-287 above), the عيار دانش (see Nos. 767-

777 above), an abridged version of the طوطی نامه (see Rieu ii. p. 754^a), etc. The order for the translation was given by the emperor, who afterwards bestowed upon the work the title رزمنامه or 'book of wars,' in A. H. 990 (A. D. 1582), and four scholars were engaged in the task, viz. the famous historian 'Abd-alkādir Badā'ūnī, author of the منتخب التواریخ (see Nos. 233 and 234 above), and collaborator in the تأریخ الفی (see Nos. 110-118 above); Ibn 'Abd-allatīf alhusainī, known as Nakibkhān; Muḥammad Sulṭān Thānisari; and Mullā Shiri. The exact share each of these scholars had in the work of the translation is difficult to define, as so many conflicting statements are given, both in the various copies, and by Badā'ūnī himself, see a detailed discussion on these points in the Bodleian Cat., No. 1306; Rieu i. p. 57, and Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 352 (Strassburg, 1896-1897); compare also M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar,' in Journal Asiatique, t. vii. p. 110. At any rate, Abū-alfadl wrote his very important introduction to the whole work in A. H. 995 (A. D. 1587); his brother, the poet Faīdī (see Nos. 1464-1479 above), turned, two years later, some parts of it into ornamental and highly embellished prose (completing the first Parva A. H. 997, 1st of Rabi'-alawwal=A. D. 1589, January 18, see No. 1945 below). Later translations are those by prince Dārā Shukūh, and by Hāji Rabi 'Anjab (who flourished about A. H. 1157=A. D. 1744, see Rieu ii. p. 711^a). The headings of the eighteen Parvas in their Persian form, together with the original Sanskrit titles, are given in W. Pertsch, Berlin Cat., pp. 1025 and 1026; in the present copy most Parvas are styled فن, a few دفتر.

Chief editions of the Sanskrit original are those of Calcutta, in four vols., 1834-1839; by Protap Chandra in four vols., ib., 1883-1887; and of Bombay, 1863 (śaka 1785). French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863-1870; English translations by Pratapa Chandra Ray, Calcutta, 1893-1896 (still in progress), and by M. N. Dutt (Parts I-VIII), ib., 1896. On the different redactions of the Mahābhārata, see especially Lassen, Ind. Alterthumsk., 2nd ed., i. 1004, and ii. 494.

The first volume (No. 1641) contains:

Abū-alfadl's preface, on fol. 1^b, beginning: ای هژده هزار عالم از شوق تو مست الخ

Parva I (this title is wrongly prefixed to the preface on fol. 1^b), on fol. 18^b, beginning: راویان اخبار هندوستان در کتب خود چنین نوشته اند الخ

Parva II (styled فن), on fol. 132^b.

Parva III (styled دفتر), on fol. 180^b.

The second volume (No. 1642) contains:

Parva IV (styled فن), on fol. 1^b, dated the 11th (or 15th?) of Sha'bān, A. H. 1187 (here wrongly called the thirteenth year of Shāh 'Ālam's reign, instead of the fifteenth)=A. D. 1773, Oct. 28 or Nov. 1.

Parva V, on fol. 38^b.

Parva VI (styled دفتر), on fol. 134^b, dated the 22nd

of Jumādā-alawwal, A. H. 1185 (here called the twelfth year of Shāh 'Ālam's reign, instead of the thirteenth)=A. D. 1771, Sept. 2.

Parva VII (styled فن), on fol. 366^b.

The third volume (No. 1643) contains:

Parva VIII, on fol. 1^b.

Parva IX, on fol. 46^b.

Parva X, on fol. 76^b.

Parva XI, on fol. 82^b.

Parva XII, in two fasls, on ff. 92^b and 194^b; dated the 7th of Rajab, A. H. 1184 (A. D. 1770, Oct. 27).

All the Parvas in this as well as in the fourth volume are styled فن.

The fourth volume (No. 1512) contains:

Parva XIII, on fol. 1^b, dated the 14th of Jumādā-alawwal, A. H. 1184 (correctly called the twelfth year of Shāh 'Ālam's reign)=A. D. 1770, Sept. 5.

Parva XIV, on fol. 160^b, dated the 13th of Šafar in the same year=A. D. 1770, June 8.

Parva XV, on fol. 334^b.

Parva XVI, on fol. 380^b, dated the 11th of Sha'bān, A. H. 1185 (here correctly called the thirteenth year of Shāh 'Ālam's reign)=A. D. 1771, Nov. 19.

Parva XVII appears here twice as heading, viz. on fol. 400^b (styled فن جان, see a similar title in W. Pertsch, Berlin Cat., p. 1026, viz. حسان پر), and on fol. 408^b (styled correctly فن مهپرستان, the Sanskrit Mahāprasthāna-parvan); as the usual frontispiece is prefixed to the second only, the first is probably a mere appendix to Parva XVI; it is dated the 9th of Sha'bān, A. H. 1184 (A. D. 1770, Nov. 28).

Parva XVIII, on fol. 415^b.

English remarks in pencil, setting forth the contents of various portions, are occasionally found on the margin.

No. 1641, ff. 392, ll. 19; size, 11½ in. by 7½ in. No. 1642, ff. 426, ll. 19; size, 11½ in. by 7½ in. No. 1643, ff. 467, ll. 19; size, 11½ in. by 7½ in. No. 1512, ff. 421, ll. 19; size, 11½ in. by 7 in.; illuminated frontispiece at the beginning of each Parva; the main portion of all the four volumes is written by the same hand in good Nast'liq; but many smaller portions are supplied by other hands, partly even in careless Naskhī, somewhat resembling Shikasta.

1929

Another copy of the same.

An excellent copy of the same translation of the Mahābhārata, with many marginal notes in pencil by Sir Charles Wilkins (1836). It contains, on ff. 1^b-8^b, the same complete index to the eighteen Parvas, compiled in the thirty-first year of 'Ālamgir's reign, i.e. A. H. 1099 (A. D. 1688), by a Kāyath in the service of Nawwāb Shāyistakhān, Basant Rāe, son of Kāsīrām bin Rāemal, which is noticed in Rieu i. p. 58^a.

Abū-alfadl's preface begins on fol. 9^b. All the Parvas are called فن.

Parva I, on fol. 18^b; II, on fol. 83^a; III, on fol. 103^b; IV, on fol. 153^a; V, on fol. 169^b; VI, on fol. 206^b; VII, on fol. 233^b; VIII, on fol. 269^a; IX, on fol. 299^a; X, on fol. 314^b; XI, on fol. 317^b; XII (here divided into three fasls), first fasl on fol. 325^b, second on fol. 367^b, third on fol. 385^b; XIII, on fol. 539^b; XIV, on fol. 617^b; XV, on fol. 689^b; XVI, on

fol. 706^b; XVII, on fol. 711^a; XVIII, on fol. 712^b. A part of fol. 54^a and the whole of ff. 168, 323 and 324, 374^a, 460, and 538 are left blank. One omitted passage is added on a fly-leaf (by Sir Charles Wilkins); in all the other cases the text is uninterrupted.

This MS. was written by Shaikh Bâb-allâh (a wakil of the East India Company), Faîd-allâh Munshi and others, and finished the 12th of Jumâdâ-althâni, A. H. 1188 (the sixteenth year of Shâh 'Âlam's reign) = A. D. 1774, August 20. The year 1007, which appears at the end of several Parvas, is probably the date of the original copy from which the present one was transcribed. It belonged formerly to Sir Charles Wilkins.

No. 2517, ff. 714, ll. 27; large Nasta'lik, by different hands; size, 16½ in. by 10½ in.

1930

The same.

Another complete copy of the same translation, beginning, on fol. 1^b, with Abû-alfadl's preface.

Parva I, on fol. 7^b; II, on fol. 53^b; III, on fol. 65^b; IV, on fol. 102^b; V, on fol. 111^b; VI, on fol. 155^b; VII, on fol. 168^b; VIII, on fol. 186^b; IX, on fol. 201^b; X, on fol. 212^b (here wrongly numbered XII); XI, on fol. 214^b; XII (again divided into three fasls), *first* fasl on fol. 218^b; *second* fasl on fol. 242^b, *third* fasl on fol. 253^b; XIII, on fol. 333^b; XIV, on fol. 353^b; XV, on fol. 378^b; XVI, on fol. 388^b; XVII, on fol. 395^b; XVIII, on fol. 393^b (the latter precedes the former in this copy). All the Parvas, except the second, are (as in the preceding copies) styled فن.

No date. The copyist is Muḥammad Amīnbeg.

Bibliotheca Leydeniana.

No. 2521, ff. 396, ll. 29; clear Nasta'lik; illuminated frontispiece at the beginning of each Parva; a picture on fol. 7^a; worm-eaten; size, 19½ in. by 12½ in.

1931

Another copy of the *first seven* Parvas.

Abû-alfadl's preface, on fol. 1^a (in a rather incomplete or abridged form).

Parva I, on fol. 5^a; II, on fol. 101^a; III, on fol. 121^b; IV, on fol. 181^a; V, on fol. 197^a; VI, on fol. 229^a; VII, on fol. 273^a. The first six Parvas are copied in the sixteenth year of Muḥammadshâh's reign (A. H. 1147 = A. D. 1734, 1735), the first being dated the 19th of Shawwâl, the second the 23rd of the same month, the third the 17th of Dhû-alka'dah, the fifth the 15th of Dhû-alhijjah, the sixth the 27th of the same month (the fourth being without a special date); the seventh Parva is written by another hand in the twenty-fourth year of Muḥammadshâh's reign (A. H. 1155 = A. D. 1742). Worm-eaten throughout.

No. 762, ff. 384, ll. 26; Shikasta, by two hands; size, 10¾ in. by 5¾ in.

1932

Another copy of the *first five* Parvas.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 26^b; II, on fol. 150^b; III, on

fol. 190^b; IV, on fol. 351^b; V, on fol. 383^b. Preface, Parva II, and Parva IV are written by the same hand in A. H. 1119 (A. D. 1707); the other Parvas by another hand in A. H. 1139 and 1140 (the second being dated the 14th of Rabi'-alawwal, A. H. 1119 = A. D. 1707, June 15; the fourth, end of Rajab in the same year, A. D. 1707, end of October; the first, the 9th of Rajab, A. H. 1139, the ninth (read the eighth) year of Muḥammadshâh's reign = A. D. 1727, March 2; the third, the 17th of Dhû-alka'dah in the same year = A. D. 1727, July 6; the fifth, the 5th of Shawwâl, A. H. 1140, the tenth (read the ninth) year of the same reign = A. D. 1728, May 15).

No. 1934, ff. 556, ll. 17; Nasta'lik, by two hands; size, 10½ in. by 6¾ in.

1933

Another copy of the *first four* Parvas.

Abû-alfadl's preface, on fol. 1^b (here styled, as is frequently done, آغاز فن اول).

Parva I, on fol. 22^a; II (in the amplified poetical paraphrase of the poet Faîdî, see above, No. 1928, and comp. Nos. 1945-1947 below), on fol. 204^a, beginning:

سخن تازه کردم بنام الهی - که نامش بمعنی کند رهنمای
III, on fol. 243^a; IV, on fol. 375^a.

The copy was written in A. H. 1150, called sometimes the nineteenth and sometimes the twentieth year of Muḥammadshâh's reign, the first being dated the 7th of Rabi'-althâni (A. D. 1737, August 4); the second, the 19th of Rabi'-alawwal (A. D. 1737, July 17); the third, the 11th of Rabi'-althâni (A. D. 1737, August 8); the fourth in Rabi'-alawwal (A. D. 1737, July).

No. 2893, ff. 400, ll. 17; written partly in careless Nasta'lik, partly in Shikasta; size, 11¾ in. by 6¾ in.

1934

A defective copy of the same.

The translation in this copy is so far different from the preceding ones, as it is fuller and keeps more closely to the original text; this is proved by a comparison of the beginning of the fourth Parva both with that in other copies of the India Office Collections and in the copies of this Parva in the British Museum, Add. 16,873, and in Cambridge, Add. 1095 (E. G. Browne, p. 97), where the same initial words are quoted which are found here on fol. 286^b.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 11^b, lin. penult.

Parva II (in the usual translation), on fol. 102^b, beginning: راویان اخبار این قصه چنین روایت کرده اند
که چون کشتن و ارجن الحج

Parva III, on fol. 127^b.

Parva IV, on fol. 286^b, l. 6 ab infra; this Parva is slightly incomplete at the end.

No. 551, ff. 323, ll. 21-31; written by many different hands in the most various styles of Nasta'lik; size, 15 in. by 9 in.

1935

Another defective copy of the *first three* Parvas.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 13^b; II, on fol. 157^a; III, on fol. 193^b. The third Parva is incomplete at the end.

Fol. 213 is left blank, but the text is uninterrupted.

The second Parva is dated the 24th of Ramaḍān, in the fifth year of Farrukhsiyar's reign = A. H. 1129 (A. D. 1717, Sept. 1).

No. 326, ff. 275, ll. 17; clear and distinct Nasta'lik, written throughout by the same hand; no headings; size, 12½ in. by 8¾ in.

1936

A still more defective copy of the same.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 17^a, beginning: راجه جنم پري. Parva II, on fol. 170^b; Parva III, on fol. 209^a; this Parva breaks off already, on fol. 235^a; a part of fol. 199^b and the whole four pages from fol. 200^a to fol. 201^b are left blank.

No date.

No. 974, ff. 235, ll. 17; irregular Nasta'lik, by several hands, as it seems; size, 13¼ in. by 9½ in.

1937

Another copy of the *first two* Parvas.

Abû-alfadl's preface begins here with آغاز فن اول از کتاب مهابهارت که آنرا آد پر پرب گویند, which is the proper heading of the first Parva; but immediately after these words the usual initial bait of the preface commences: ای هژده هزار عالم النج.

Parva I (پرب اول آد پر پرب), on fol. 21^b, dated, on fol. 127^b, by Cikat Râi, the 9th of Shawwâl, in the thirtieth year of 'Ālamgir's reign = A. H. 1098 (A. D. 1687, Aug. 18). Parva II (آغاز فن دوم), on fol. 128^b: it goes in the centre down to the end of the last page (fol. 154^b) and then continues on the margin, running backwards as far as the margin of fol. 143^a, where the second Parva ends.

No. 979, ff. 154, ll. 21 in clear Nasta'lik on ff. 1-150^a, ll. 19 in Shikasta by another hand on ff. 150^b-154^b and on the margin of ff. 154^b-143^a; size, 13 in. by 6½ in.

1938

The same.

Abû-alfadl's preface is incomplete here at the beginning; the first words, on fol. 2^a, correspond to fol. 7^a, l. 7 ab infra, in No. 326 (1935 above); several leaves are missing before it; on fol. 1^b the two initial baits of the preface are supplied.

Parva I (فن اول), on fol. 22^b; II, on fol. 245^b: the beginning of both as usual.

No date.

No. 770, ff. 315, ll. 15 on ff. 1-244^b, ll. 17 on ff. 245^b-315; three different handwritings, the first a large and clear Nasta'lik, on ff. 1-241^b; the second on the margins of ff. 130^b-150^b and 233^b-242^b as well as on ff. 242^a-242^b, rather careless and inelegant; the third on ff. 245^b-315; size, 10½ in. by 6½ in.

1939

Another copy of the *third and fourth* Parvas.

Parva III, on fol. 1^b, dated the 7th of Dhû-alhijjah, A. H. 1082 (A. D. 1672, April 5). Parva IV, on fol. 256^b (here styled فن چهارم, and beginning راویان اخبار و حکیمان اسمای هنود از کتاب مهابهارت النج), dated the 24th of Shawwâl in the same year 1082, as it seems; it is called here the fifteenth year of 'Ālamgir's reign, instead of the correct fourteenth (= A. D. 1672, Febr. 23). This copy is worm-eaten and injured in many places.

No. 643, ff. 299; written unequally by two different hands, as it appears, in careless Nasta'lik; ll. 15 on ff. 1-255, ll. 17 on ff. 256-299; size, 9½ in. by 6 in.

1940

Another copy of *seven* Parvas from the fifth to the eleventh.

Parva (styled throughout فن V), on fol. 21^a; VI, on fol. 71^b; VII, on fol. 106^b; VIII, on fol. 146^b; IX, on fol. 180^b; X, on fol. 201^a; XI, on fol. 205^a. On ff. 1-20 Parva VII appears for a second time in quite a different translation, which has led Col. Polier, who gave this copy to Mr. Richard Johnson, to describe it as the fourth Parva, on the fly-leaf; but the correct statement appears twice in Persian, both on the fly-leaf and at the top of fol. 1^a: فن هفتم مستی دروند پر پرب.

A Persian entry on the fly-leaf is dated the 6th of Sha'bân, A. H. 1196 (A. D. 1782, July 17). Lacunas after ff. 67 and 181.

No. 20, ff. 211, written by two different hands, the first a very rude, careless, and incorrect Nasta'lik, sometimes quite illegible, on ff. 1-179, ll. 24-27; the second a careful and clear Nasta'lik, on ff. 180-211, ll. 21; size, 12¼ in. by 7¾ in.

1941

Another copy of *six* Parvas, from the sixth to the eleventh.

Parva VI, on fol. 37^b, beginning: راویان اخبار اهل هند و چنین روایت کرده اند که چون هر دو لشکر در برابر یکدیگر قرار گرفتند النج. Parva VII, on fol. 101^b; VIII, on fol. 197^b; IX, on fol. 277^b; X, on fol. 325^b; XI, on fol. 332^b.

The seventh Parva is dated month of Sha'bân, A. H. 1077 (A. D. 1667, Febr.); all the others are undated.

No. 614, ff. 37-341, written by different hands, partly in Nasta'lik, partly in Shikasta (so the last two Parvas), ll. 17 on ff. 37-100, ll. 15 on ff. 101-324, ll. 14-16 on ff. 325-341; size, 9½ in. by 5½ in.

1942

Another copy of *six* Parvas, comprising the twelfth, thirteenth, and fifteenth to eighteenth.

Parva XII, on fol. 1^b, beginning: فن دوازدهم از کتاب مهابهارت که آنرا سانت پر پرب میگویند راویان اخبار و هندوستان چنین آورده اند که النج. Parva XIII, on fol. 259^a, incomplete at the end, probably in consequence of a lacuna after fol. 301; XV, on fol. 302^a;

XVI, on fol. 343^a; XVII, on fol. 354^a; XVIII, on fol. 364^a.

No date.

No. 304, ff. 385, ll. 16-28; very irregular and inelegant Nasta'liq, written by different hands; size, 12½ in. by 7¼ in.

1943

Another copy of the *last six* Parvas, from the thirteenth to the eighteenth.

Parva XIII (called فن, like all the following ones), on fol. 1^a; XIV, on fol. 135^a; on fol. 206^b, last line there appears again a *fourteenth* Parva (exactly as in Wilson 422 of the Bodleian Library): *پرب چهاردهم*, که آنرا سنانک میگویند اند الخ (the Bodleian copy just cited reads *شانک* for *سانک*; in the following copy this name is given as *ساتک* to the thirteenth); XV, on fol. 297^a; XVI, on fol. 333^a; XVII, on fol. 345^a; XVIII, on fol. 349^b. This copy is written in the same style and by the same hand (or hands) as No. 1933 above, viz. A.H. 1150 (which is called, as there, sometimes the nineteenth, sometimes the twentieth year of Muḥammadshāh's reign); the fourteenth being dated the 3rd of Jumādā-alawwal=A.D. 1737, Aug. 29; the fifteenth the 21st of Rabi'-althānī=A.D. 1737, Aug. 18; the sixteenth in Safar=A.D. 1737, June; the seventeenth the 25th of Safar=A.D. 1737, June 24; the eighteenth the 27th of Safar=A.D. 1737, June 26.

No. 2926, ff. 352, ll. 17; written partly in careless Nasta'liq, partly in Shikasta; size, 11½ in. by 6½ in.

1944

The same.

This copy is of great interest, as in its concluding words it is distinctly stated, that Ibn 'Abd-allatīf alḥusainī, called Naḳibkhān, was the translator, who completed his task in one year and a half (see the discussion on this point in No. 1928 above). The translation, moreover, agrees almost verbatim with that in the preceding copy.

Parva XIII (called فن), on fol. 1^b, beginning: *این فن سیزدهم از کتاب مهابهارت که آنرا سنانک پرب* *میگویند راویان اخبار این کتاب آورده اند الخ*. Parva XIV, on fol. 193^b; XV, on fol. 308^b; XVI, on fol. 372^b; XVII, on fol. 396^b; XVIII, on fol. 404^b.

The proper order of ff. 1-9 is: 1, 2, 5-8, 3, 4, 9.

No. 1702, ff. 411, ll. 15 on ff. 1-168 and 308-411, which are written by the same hand in large Nasta'liq; ll. 16-24 on ff. 169-307, written by two or more hands, partly in very careless Nasta'liq, partly in Shikasta; size, 9½ in. by 5½ in.

1945

The *first two* Parvas in Faiḍi's poetical paraphrase.

Part of the ornamental and highly embellished version of the Mahābhārata by the poet Faiḍi (see above, Nos. 1928 and 1933), who completed the *first* Parva (according to fol. 171^a in the following copy) the 1st of Rabi'-alawwal, A.H. 997 (A.D. 1589, Jan. 18).

Parva I, on fol. 1^b, beginning:

آبرو بخش چشمه سار سخن - آشنائی محیط بی سرو بن

Parva II, on fol. 188^b, beginning:

سخن تازه کردم بنام خدای - که نامش بمعنی بود رهنمای

No date. The right order of ff. 232-235 is: 232, 234, 233, 235. The last pages are damaged. Parts of the same flowery translation by Faiḍi are noticed in the Bodleian Cat., Nos. 1313 and 1314.

No. 761, ff. 235, ll. 21; Nasta'liq; size, 10½ in. by 6½ in.

1946

Another, slightly defective, copy of the same *two* Parvas in Faiḍi's version.

Parva I, on fol. 1^b, beginning as in the preceding copy. Parva II, beginning abruptly, on fol. 172^a:

ای گهرین معنی دریا قیاس

هست سزای شه گوهر شناس

which corresponds to fol. 189^b, l. 5 in the preceding copy, so that the thirty-nine initial baits and one line and a half of prose in the beginning of the second Parva are missing here (the preceding copy reads moreover: *ای گهرین معنی دریا قیاس*).

Dated the 1st of Ramadān, A.H. 1142 (eleventh year of Muḥammadshāh's reign)=A.D. 1730, March 20; either by mistake or by intentional fraud the original title of the work has been obliterated and *کلیله و دمنه* has been put in its place, both on the top of fol. 1^b and in the colophon.

No. 3014, ff. 215, ll. 17; written by various hands, partly in Nasta'liq, partly in Shikasta; size, 9¼ in. by 5¼ in.

1947

A partly abridged translation of Parvas I-VI, IX-XI, and XIV-XVIII.

Various translations seem to have been combined in this copy; Parva I, on fol. 1^b, begins with a short summary of the eighteen Parvas of the Mahābhārata, after which, on fol. 3^b, l. 8 *ab infra*, the real story commences with these words: *راویان اخبار هندوستان در پوران هاء خود چنین نوشته اند الخ*.

The initial words on fol. 1^b are: *چنین آورده اند که در اوائل کلجک بعد از مرور ایام الخ*.

Parva II, on fol. 73^b, is in Faiḍi's version (who is mentioned as translator in the last line of this Parva, on fol. 94^b), and completely agrees with that in the two preceding copies. Parva III, on fol. 95^b; IV, on fol. 157^b; V, on fol. 171^b; VI, on fol. 179^b; VII and VIII wanting; IX, on fol. 203^b; X, on fol. 206^b; XI, on fol. 209^b; XII and XIII wanting; XIV, on fol. 215^b; XV, on fol. 287^b; XVI, on fol. 302^a; XVII, on fol. 308^b; XVIII, on fol. 310^b. At the end of the last Parva Naḳibkhān is stated to have made this translation (see No. 1944 above).

Ff. 72, 156, 175-178, 201, 202, and 214 are left blank.

No. 336, ff. 312, ll. 21; Shikasta; size, 12¼ in. by 8 in.

1948

An abstract of the Mahābhārata in Persian, without an author's name; as title appears at the end only 'ملعون نامه', 'the cursed book,' and as transcriber, who may at the same time be the compiler, Karāmat-allāh, who made this copy in the year 1234 of the Bangālī era=A. H. 1242 (A. D. 1826, 1827).

Beginning: ساتون نامی راجه دهلی که دهلی در آن زمان هستنه پورمی نامیده اند بسیار ذو شوکت النج. This copy was presented by Mr. Hawkins and received into the Library October 29, 1838.

No. 2637, ff. 63, ll. 11; written very unequally in careless Nasta'liq and various styles of Shikasta; size, 7½ in. by 5½ in.

1949

Bhagavadgītā (بهگوت گیتا).

A Persian translation of the 'Song of the Most High,' i. e. the discourse between Krishna and Arjuna on Divine matter, which was interpolated as an episode in the sixth Parva of the Mahābhārata (the Bhishma-Parvan, or as the Persian translators style it, بهیکم پرب or بهیکم پرب), identical with that in Add. 7676 of the British Museum (Rieu i. p. 59) and probably also with that in Munich. In the British Mus. copy it is wrongly ascribed to Abū-alfadl; the real translator was, as a note on fol. 1^a in the present copy proves, prince Dārā Shukūh (see No. 647 above). It is divided into eighteen Adhyāyas (on ff. 1^b, 5^a, 11^a, 14^b, 18^a, 21^a, 24^b, 27^a, 29^b, 32^b, 35^b, 40^b, 42^b, 45^b, 48^a, 49^b, 51^b, and 53^b), and begins, on fol. 1^b: سری گنیش اینمه (see W. Pertsch, Berlin Cat., p. 1028, note 3) 'آغاز ادھیاء اول از چمن پکهاد نام، دهرتراست (دهرت) (Rieu's copy) راشتر) گفت ای سنجی ور زمین کر (کور) کههیت که مزرعه نیکو کارست مردم من در جماعت النج.

On fol. 1^a the contents are described as 'the battle between Arjun and Jurjodun;' it was originally in the possession of Mr. Richard Johnson, who received it in July, 1778.

No date. On the Sanskrit original of the Bhagavadgītā and its philosophic import, especially with regard to the Sāṅkhya system, comp. the editions of Schlegel, Bonn, 1823 (second ed. by Lassen, ib., 1846); Garrett, Bangalore, 1846; F. C. Thompson, Hertford, 1855; the text with commentaries, Bombay, 1861, and Calcutta, 1870; the translations of C. Wilkins, 1785, and Calcutta, 1845; J. C. Thompson, Hertford, 1855; E. Burnouf, Paris, 1861, 2nd ed., 1895; M. F. Lorinser (Die Bhagavad Gītā übersetzt und erläutert), 1869; E. Arnold, Boston, 1885; H. Bower, Madras, 1889; H. Chintamon, Commentary on the Text of the Bhagavad-Gita, 1874; and Ph. Colinet, La Théodicée de la Bhagavadgita, Paris, 1885; see also Barth, Religions of India, London, 1882, p. 191.

No. 1358, ff. 59, ll. 14; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 5½ in.

IND. OFF.

1950

The same.

Another Persian translation of the Bhagavadgītā, by an anonymous author, beginning: آغاز بهگوت گیتا که در مهابهارت سری کرشن جیو با ارجن از زبان مبارک فرموده اند که آنرا بزبان هندوی گیتا میگویند ارجن با جرجودهن وغیره النج.

The subdivision into eighteen Adhyāyas is not found, nor does the translation agree with that in Add. 5651 of the British Museum (ascribed with some appearance of probability to Abū-alfadl), see Rieu i. p. 59, nor with No. 1322 of the Bodleian Cat. Other versions of the same book are: 1. the *Gītā Subodhanī* (translated from the Sanskrit commentary Subodhanī), see No. 1321 of the Bodleian Cat.; 2. the *Mirāt-al-hakā'ik*, with Muslim comments, by 'Abd-alrahman 'Cishti, Shaikh Hamid's pupil and Khalifah and author of the *asrar*, which was completed A. H. 1065 (A. D. 1655), see col. 336, No. 29 above, and Rieu iii. p. 1034^b; 3. a copy in the Library of King's College, Cambridge, No. 14; etc.

This copy is dated in Muḥarram, A. H. 1083 (A. D. 1672, May).

No. 614, ff. 1-36, ll. 12-17; Shikasta; size, 9½ in. by 5½ in.

1951

Haribansa Purāṇa (هرینس پوران).

A Persian prose-translation of the Harivaiśa, which forms an appendix (خاتمه کتاب, see W. Pertsch, Berlin Cat., p. 1026) or even a nineteenth Parva (so in an abridged form in MS. Wilson, 422, fol. 344^b sq. in the Bodleian Library, where it is styled اچرج پرب or اچرج پرب, Ācārya Parva, see the same title in No. 1955 below) to some copies of the Mahābhārata, and deals in the form of an epopee with the history of the family of Krishna, beginning: آغاز کتاب هرینس پوران از تصنیف بیاس (Vyāsa), بدانکه این کتاب مستی بهرنس از گفتار بیاس النج.

The Sanskrit original has been edited at Calcutta, 1839; French translation by A. Langlois, 2 vols., Paris, 1835-1836; see also the Asiatic Journal, Febr., 1828. A translator's name does not appear.

Dated the 15th of Rabi'-alawwal, A. H. 1136 (sixth, correctly fifth year of Muḥammadshāh's reign)=A. D. 1723, Dec. 13, at Shāhjahānābād by Kishāncand, son of Rāmēand (کشنچند ولد رامچند) of Almadābād.

No. 1777, ff. 186, ll. 17; unequal Nasta'liq; size, 12½ in. by 8½ in.

1952

Sri Bhāgavat (سری بهگوت).

A Persian translation of the tenth Skandha of the *Bhāgavata Purāṇa* or the legend of Krishna's life, identical with that in the two imperfect copies of the British Museum, Rieu i. p. 60, and the equally defective one in Berlin, W. Pertsch, Berlin Cat., p. 1027. The only small divergence is, that the present copy

contains besides the usual ninety Adhyāyas a ninety-first one or خاتمه (on fol. 225^b). Beginning, on fol. 1^b: آغاز دسم اسکند از سری بهاگوت، هنگامی که راجه پرچمت نه دفتر از جمله دوازده دفتر سری بهاگوت شنیده آید. Other copies of the same translation, as it seems, are noticed in No. 1316 of the Bodleian Cat. (from the middle of the thirty-sixth Adhyāya to the end), and in J. Aumer, p. 140, No. 351, ff. 92-319; a version in two volumes is found in the Library of King's College, Cambridge, No. 62. A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350. The Bhāgavata Purāṇa has been edited, with French translation, by Burnouf, vols. i-iii, Paris, 1840-1847; vol. iv, by M. Hauvette-Besnault, ib., 1880; Indian editions, Calcutta, 1827-30; and Bombay, 1839, 1860, and 1871; comp. also M. Williams, Indian Wisdom, 3rd ed., London, 1876, p. 496. Among the various Hindūstānī versions of the tenth Skandha there is a poetical one printed in Lucknow, 1863; another, in strophes of nine verses, made in the Hindū year 1744=A.D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 (dated A.H. 1129=A.D. 1717) and 1043; comp. on these versions Garcin de Tassy, Histoire de la littér. hindouie, etc., i. p. 330. The present copy is not dated.

No. 452, ff. 229, ll. 13-17; written partly in careless Nasta'liq, partly in Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1953

The same.

Another translation in a more ornamental and embellished style, ascribed on the fly-leaf and on fol. 1^a to the poet Faiḍi (see No. 1928 above), and divided into the usual ninety Adhyāyas.

Beginning, on fol. 1^b: روایان اخبار هندوستان که در پوران علیم الله نشان است نوشته اند که راجه پرچمت آید.

Dated the 22nd of Rabi'-alawwal, in the year 1181 of the Bangālī era=A.H. 1188 (A.D. 1774, June 2). There are short summaries in English written occasionally on the margin, partly in pencil, partly in ink, by Richard Johnson, who acquired this copy in 1778.

No. 1544, ff. 158, ll. 15; Nasta'liq; size, 10 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

1954

Sri Bhāgavat (سری بهاگوت).

An abridged translation of the whole Bhāgavata Purāṇa in twelve Skandhas, by an anonymous author. It begins at once with the first Skandha, on fol. 1^b: اول بهاگوت را گفتند که چون ناراین برهما را از نابه کنول پیدا نمودند چهار اشلوک آید.

Second Skandha, on fol. 16^a; third, on fol. 22^b; fourth, on fol. 34^b; fifth, on fol. 46^b; sixth, on fol. 53^a; seventh, on fol. 60^b; eighth, on fol. 71^a; ninth, on fol. 88^b; tenth, on fol. 101^b; eleventh, on fol. 136^b; twelfth, on fol. 165^b.

Dated the 11th of April, 1783 (1190 of the Bangālī era)=A.H. 1197, 8th of Jumāla 1.

Many marginal notes in English by the former owner of the copy, Sir Charles Wilkins. A complete translation of the twelve Skandhas of the Bhāgavata Purāṇa, by Bhaut Lāl Amānat Rāi, has been printed in Cawnpore, 1870. On the basis of these twelve Skandhas Sūr or Sūrdās (born 1528, lived under Akbar) wrote in Hindi his collection of popular songs, especially religious hymns, entitled Sūr Sāgar (سور ساگر), of which the India Office Collection contains two copies, No. 16 (complete and dated A.H. 1191-1196=A.D. 1777-1782) and No. 2078 (fragmentary); comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. p. 179 sq.

No. 3235, ff. 169, ll. 16; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.

1955

Abridged prose-translations of Sanskrit works in Persian, divided, according to the index on ff. 1^b-3^b and the preface on ff. 3^b and 4^a, into two bābs and a khātimah, and compiled at the request of the emperor Akbar (see ff. 4^a and 105^b, last line), A.H. 1011 (A.D. 1602, 1603) by Tāhir Muḥammad bin I'mād (اعمالد)-aldīn-bakhsh (or aldīn Sabzwāri, see fol. 49^b, l. 6) bin Sulṭān 'Alī Shirāzi.

Bāb I: Extract from the Bhāgavata Purāṇa (see the preceding copies), dealing in nine faṣls with the nine Avatāras (see Barth, Religions of India, p. 170), on ff. 4^a-49^a.

Bāb II: An abridged paraphrase of the Mahābhārata, in eighteen Parvas, on ff. 49^b-106^a, see another copy of the same in Rieu iii. p. 1043^a, No. II, where the composition of this paraphrase is fixed in A.H. 1011 (A.D. 1602, 1603).

Khātimah: An abridged translation of the Âcārya Parva (اچارچ پرب) or Haribansa (Harivaṇṣa) Purāṇa, on ff. 106^a-118^b, see No. 1951 above.

Dated the 29th of Muḥarram in the sixth year of the reign of 'Ālamgir II (A.H. 1173=A.D. 1759, Sept. 22, Samvat 1816).

No. 753, ff. 118, ll. 19-23; written, unequally, partly in careless Nasta'liq, partly in Shikasta; size, 11 in. by 6 $\frac{3}{4}$ in.

1956

Tarjuma-i-Mahābīshnu Purāṇa (ترجمه مهابیشنو پوران).

A Persian translation of the Vishṇu-Purāṇa or dialogues between Parāśara and Maitreya, beginning: پراشر آغاز کرد ای میتری آنچه بتو تلقین میکنم بجام دل بنوش وما سوای گویند ترک کن آید.

It is identical with the Persian version of thirty-one select stories from the Vishṇu-Purāṇa, noticed in the Bodleian Cat., Nos. 1318 and 1319. The Sanskrit original was translated into English by H. H. Wilson, 1840, 2nd ed. by F. E. Hall, 1864-1877; see also Barth, Religions of India, pp. 187 and 188. An

edition of the Vishṇu-Purāṇa, with commentaries, appeared in Bombay, 1890.

This copy, which is not dated, belonged formerly to Mr. Richard Johnson, who added notes in pencil on the margin.

No. 1844, ff. 171, ll. 11; Nasta'liq; size, 9½ in. by 5½ in.

1957

Bishnu Purāṇa (بشن پوران).

A very similar translation of the same Vishṇu-Purāṇa, beginning: سست چت آنند پراسر آغاز کرد ای میتري آنچه بتو تلقين ميكند اشريه حيات است بجام دل بنوش وما سوا الله ترك كن النع.

An *Ans* appears on fol. 39^a. There are altogether nineteen stories only marked by distinct headings.

Dated by Sayyid Muḥammad 'Alī the 20th of May, 1805 (? 1805). Bibliotheca Leydeniana.

No. 2612, ff. 119, ll. 13; Nasta'liq; size, 8½ in. by 6½ in.

1958

Shiva Purāṇa (شيو پوران).

The same Persian translation of the Sīva-Purāṇa or rather Sīva-Upapurāṇa (see Wilson, Vishnupurāṇa, first edition, 1840, p. lvi), which is noticed in W. Pertsch, Berlin Cat., p. 1028, No. 1, and begins: حمد ببحته و ثنائى ببعده مرقادر مطلق و دادار برحق را سزد که بيد قدرت کامله النع.

It is divided like the Sanskrit original, as the translator says on fol. 2^b, ll. 7 and 8, into seventy-four Adhyāyas (usually there are seventy-five in it, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Library, p. 64; see also A. Weber, Berlin Cat., p. 347; and Barth, Religions of India, p. 262). The author of this translation is Kishan Singh (in the Berlin copy wrongly spelt سنگه), with the takhalluṣ Nashāt, son of Rāi Prān Nāth, a Khatri of the Mangal tribe and inhabitant of Siyāl-kūt, who also wrote a Persian version of the Pañcākrośī, and the short narrative in ornate prose, styled غريب الانشا, and dated A. H. 1157 (A. D. 1744), see Rien ii. p. 795^b. The Sanskrit words are added in Devanāgarī characters on the margin, together with many English annotations and paraphrases, written in pencil by the former owner of the copy, as it seems, Mr. Richard Johnson. This must be a very early work of Kishan Singh, since it is dated the 9th of Dhū-al-kā'dah, 1096 (probably of the Faṣlī era = A. H. 1100 = A. D. 1689, Aug. 25).

No. 760, ff. 180, ll. 12; Nasta'liq; pictures on ff. 22^b, 27^b, 41^b, 71^a, 82^b, 111^a, 131^a, 140^a, 149^a, 155^b, 172^a, and 175^a; spaces are left blank for pictures on several other pages; size, 10½ in. by 6½ in.

1959

Baḥr-alnajāt (بحر النجات).

A Persian translation in five volumes of the topographical and legendary description of Banāras, entitled

Kāśī-Khaṇḍa (کاسی کهند), Kāśī being the ancient name of Banāras) or the province of Banāras, taken from the Skanda Purāṇa (اسکند پوران), comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq.; Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. 103; the Catalogue des manuscrits sanscrits de la bibliothèque impériale, par A. Hamilton et L. Langlès, pp. 33-36; and Barth, Religions of India, p. 278 (text and note 2). The Persian translator was Ānandkhan (انندکهن), with the takhalluṣ Khwāsh (خوش), and he composed this Persian paraphrase, which he styled بحر النجات, at the request of Mister Jonathan غطفر جنگ (!), see No. 1962 below. He kept the old division of the Kāśī-Khaṇḍa in 100 Adhyāyas, as he states in the preface, No. 668, fol. 2^b, and arranged his five volumes so that each of them contained twenty; but, in the progress of his work, as the real contents of the five volumes prove, he did not stick to his first intention, he did not even preserve the 100 Adhyāyas. For the first volume contains twenty-four; the second, fifteen; the third, fourth, and fifth each nominally twenty, but virtually only nineteen, as the last section of every one consists of a mere heading and nothing else.

Beginning of the first vol. (No. 668): هزار هزار شکر و سپاس مر آن بيقياس را سزد که قياس هيچ دانشمند باو نميرسد النع.

Beginning of the second vol. (No. 669): هزار هزار شکر و سپاس مر آن بيقياس را که بقدرت کامله خود تمام اين جهان و جهانيان را النع.

Beginning of the third vol. (No. 670): هزار هزار شکر و سپاس مر آن واحدى را که ذات پاک آن برتر از ادراک واحد است النع.

Beginning of the fourth vol. (No. 671): سپاس بيقياس و حمد ببحته مر آن واحدى را سزاست که از يك هزار واز هزار بيشمار النع.

Beginning of the fifth vol. (No. 672), defective, as the first page is missing; it opens abruptly thus: کون و مکان جولان دادند ليکن بادپای خيال در طريقى النع.

The first volume is dated the 11th of Rabi'-althāni, A. H. 1207 (Hindū era 1849) = A. D. 1792, Nov. 26; the second, the 10th of Rajab of the same year = A. D. 1793, Febr. 21; the third, the 19th of Shawwāl of the same year = A. D. 1793, May 30; the fourth, the 29th of Dhū-al-hijjah of the same year = A. D. 1793, Aug. 7; and the fifth, the 7th of Sha'bān, A. H. 1208 = A. D. 1794, March 10. The transcriber was بهولا ناتھ. Thirty-five Adhyāyas of the original Sanskrit work have also been translated into Hindūstāni by Jaya Narayan Ghoṣala and published at Calcutta in three volumes.

No. 668, ff. 194; No. 669, ff. 206; No. 670, ff. 199; No. 671, ff. 198; No. 672, ff. 189; ll. 15; Nasta'liq; a little worm-eaten here and there; a picture at the beginning of the third and the fourth volumes; size, 9-9½ in. by 5½ in.

1960

Kshetra Māhātmya (چتر مہاتما).

Another Persian adaptation of portions of the same Skanda Purāṇa (see fol. 202^a, l. 8: سری مہاراج پونہی), in forty-five Adhyāyas, dealing with the (اسکنده پوران), Sanskrit kshetra, i.e. the sacred districts or holy localities, probably in Orissa (see on these Māhātmyas, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq., and Barth, Religions of India, p. 278, note 2), by Karan Singh, a Khatrī, who was a native of the Panjāb and lived in Shāhjahānābād.

Beginning: آدمیای آول جیمن رکھیشراز سوت منی
و غیرہ رکھیشراں مہگوید کہ سری بھگوان الخ

This copy is the translator's autograph and dated the 7th of the month Pūs (the ninth solar month, Dec.-January), in the year 1211 (of the Faḡlī era, A.H. 1218 = A.D. 1803, 1804). The Sanskrit original of the Skanda Purāṇa (or parts of it) was edited by Gerson da Cunha, Bombay, 1877.

No. 3083, ff. 119-202, ll. 9; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

1961

'Ain-al-zuhūr (عین الظہور).

A Persian translation of the Brahmanavaivarta Purāṇa or description of all the spiritual advantages of Banāras, made from the Sanskrit by the same Kishan Singh, with the takhalluṣ Nashāt (see fol. 5^b, l. 9 and last page), who rendered in Persian the Śiva-Purāṇa (see above, No. 1958), in the year of the Hindū era, 1794 (A.D. 1737). It is, like the original, divided into twenty-six Adhyāyas. After two introductory baits, the first of which runs thus: می سراید قلم سحر طراز دوزبان الخ, the book itself begins: زیب افزای مشاطہ زبان شیرین
بیان بآرایش عروس ستایش سری الخ

All the Hindū words and expressions are marked on the margin in Devanāgarī characters. Many English notes and paraphrases, written in pencil, are probably due to Mr. Richard Johnson, to whom this copy formerly belonged. The copy is dated the 9th of Dhū-al-kā'dalī, A.H. 1196 (A.D. 1782, Oct. 16), and seems to be copied from the original itself. On the Brahmanavaivarta Purāṇa, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 24 sq.; Barth, Religions of India, pp. 187, 236, and 262; H. H. Wilson, Select Works, vol. iii. A specimen of the Sanskrit text with Latin translation was edited by Stenzler, Berlin, 1829.

No. 759, ff. 231, ll. 12-13; large and distinct Nasta'liq; pictures on ff. 1^b, 16^b, 36^a, 50^a, 56^a, 76^b, 120^a (unfinished, only sketched), 126^b (inserted between ff. 126 and 127), 129^b, 134^a, 159^b, 165^a, 183^a (the last two only sketched), 194^a, 203^a (only sketched), and 211^a; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

1962

Gayā Māhātmya (گیا مہاتما).

A Persian adaptation of the Gayā Māhātmya, or description of the holy sanctuary at Gayā in Bihār (see Barth, Religions of India, p. 280, note 2), and the rites

connected therewith, taken from the Vāyu Purāṇa, by the same Ānandkhan, with the takhalluṣ Khwash, who translated the Kāśī-Khaṇḍa (see No. 1959 above), at the request of the same Mister Jonathan غطفر جنگ, 1848 of the Hindū era (Samvat) = A.D. 1791 (A.H. 1206), and copied the 15th of Rabi'-alawwal, the same year (A.D. 1791, Nov. 12).

It is divided into eight Adhyāyas and begins, on fol. 1^b: هزاران هزار شکر و نیاز مرآن بی نیاز را کہ بزرگ
ہمہ بزرگان است و نجات بخشنده الخ

The Sanskrit original of the Vāyu Purāṇa has been edited in the Bibl. Ind., Calcutta, 1879-1888.

No. 1864, ff. 56, ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

1963

Tarjuma-i-Rāmāyaṇa (ترجمہ راماین).

A Persian prose-translation of Vālmiki's Rāmāyaṇa, the second great national epoe of the Hindūs, which differs from the first, the Mahābhārata, by its less ancient origin and the more homogeneous and artistic way in which it has been conceived, dealing with the great cycle of Rāma, see Barth, Religions of India, pp. 175 sq. and 187. This version is identical with Or. 1248 in the British Museum (Rieu i. p. 55^b) and No. XXXIII in the University Library of Cambridge (E. G. Browne, p. 93), and probably due to 'Abd-alkādir Badā'ūnī, who completed his translation A.H. 999 (A.D. 1591). Beginning: بر ضمائر ارباب نظائر مخفی
نماند کہ این کتاب است در میان اہل ہند مشہور کہ
آئرا راماین میخوانند الخ

This copy, which belonged formerly to Mr. Richard Johnson, is dated the 24th of Ramaḍān, A.H. 1122 (fourth year of Bahādurshāh's reign = A.D. 1710, Nov. 16 = Samvat 1766, more correctly 1767).

The Sanskrit original of the Rāmāyaṇa has been edited, with an English prose-translation and notes (books I and II), by W. Carey and J. Marshman, Serampore, 1806-1810; with a Latin translation (still more incomplete) by Schlegel, three vols., Bonn, 1829-1846; with an Italian translation by G. Gorresio, eleven vols., Paris, 1843-1867; in the Banāras recension, seven vols. in three, in Bombay, 1864 (lithographed); a French translation by H. Fauche appeared in nine vols., 1854-1858; an English one in verse by Ralph T. H. Griffith, in five vols., Benares, 1870-1874, in one volume, ib., 1895; other editions, Calcutta, 1859 and 1869-1872; Bombay, 1859 and 1893; the first book, with notes, by P. Peterson, Bombay, 1879; comp. on the poem also Weber, Ueber das Rāmāyaṇa, Berlin, 1870 (Abhandlungen der Berliner Akademie); H. Jacobi, Das Rāmāyaṇa, Bonn, 1873; Baumgartner, Das Rāmāyaṇa und die Rāma-Literatur der Inder, Freiburg, 1894, etc.

No. 1979, ff. 324, ll. 16-17; written in unequal Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

India Office Collection, and in MS. Hertford College 39 of the Bodleian Library, see Bodleian Cat., No. 2350, where other Hindi versions are mentioned).

Bibliotheca Leydeniana.

No. 2763, ff. 189, 2 coll., each ll. 15; large Nasta'lik; size, 9½ in. by 6 in.

1969

The same.

Beginning as usual. The panegyrics on the Shaikh and the emperor are found here on ff. 12^a and 13^b.

Dated the 5th of September, 1803.

No. 2635, ff. 257, 2 coll., each ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

1970

Rāmāyaṇa (راماین).

Another, very large, poetical translation of the Rāmāyaṇa, by an anonymous author and not found, as it seems, in any other collection.

Beginning :

جواهر شناسان کان سخن
شدند اینچنین درفشان سخن
که در عهد پیشین بهندوستان
هنر پیشه بود صاحب زمان

It is headed, on fol. 1^b: آغاز کتاب حقائق نصاب راماین معرفت خزائن.

No date. This copy belonged formerly to Mr. Richard Johnson.

No. 1768, ff. 498, 4 coll., each ll. 21-27; written very unequally in Nasta'lik; some lacunas, as it seems, now and then; size, 12½ in. by 8½ in.

1971

Tarjuma-i-Jogbāshisht (ترجمه جوگ باششت).

The same Persian version, by an unknown translator, of Vālmiki's Sanskrit work Yogavāsishthā on Hindū gnosticism, taken from the abridged version of the Kashmīrian Pandit Anandan (or as he is here constantly called Bahandan, بهندن), which is described in Bodleian Cat., No. 1328, and Rieu i. p. 61^a. It is divided into the following six Prakaraṇas (پرکرن):

1. Vairāgyaprakaraṇam (بیراک پرکرن); 2. Mumukshuvyavahāraprakaraṇam (ممیجه پرکرن); 3. Utpattiprakaraṇam (اتپت پرکرن); 4. Sthitiprakaraṇam (ایشم پرکرن); 5. Upasamaprakaraṇam (نربان پرکرن); 6. Nirvāṇaprakaraṇam (نیربان پرکرن), comp. fol. 5^b. In the text itself these divisions are called باب (whereas in the subdivisions or Sargas, سرگ, the word پرکرن is used), but not all of them are distinctly marked; I, on fol. 5^b; II, on fol. 39^b; III, on fol. 50^a; IV, not marked; V, on fol. 104^a; VI seems to begin on fol. 140^a.

Beginning: برهمنان هندرا دروحد ذات حق سبحانه

تعالی و صفات کمال و مراتب تنزلات و انشاء کثرت و پیدائی عالم و عالمیان الخ.

Comp. on the Yogavāsishthā, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 353; A. Weber, Berlin Cat., 1853, pp. 187-194; Indische Studien i. p. 468. An English translation of the Sanskrit original of Vālmiki has been published in Calcutta since 1891.

The translation concludes on fol. 222^b and is dated the 17th of Sha'bān, A. H. 1177 (A. D. 1764, Febr. 20). On ff. 223 and 224 a complete index of the work is given, beginning with the same statement, as in Rieu's copy, that the original of Vālmiki comprised 32,000 Slokas and that Bahandan (see above) Pandit reduced them to 6,000. On ff. 225-232 another translation from Sanskrit is given in a different handwriting, a short Indian tale, entitled Manhaj-alhakā'ik (منهج)

مناجات بحضرت قادر: by 'Abdallāh, beginning: همچون که از یک قطره آب عالم را که شمارش در قلم نکنجد بظهور آورده الخ.

No. 806, ff. 232, ll. 15-16; Shikasta; size, 8½ in. by 6½ in.

1972

Another translation of the same.

Another Persian version of the Yogavāsishthā, made under the auspices of prince Dārā Shukūh, A. H. 1066 (A. D. 1656), see fol. 1^a, last line, and beginning: سپاس و ستایش و تمام نیایش نثار حضرتیست که ذرات الخ.

This translation, although closely agreeing in its opening words with those of Add. 5637 in the Brit. Mus. (Rieu i. p. 61^b), is quite different from that, since the latter was made at the request of Akbar in A. H. 1006 (A. D. 1597, 1598). Another abridged Persian version is quoted in the preface of the present copy, on fol. 1^b, l. 7, as ترجمه منتخب این کتاب, by Shaikh Ṣūfi; that is evidently the تحفة اطرار در حل اسرار or تحفة Ṣūfi, by Ṣūfi Sharif Kūbjahānī, based on the Yogavāsishthasāras (comp. Weber, Berlin Cat., p. 186), and divided into ten chapters, called طور, see Rieu iii. p. 1034^b, No. X, and W. Pertsch, Berlin Cat., p. 1022, No. 4.

Other copies of Dārā Shukūh's version, which is divided into the same six Prakaraṇas as the preceding translation (see fol. 3^a), are noticed in W. Pertsch, Berlin Cat., p. 1021; E. G. Browne, Cambridge Cat., p. 96, No. II; Dr. Forbes' Cat., p. 61; Bibl. Sprengeriana, No. 1661; and Catalogue of King's College, Cambridge, No. 28.

The present copy is dated the 15th of Dhū-alḥijjah, in the twenty-fourth year of Muḥammadshāh's reign (A. H. 1154 = A. D. 1742, Febr. 21).

No. 1185, ff. 115, ll. 17; Shikasta; ff. 23-31 and 110 supplied by a more recent hand; size, 8½ in. by 5½ in.

1973

The same.

This excellent copy of Dārā Shukūh's version, beginning like the preceding one, was, according to fol. 1^a,

made under the superintendence of Mooteeram Pandit and dated the 3rd of Ramadân, A. H. 1196 (A. D. 1782, Aug. 12); the collation was finished the 15th of the same month. It belonged formerly to Mr. Richard Johnson.

No. 1859, ff. 213, ll. 11; excellent Nasta'lik; size, 9 in. by 5½ in.

1974

The same.

A third very good copy of the same version, without a date.

No. 1355, ff. 33-147, ll. 16-18; Nasta'lik; size, 9 in. by 5½ in.

1975

Shârik-alma'rifat (شارق المعرفة).

A treatise on the Vedânta philosophy, based on Sanskrit sources, for instance, the Yogavâsishtâ, the Bhâgavata Purâna and others, by the poet Faiḍi, see another copy of the same in E. G. Browne, Cambridge Cat., p. 95.

Beginning: چون این طالب عرفان را بحسب ارادتی که مرکوز فی التسمیر دارد به نکات الخ

It is divided into twelve لمعات, viz.:

1. در وصف بزرگی کرشن دیو و استعمال عمل جوگ, on fol. 2^b.

2. در بیان آنکه همه نورهای عالم پیش آن منور که محیط نورهاست مانند ظلمت دارد, on fol. 4^b.

3. در بیان ماهیت قالب انسانی, on fol. 5^a.

4. در بیان آنکه مرید در ابتدای (سالک) سلوک جوگ, on fol. 6^b.

5. در بیان ذات و ماهیت صفاتش, on fol. 7^b.

6. در بیان معرفت ذات, on fol. 10^b.

7. در بیان وصف ذات پاک و استعمال جوگ, on fol. 15^a.

8. در بیان کیفیت ترکیب بشری که آنرا بعالم صغیر, موصوف ساخته اند, on fol. 16^b.

9. در بیان آنکه طالب چون اول بشغل نگاهداشت دم مشغول گردد فوائد (تواند: Browne) بر ماهیت باطن (Browne: یافت) اطلاع یافته, on fol. 19^a.

10. در گذشتن از خواهشهای نشاء تعلق و فعل و, نتیجه آن تا تجرید کمال حاصل آید, on fol. 21^a.

11. در بیان آنکه آنچه فانی میشود فعل است واز آنکه تن خود محض فعل بود واز فعل پیدا آمده و جان که فاعلست لا یزال و باقی, on fol. 22^b.

12. در بیان آنکه عابد معبود حقیقی البتہ بکمال میرسد و هرگز ناقص نمی ماند, on fol. 25^a.

No date.

No. 1355, ff. 1-28, ll. 18; Nasta'lik; size, 9 in. by 5½ in.

1976

Sir-i-Akbar (سر اکبر).

The collection of Upanishads or Upnakhats (اُپنکھت) which was compiled and translated from Sanskrit by prince Dârâ Shukûh with the help of some Pandits of Banâras, and finished, according to fol. 2^a, l. 17, the 29th of Ramadân, A. H. 1067 (two years before the prince was killed by his bigoted brother 'Âlamgir on the plea of heresy in A. H. 1069 = A. D. 1659) = A. D. 1657, July 11. Compare the more detailed statement on Dârâ Shukûh and his translation in Bodleian Cat., Nos. 1329-1331, and Rieu i. p. 54, where it is styled, just as in No. 1978 below, سر الاسرار; see also Max Müller, History of Ancient Sanskrit Literature, p. 325 sq.; Weber, History of Indian Literature, p. 153 sq., and Indische Studien, i. p. 253; Barth, Religions of India, p. 65 sq., etc. Extracts from this translation are noticed in W. Pertsch, Berlin Cat., p. 1022, 2; another copy in the Library of King's College, Cambridge, No. 217. The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801.

This copy consists of two parts, the *first* beginning with the preface, on fol. 1^b: حمد ذاتی که نقطه بای باسم الله در جمع (جمع) کتب سماوی از اسرار قدیم اوست الخ.

The *second* part begins on fol. 102^b with the اپنکھت. The proper title سر اکبر appears here on fol. 2^b, l. 9.

Dated by Hidâyat-allâh, A. H. 1196 (A. D. 1782).

No. 26, ff. 181, ll. 19; Nasta'lik; size, 13 in. by 9 in.

1977

Another copy of the same.

No date. Beginning as in the preceding copy. It belonged formerly to Mr. Richard Johnson, who obtained it in 1782.

No. 1733, ff. 358, ll. 13; written by at least three different hands in Nasta'lik and Shikasta; ff. 1-25 and 313-358 are in the same handwriting; size, 9½ in. by 4½ in.

1978

The same.

No date. The proper title appears on fol. 187^a, l. 8; but the other title سر الاسرار (see No. 1976 above) is found on fol. 2^b, l. 10. Ff. 187^a-190^b contain an index and a kind of glossary (as in Rieu ii. p. 841^b, No. I), styled respectively اپنکھت and بیان لغات سر الاسرار. A lacuna after fol. 140.

No. 12, ff. 190, ll. 17; written very unequally in Shikasta; size, 12½ in. by 7½ in.

1979

No date. The proper title appears here on fol. 3^a, l. 11; an index of the Upanishads on ff. 4^a-5^a; the first Upnakhat begins on fol. 5^a.

Bibliotheca Leydeniana.

No. 2785, ff. 286, ll. 20; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 5½ in.

1980

The same.

Splendid copy, not dated; a full-sized portrait in front of the first leaf.

No. 1518, ff. 331, ll. 13; very large and clear Nasta'lik; large illuminated frontispiece; size, 12 in. by 6½ in.

1981

The same.

No date. All Sanskrit words marked on the margin in Devanāgarī characters.

No. 872, ff. 298, ll. 15-17; written by many different hands in various styles of Shikasta and Nasta'lik; size, 10 in. by 6¼ in.

1982

A slightly defective copy of the same.

The preface is missing here; the initial words agree with fol. 3^b, l. 4 in No. 1733 (1977 in this Cat.).

Dated the 9th of Šafar, A.H. 1183 (A.D. 1769, June 14).

No. 1721, ff. 439, ll. 15; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9 in. by 6 in.

1983

Mufarriḥ-alkulūb (مفرح القلوب).

The Persian translation of the Hitopadeśa from the Sanskrit original, made by Tāj-al-dīn Mufti (as he is called here; other versions of his name are: Tāj-i-Ma'ālī, as in the immediately following copy; Tāj-i-Mufti almaliki, as in No. 1985; Tāj-alghani, as in the Bodleian copy; Tāj-al-dīn bin Mu'in-al-dīn Maliki, as in the Brit. Mus. and Cambridge copies; and Tāj-al-dīn Mufti almaliki, as in J. Aumer, p. 47) for Malik Naṣir-al-dīn (a ruler of uncertain date, identified by some as Naṣir-al-dīn Humāyūn, the emperor, who ascended the throne of Dihlī, A.H. 937=A.D. 1530; by others, like De Sacy, as a prince of Akbar's time).

Beginning: حمد و سپاس بیقیاس مر حضرت بی نیاز را که از جمله بندگان خویش انسانرا مراتب عالی داد الخ

This copy contains the complete four stories: *first*, on fol. 3^a; *second*, on fol. 41^b; *third*, on fol. 78^b; *fourth*, on fol. 110^a. As date is only given the 17th of Sha'bān, without a year.

Other copies of the Mufarriḥ-alkulūb are described in Rieu ii. p. 757^b; Bodleian Cat., No. 1320; W. Pertsch, Berlin Cat., p. 1033; J. Aumer, p. 47; A. F. Mehren, p. 29; E. G. Browne, Cambridge Cat., pp. 404 and 406. The fullest account of the work has been given by De Sacy in Notices et Extraits, vol. x. pp. 226-264. Lithographed edition, Lucknow, 1869; a Hindūstāni version, entitled اخلاق هند, appeared in Calcutta, 1803; comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., pp. 188 and 609. Complete editions of the original Sanskrit text appeared Serampore, 1804; Calcutta, 1830 and 1871; Hertford (by Fr. Johnson), 1847, 2nd ed. 1864; English translation by Fr. Johnson, Hertford, 1848 and 1864; German translations by Max Müller, Leipzig, 1844; by J. Schoenberg, Vienna, 1884, etc.

The present copy was presented by J. H. Peile, Esq., 19th Sept., 1818; transferred to (Madras) Civil College, 9th Aug., 1819.

No. 3350, olim 9. J. 4, ff. 123, l. 11; large Nasta'lik, fol. 77 supplied by another hand on different paper; size, 6½ in. by 4½ in.

1984

Another complete copy of the same.

No date; the wording differs in some parts considerably from that in the preceding as well as the following copy.

Beginning: سپاس بی قیاس مر حضرت پادشاهی را که از جمله بندگان خویش بشر را مراتب عالی داد الخ

The translator is called here, on fol. 2^b, l. 3, Tāj-i-Ma'ālī (تاج معالی); the *first* story begins on fol. 6^a; the *second*, on fol. 42^b; the *third*, on fol. 78^b; the *fourth*, on fol. 122^a. Fol. 39^a is left blank, but the text is uninterrupted.

No. 1335, ff. 143, ll. 13-17; written by different hands in large, but very unequal and often incorrect Nasta'lik; size, 9½ in. by 5½ in.

1985

The same.

This copy is arranged in a very strange way; the *first* story begins on fol. 4^b; the *second* (without a heading), on fol. 30^b; the *third* (here wrongly styled حکایت دوم), on fol. 53^a; the *fourth*, on fol. 14^a (inserted between the first and the second). The author's name runs here (on fol. 2^a, l. 4): Tāj-i-Mufti almaliki.

Beginning: حمد و سپاس بیقیاس مر حضرت شاهی را که از جمله بندگان خویش

No date. College of Fort William, 1825.

No. 2204, ff. 93, ll. 15; Nasta'lik; size, 7¼ in. by 4½ in.

1986

An abridgement of the same.

This copy, written very incorrectly, contains, as it appears, the usual four stories, but in a much shorter version than the preceding copies. They begin respectively on ff. 4^a, 19^a, 30^a, and 40^b. Title and translator's name are found on fol. 2^a, ll. 7 and 8; the latter is given here in the barbarous form تاج مغلطی (!).

Beginning of the short preface, on fol. 1^b: حمد و سپاس بیقیاس مر حضرت شاهی را که از جمله بندگان خویش بشر را مراتب عالی داد الخ

Dated by Sayyid Makhdūm alḥusaini, son of Sayyid Shāh Ḥasan, a descendant of the Kuṭb-al-aḳṭāb Sayyid Muḥammad Ḥusaini Gisūdarāz, in Shawwāl, A.H. 1221 (A.D. 1806, Dec.-1807, Jan.).

Bibliotheca Leydeniana.

No. 2590, ff. 49, ll. 15; Nasta'lik; size, 9½ in. by 6½ in.

1987

Kathā Sarit Sāgara (کتھا سَریت ساگر).

Fragment of an abridged Persian prose-translation of Somadeva's famous collection of stories, called Kathā Sarit Sāgara (edited by H. Brockhaus, Books I-V in Nāgari characters, with German translation, Leipzig, 1839; Books VI-XVIII, Sanskrit text only, in Roman characters, ib., 1862-1866; complete German translation by the same, 2 vols., ib., 1843; complete English translation by C. H. Tawney, Calcutta, 1880-1887), defective both at the beginning and end, with smaller lacunas in the text itself. The translator, whose name does not appear directly, is according to many indications very likely the poet Faiḍi.

This fragment begins in the second Taraṅga (ترنگ) or Mauj (موج, as the strict Persian term is) of the first Nahr (نهر), and goes down to the beginning of the ninth (or tenth?) Nahr.

The eight Taraṅgas of Nahr I begin here: 3rd, on fol. 2^b, first line; 4th, on fol. 5^a; 5th, on fol. 8^b (here is to be read موج پنجم instead of موج سیوم); 6th, on fol. 13^a; 7th, on fol. 16^b (according to a pencil note at the bottom, 'the middle of this Tereng wanting,' there must be a lacuna after fol. 16, although the catchword is correct); 8th, on fol. 17^a.

Nahr II, in six Taraṅgas or Mauj: 1st, on fol. 18^a; 2nd, on fol. 20^b (some lines wanting between ff. 23 and 24); 3rd, on fol. 24^b; 4th, on fol. 26^b; 5th, on fol. 30^b; 6th, on fol. 35^a.

Nahr III, in six Mauj: 1st, on fol. 36^b; 2nd, on fol. 39^b; 3rd, on fol. 42^a, l. 6 ab infra; 4th, on fol. 45^b; 5th, on fol. 49^a; 6th, on fol. 51^a.

Nahr IV, in three Mauj (without headings): 1st, on fol. 57^b; 2nd, on fol. 61^a, l. 8; 3rd, on fol. 66^a, l. 4.

Nahr V, in three Mauj: 1st, on fol. 68^a; 2nd, on fol. 72^a; 3rd, on fol. 77^a.

Nahr VI, in eight Mauj: 1st, on fol. 83^a; 2nd, on fol. 86^a; 3rd is not marked; 4th, on fol. 93^b; 5th, on fol. 96^b; 6th, on fol. 98^a; 7th, on fol. 102^a; 8th, on fol. 108^a.

Nahr VII, in nine Mauj: 1st, on fol. 114^b; 2nd, on fol. 118^a; 3rd-5th not marked; 6th, on fol. 131^b; 7th, on fol. 134^a; 8th, on fol. 135^b; the 9th is not marked.

Nahr VIII, in seven Mauj: 1st, on fol. 144^b, lin. penult. (no heading); between this and fol. 164^a there are no further headings; on fol. 164^a appears a 2nd Mauj, but of the 9th Nahr (از نهر نهم); therefore all the following Mauj belong, we suppose, to Nahr IX; 3rd, on fol. 170^a; 4th, on fol. 173^a; 5th not marked; 6th, on fol. 177^b; 7th, on fol. 182^a.

On fol. 186^a a new Nahr begins, again called نهر نهم, which seems to be a mistake for نهر دهم, Nahr X. No further subdivisions are found.

The title Kathā Sarit Sāgara, and the author's name, Somadeva, the Pandit, or the Kashmirian Brahman, appear at the end of almost every Mauj, compare, for instance, fol. 5^a, ll. 14 and 15, fol. 9^b, ll. 6 and 5 ab infra, etc. On the first thirty leaves the Sanskrit

IND. OFF.

names are added in Devanāgarī characters on the margin; there are also frequent pencil notes, stating the contents of the different chapters, no doubt by Mr. Richard Johnson, the former owner of this copy, which has been transcribed from one in Col. Martin's possession.

No. 2410, ff. 189; clear and distinct Nasta'liq; very fine drawings on ff. 2^b, 4^b, 7^a, 11^a, 18^b, 19^b, 21^b, 22^a, 25^b, 27^a, 28^b, 30^a, 32^b, 34^b, 37^b, 41^b, 44^a, 47^a, 54^a, 56^a, 61^a, 65^a, 68^b, 72^b, 74^a, 75^a, 76^a, 78^a, 79^a, 81^b, 83^b, 86^b, 90^a, 93^a, 97^b, 100^b, 104^a, 105^b, 106^a, 109^b, 111^a, 114^a, 116^b, 119^a, 122^a, 125^b, 133^a, 135^a, 136^b, 137^b, 138^b, 141^b, 143^b, 147^b, 148^b, 152^a, 156^a, 158^a, 161^a, 165^b, 169^b, 171^a, 173^a, 178^a, 180^b, 183^a, 184^b, 188^b, and 189^b; size, 14½ in. by 9 in.

1988

Singhāsan Battisī (سنگھاسن بتیسی).

A copy of the Persian translation of the Singhāsana-dvātrīṃśati (or Singhāsana-dvātrīṃśatikā), the thirty-two stories of the throne, also called Vikramācāritraṃ or the stories of king Vikramāditya (in its Persian form Bikarmājī, wherefore the title بکرماجیت is given to this collection in various copies), and the thirty-two statues (پوتلی, Sanskrit puttali), which was made in the emperor Jahāngir's reign, A. H. 1049 (A. D. 1610), by an author, whose name is spelt in different ways, viz. here (see fol. 3^b, last 4 lines) Bhārīnmal (بهارن مل ابن حهل, or Bhārāmāl, بهارامل, as it is written on the fly-leaf); in the first Berlin copy: Bhārāmāl (بهاره مل ابن ارحمل); according to Rieu ii. p. 763^a, and No. 1990 (fol. 4^a, l. 6) below, Bhārīmāl bin Rājīmāl Khatri. It begins, on fol. 1^a: حمد و ثنای بيشمار به آن آفریدگار کبار که از طاعت و عبادات عابدان بی نیاز است و درگاه لطفش آید.

The introductory story commences on fol. 6^b after an elaborate index of the thirty-two پوتلی which are found here respectively on ff. 19^b, 23^b, 25^a, 26^b, 28^b, 30^a, 31^b, 38^b, 40^a, 41^a, 49^a, 50^b, 52^a, 52^b, 55^a, 56^a, 61^a, 63^a, 64^b, 66^b, 67^a, 68^b, 70^a, 71^b, 72^a, 74^b, 75^a, 76^a, 77^a, 78^a, 79^b, and 82^a.

Another copy of this version, which in the main agrees with the French translation of Baron Lescallier, New York, 1817, is described in W. Pertsch, Berlin Cat., pp. 1034 and 1035. On the Sanskrit original comp. Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 152, and Sanskrit MSS. of Trinity College, p. 11; R. Roth in Journal As., 1845, ii. pp. 278-305; and A. Weber, Indische Studien, XV, pp. 185-453; on the Hindūstānī versions, Bodleian Cat., No. 1324; and Garcin de Tassy, Histoire de la littér. hindoue, etc., 2nd ed., ii. p. 233, iii. pp. 90 and 178. The two oldest Persian versions of the Singhāsan Battisī are one by 'Abd-alkādir Badā'ūnī, made at the request of Akbar with the help of a learned Brahman, A. H. 982 = A. D. 1574, 1575), entitled خرد افزا, revised edition, by the same, A. H. 1003 = A. D. 1594, 1595 (see Muntakhab-altawārikh, vol. i. p. 67, and Elliot, History of India, vol. v. p. 513); and another by Caturbhūjās biu Mihrānd Kayat, likewise composed under

Akbar and entitled شاهنامه (see Bodleian Cat., No. 1324).

The present copy was finished at Lucknow the 29th of Rabi'-althâni, in the twenty-first year of Shâh 'Âlam's reign, A. H. 1194 (A. D. 1780, May 4).

No. 1250, ff. 86, ll. 13-16; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 4½ in.

1989

Kishan Bilās (کشن بلاس).

Another translation of the same Singhâsan Battisi, by Kishandâs ibn Mulûk'and Tamboli (the seller of betel-leaf), a native of Lâhûr and attendant (ملان) upon the Nawwâb Jâr-allâh Amir-alumarâ, who wrote it in the reign of the same emperor Jahângir, in which the preceding version was composed, and gave it the title کشن بلاس (Kṛishṇa-vilâsa), see fol. 1^a, last line, and fol. 1^b, l. 3 sq. to fol. 2^a, l. 1. Rieu ii. p. 763^b, where the author is called Kishandâs Bâsdev, assigns its composition to 'Âlamgir's reign and asserts, moreover, that Ibn Harkarn's or rather Bisbarâi's version (compiled A. H. 1061, 1062 = A. D. 1651, 1652, see the immediately following copy) is quoted in it, in fact, that the کشن بلاس is merely a revised version of the former. From these conflicting statements it is evident, that the present copy is the first sketch of Kishandâs' translation, made in Jahângir's reign, whilst the Brit. Mus. copy contains a later revised and (to judge from the number of folios) enlarged version of the same. This is corroborated by the difference in the initial words, which run here thus: عالم ستایش مر قادی. The thirty-two statues or images are called here (as in the Berlin copy, W. Pertsch, Berlin Cat., pp. 1035 and 1036) لعبة, the first of which begins on fol. 7^a.

No date. The whole copy is written very incorrectly and sometimes almost illegibly.

No. 1710, ff. 80, ll. 12-13; Shikasta; size, 7½ in. by 4½ in.

1990

A third translation of the same.

The version of the Singhâsan Battisi, known as that of Ibn Harkarn, or, as the British Mus. copy, Rieu ii. p. 763^a, gives the name, Bisbarâi bin Harigarbdâs Kâyath, a kind of combination of the two older versions of Caturbhûjdâs and Bhârimal bin Râjmal (so distinctly written here in full agreement with Rieu's spelling, on fol. 4^a, l. 6, see No. 1988 above), which was made under the emperor Shâhjahân (see fol. 3^a, l. 5).

Beginning: حمد مرحضرت ملك المتعال و ثنائى بارگاه. ايند لا يزال ييچون النع.

An index of the thirty-two پوتلى, on fol. 5^b sq.

The introductory story commences on fol. 8^b: سري مهاديو و پاريتى بر كيبلاس پربت كه جاي بودن سري مهاديو است نشسته بودند النع.

The thirty-two پوتلى are found here respectively on

ff. 49^a, 64^a, 67^a, 72^a, 78^b, 82^b, 86^a, 92^a, 96^a, 103^b, 107^a, 116^b, 120^b, 124^a, 133^a, 139^b, 144^a, 154^b, 157^a, last line, 162^a, 168^a, 174^a, 176^b, 179^b, 186^b, 190^a, 193^a, 197^a, 201^b, 205^b, 209^b, and 212^b.

On the last fly-leaf before the beginning of the text the first lines of the index are repeated. Many pages injured. This copy, which is not dated, belonged formerly to Mr. Richard Johnson.

No. 1229, ff. 217, ll. 10-12; Shikasta; size, 7½ in. by 4½ in.

1991

A defective copy of the same.

The preface is wanting here; it begins immediately with the introductory story (corresponding to fol. 8^b, l. 3 in the preceding copy): روزى سري مهاديو و پاريتى بر كوه كيلاس كه جاي استقامت شان بوده نشسته بودند النع, and goes down to the end of the twenty-fifth پوتلى.

The wording of this copy, although following in the main that of Ibn Harkarn's, differs from it in many passages and is especially much fuller. It may therefore belong to another version of the Singhâsan Battisi. There exist, besides the translations already accounted for, the following four:

1. One by C'and ibn Mâdhûrâm, see A. F. Mehren, p. 29.

2. Another, by an anonymous author, styled گل افشان, see Rieu i. p. 23c^a.

3. A third, likewise anonymous, see E. G. Browne, Cambridge Cat., p. 398.

4. A very modern one, by Sayyid Imdâd 'Alî and Siw Sahâi Kâyath, made in 1845 for Mr. Edward Clive Bayley, see Rieu iii. p. 1006^b.

On fol. 1^a the present copy is styled قصه بکرماجيت (see No. 1988 above); it belonged formerly to Sir Charles Wilkins.

No. 2373, ff. 96, ll. 12-17; careless Nasta'lik, mixed with Shikasta; worm-eaten throughout; size, 8½ in. by 6½ in.

1992

A fragment of the same.

A fragment of Ibn Harkarn's or Bisbarâi's version, fully agreeing with it in wording, and going from the introductory story to the second half of the sixth پوتلى, comprising ff. 8^b, l. 3-85, l. 5 ab infra in No. 1990 above; the sixth پوتلى begins on fol. 113^b, l. 5 ab infra (=fol. 83^a in No. 1990).

Bibliotheca Leydeniana.

No. 2484, ff. 83-114, ll. 13-14; Shikasta; size, 7 in. by 4 in.

1993

A collection of stories without title and author's name, apparently belonging to one or the other Persian versions of the Singhâsan Battisi (as various allusions in the text prove).

The first story with which the copy opens is headed:

‘سری : حکایت ابتدای کندهرب سین’
مهادیو فرمودند که يك روز راجه ايندر نشسته بود و رقص
ميشد كندهرب سين قوال الخ.

The second story, on fol. 7^a, is headed : حکایت فريب
‘زن برهمن و جان دادن در فراق راجه’.

All the following حکايات have no special heading,
except one on fol. 26^b : حکايات انصاف سوداگر.

Written apparently for Mr. Mackenzie by Ānandrāo
Munshi, and dated the 8th of Febr., 1806 (= 19th of
Dhū-akṣa'dah, A. H. 1220).

No. 3011, ff. 81, ll. 10-13; Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1994

Hindū tales.

A large, but still incomplete collection of moral tales,
translated into Persian partly from Sanskrit, partly
from Hindi or Hindūstānī. No author or translator
is mentioned. On the margin of the first four stories
(5-8) and of the thirty-first, the original Sanskrit
forms of the proper names, occurring in the Persian
translation, are added in Devanāgarī characters. The
whole work is profusely illustrated with very fine
drawings, superior in workmanship to most of the
usual pictures in Persian MSS. The collection begins
with the *fifth* story (حکایت پنجم).

Contents :

5. (Sanghrāmaśūra) در بيان راجه سنكرام شور, on
fol. 1^b.

6. قصه دهنوتر (Dhanvantari) و شاگرد او که او را فرموده
بود که از آبادانی بدر رود و در جای که اقسام گیاهها باشد
گریه بسیار کرده بگوید که دهنوتر مرد,
on fol. 8^b.

7. قصه گل خوشبو, on fol. 14^b.

8. (Somaśarma) قصه راجه سوم سرما, on fol. 23^b.

9. قصه سوداگر که پسر خود را گفت که زنهار که بفلان
شهر نروى, on fol. 27^b.

10. قصه شميک ركهيسر و راجه برهت سين که دختر.
عابد را گرفت و انگشتری خود را نشانی باو داد,
on fol. 34^b.

11. قصه دهن.دت بقال ساکن بنت پور, on fol. 38^b.

12. قصه که موسومست به داودس بهاو, on fol. 40^b.

13. قصه راجه پرتاب رودر حاکم کالنجر که در ایام سلطنت
‘سکندر لودی بود’, on fol. 70^b.

14. در بيان راجه اتم, on fol. 72^b.

15. قصه تيرت نکم بود, on fol. 77^b.

16. در بيان حجام که در شهر اکهندپور سکونت
‘میداشت’, on fol. 83^b.

17. در بيان راجه سدهرما والی ملک کامرو (کامروپ),
on fol. 90^b.

18. قصه کلکت (ککت in other places) منجم که مادر
خود نا دانسته زنا کرد و شراب خورد و برهمنی را کشت,
on fol. 93^b.

19. قصه راجه شويد (شویت or) و پوجه چهار دیو و
‘سوختن کال و باز او را زنده کردن’, on fol. 97^b.

20. قصه راجه رت پرن که او را دختری شده بود و او را
پسرش را نمودند و راجه کنبله که او را پسری شده بوده
او را دختری که به پدرش را نموده بودند این دورا با یکدیگر
‘عقد کردند’, on fol. 101^b.

21. در بيان راجه جک سين بهت پور, on fol. 104^b.

22. در بيان راجه جک سين حاکم شهر بدشا (بدیشا),
on fol. 119^b.

23. در بيان راجه اوده دندک نام, on fol. 121^b.

24. در بيان راجه اندرمن, on fol. 126^b.

25. در بيان راجه اندرمن (another story of the same
Rājah), on fol. 130^b.

26. در بيان راجه بهکراج والی ترهت, on fol. 133^b.

27. در بيان راجه نرسنگ والی اوده, on fol. 137^b.

28. در بيان راجه کهند (کند or) هرپ دیو والی ادیسه
(اوريسه, perhaps اوديسه or), on fol. 141^b.

29. حکايت راجه انشومان (انجه مانه or) والی ملک
اچين, on fol. 147^b.

30. در بيان بقالی ساکن سيالکوت, on fol. 151^b.

31. حکايت پياس (Vyāsa) دیو و پراشر (Parāśara),
on fol. 157^b.

32 and 33 are wanting.

34. داستان در معرفت فضائل خیر کردن گاو و آنرا
نامند, on fol. 166^b. At the end of this story
the beginning of the twenty-sixth is repeated, filling
eight lines.

35. حکايت راجه سرت سين در شهر مندو, on
fol. 169^b.

36. در بيان راجه بردهمان, on fol. 172^b.

37. در بيان راجه سکھندی, on fol. 176^b.

38. در بيان راجه جترکند (جتر اکند or) والی بردوان,
on fol. 188^b.

39. داستانهای پنجگانه که هر یکی ازینها گنجی است
عظیم در سعادت دنیوی و اخروی, on fol. 203^b.

40. حکايت جاناک برهمن شاگرد بساکهدت عابد,
on fol. 208^b.

No date.

No. 1679, ff. 222, ll. 19; clear and distinct Nasta'liq; illus-
trations on ff. 5^a, 10^b, 16^a, 17^a, 22^b, 32^a, 36^a, 39^b, 41^a, 45^a and ^b,
52^b, 58^a, 66^a, 69^b, 73^b, 78^a, 84^a, 88^a, 89^a, 92^b, 95^a, 98^b, 103^a,
106^a, 112^b, 114^b, 123^b, 125^b, 127^a, 129^b, 136^b, 143^b, 145^a, 152^b,
156^b, 173^b, 177^b, 185^b, 190^a, 191^a, 206^a, and 220^b; size, 11 $\frac{1}{8}$ in.
by 6 $\frac{3}{8}$ in.

1995

Gulzâr-i-Hâl (گلزار حال).

A Persian translation of the Sanskrit drama Prabodha
Candrodaya (پربوده چندراودی ناتک), explained in Persian,
on fol. 3^a, ll. 9 and 10, by طلوع قمر معرفت, ‘the rise
of the moon of knowledge’, which was composed by
Kishandâs Bhat (see fol. 3^b, ll. 2 and 7, i.e. Kṛishṇadâsa

Miśra), compare the edition of the original, by Brockhaus, 2 parts, Leipzig, 1835-1845, the translations of J. Taylor (English), London, 1812; Goldstücker (German), Königsberg, 1832, and Hirzel (German), Zürich, 1846; and A. Weber, Ueber die Magavyakti des Krishnadāsa Miśra, Berlin, 1879. This Persian version was made by Banwālī, with the takhalluṣ Wālī (see fol. 3^a, ll. 1 and 2) or Wālī Rām (see the colophon), who is identical with Banwālī Dās, a munshi of prince Dārā Shukūh and author of the راجاوی (see Nos. 205 and 206 above, and comp. Rieu ii. p. 855^a, No. III, and iii. p. 916^b), in A. H. 1073 (fol. 3^a, l. 3 ab infra: (یکهزار و سیزده یا شست سال = A. D. 1662, 1663). According to the preface in the British Museum copy (Rieu iii. p. 1043^a, No. III), which appears to be much fuller than that in the present copy, Banwālī did *not* translate this drama directly from Sanskrit (as is stated here distinctly on fol. 3^a, ll. 5 and 6: از زبان سنس کورت یعنی از زبان هندی بزبان فارسی ترجمه نمودند) but from Swāmi Nand Dās' Bhākha version, with the assistance of Bhawānidās.

Beginning (the preface opens with twenty-two mathnawī-baits), on fol. 1^b:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل ذات هاست

It is divided into six چمن, on ff. 3^b, 19^a, 34^b, 44^b, 55^a, and 72^b respectively. Banwālī seems also to be the author of the مثنوی ولی رام, noticed in A. Sprenger, Catal., p. 589.

Dated the 11th of Dhū-al-hijjah, A. H. 1166 (called here the fifth year of Almadshāh's reign, whereas it was in reality the sixth)=A. D. 1753, Oct. 9, at Banāras.

No. 1591, ff. 98, ll. 13; Shikasta; size, 8½ in. by 5 in.

1996

Another copy of the same.

This copy of the Gulzār-i-Hāl is not dated. Beginning as in the preceding copy. The six چمن are found here on ff. 3^a, 14^a, 25^a, 32^b, 41^a, and 53^a respectively.

No. 1182, ff. 72, ll. 15; Nasta'liq; size, 9 in. by 5½ in.

1997

Tarjuma-i-Bārāhi (ترجمه باراهی).

The Persian translation of a great Sanskrit work on astronomy, by Bārāhamir (باراهمیر), i.e. Varāhamihira, son of Ādityadāsa, the renowned Indian astronomer, no doubt the Brihatsamhitā (as the full title is given here, on fol. 9^a, l. 7, as باراهی سنکھتا, see Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 328 sq.; A. Weber, Berlin Cat., pp. 238-254; and History of Indian Literature, pp. 259-261; comp. also Alberuni's India, edited by Sachau, London, 1887, preface, p. 20, where it is stated that Alberuni translated this very book into Arabic. Other works by the same Varāhamihira are the Brihajjātaka, the Svalpajātaka, etc. This translation was made at the request of Sulṭān Firūzshāh (reigned A. H. 752-790=A. D. 1351-1388), by

'Abd-al-'aziz Shams Bahā-i-nūrī (بهاء نوری), the author of the تاریخ فیروزشاهی, see fol. 2^b, ll. 5 and 4 ab infra, who seems therefore identical with the well-known historian, Shams-i-Sirāj 'Afif (whose تاریخ فیروزشاهی are noticed above in Nos. 212 and 213).

This work begins, on fol. 2^b: حمد و سپاس و افرو شکر: و تناء متوافر حضرت پادشاهی را که گنبد اخضر و سقف لاجوردی بی ستون معلق نهاد الخ. The Sanskrit original, which has been edited by Kern in the Bibl. Indica, 1864-1865, and translated into English by the same in the Journal of the Roy. As. Soc., vol. iv, 1870 sq., contained, as stated on fol. 3^a, l. 9, 104 bābs, but of these the translator left out eight, namely the forty-first, forty-second, forty-sixth, forty-seventh, fifty-fourth, fifty-sixth, fifty-seventh, and fifty-eighth on account of idolatrous matter contained in them (designated here as کفر). A full index of the remaining ninety-six bābs is given on ff. 3^b-9^a. In the beginning of the 104th bāb the copy breaks off.

No. 1262, ff. 313, ll. 19; large and peculiar Nasta'liq; size, 11½ in. by 6½ in.

1998

Lilāwati (لیلواتی).

The Persian translation of Bhāskara Ācārya's بهاسکر famous Sanskrit work on arithmetic and geometry (اچار) (در علم حساب و مساحت), which the poet Faiḍi made at the request of Akbar, A. H. 995=A. D. 1587 (see fol. 2^a, lin. penult., and fol. 2^b, l. 11 sq.), beginning:

اول زنای پادشاهی گویم - وانگه زستایش الهی گویم

The Sanskrit text was published in Calcutta, 1832 and 1846 (Baptist Mission Press); the Persian text, ib. 1828. English translations by John Taylor, Bombay, 1816, and by E. H. Colebrooke, London, 1817. On Bhāskara and his scientific works comp. E. Strachey, Early History of Algebra, in the Asiatic Researches, xii. pp. 159-185, and Observations on the Mathematical Science of the Hindoos, with extracts from Persian transliterations of the Leelawuttee and Beej Gunnit, Calcutta, 1805; see also Colebrooke, Miscellaneous Essays, vol. ii. pp. 419-450; H. Brockhaus, Ueber die Algebra des Bhāskara, in Berichte der Kön. Sächs. Ges. der Wissenschaften, vol. iv. pp. 1-45, Leipzig, 1852; and A. Weber, History of Indian Literature, pp. 261 and 262. Other copies of the Persian Lilāwati are described in Rieu ii. pp. 449 and 450, and W. Pertsch, Berlin Cat., p. 1031. The present copy, which contains many valuable additions and explanations on the margin, is dated at Shāhjahānābad, the 8th of Muḥarram, A. H. 1015 (A. D. 1606, May 16).

No. 1411, ff. 83, ll. 15; large Nasta'liq; size, 11 in. by 6½ in.

1999

Another copy of the same.

Beginning the same as in the preceding copy. It is collated and occasionally annotated by a former owner,

Sir Charles Wilkins, LL.D., F.R.S., who has added a few remarks on the fly-leaf. Dated the 28th of Rajab, A.H. 1191 (nineteenth year of Shâh 'Âlam's reign)=A.D. 1777, Sept. 1.

No. 2372, ff. 42, ll. 11-17; written very unequally in a mixed style of bad Nasta'lik and Shikasta; size, 9 in. by 5½ in.

2000

The same.

This copy is dated the 20th of Sha'bân, A.H. 1193 (A.D. 1779, Sept. 2).

No. 740, ff. 72, ll. 12; large and distinct Nasta'lik; illuminated frontispiece; size, 15½ in. by 9 in.

2001

Bija Ganita (بیج گنت).

The Persian translation of the Sanskrit treatise on algebra and mensuration, styled Vijaganita, by the same Bhâskara Âcârya; the author of the Persian version is 'Atâ-allâh Rashidi bin Ahmad Nâdir, who made it A.H. 1044 (A.D. 1634, 1635), the eighth year of Shâhjahân's reign, to whom it is dedicated, see the names of author and translator and the date of composition on fol. 1^a, l. 3 ab infra sq. It is divided into a mukaddimah and five makâlas.

Mukaddimah in six bâbs, viz.: 1. معرفت مال, on fol. 1^b; 2. در صفر, on fol. 2^a; 3. معرفت, on fol. 2^b; 4. معرفت اسم الجذر, on fol. 4^a; 5. در استخراج عددی مجهول, on fol. 10^a; 6. در عمل, on fol. 13^b.

Makâlah I, on fol. 19^b: در تعادل مجهول بعدد.

Makâlah II, on fol. 28^b: در توسیط مجهول.

Makâlah III, on fol. 35^b: در بیان آنکه الوان کثرت. معادل یکدیگر شوند.

Makâlah IV, not marked.

Makâlah V, on fol. 44^a: در تعادل مسطحات.

Beginning:

اول زستایش الهی گویم
پس نعت رسول او کما هی گویم

Other copies of the same work are described in Rieu ii. p. 450^b, and J. Aumer, p. 136. For editions and translations of the Vijaganita, see Zenker ii. p. 340; the newest edition is that published in Benares, 1889; older English translations, by Colebrooke, 1817, and by Strachey, 1818. An English note on the inner side of the binding at the back of the copy informs us, that this MS. (which is not dated) was presented by Sir Edward Strachey of Sutton Court, Somerset. The copy was prepared for the late Mr. Edward Strachey, when studying the algebra of the Hindûs.

No. 3248, ff. 45, ll. 18-20; Nasta'lik; size, 15½ in. by 9½ in.

2002

Bahr-alhayât (بحر الحیاء).

The Persian translation of the old Sanskrit work Amṛtakunḍa (امرت کوند) or حوض الحیات, 'the cistern of life,' containing the religious and philosophical

doctrines of the Brahmins, made by Muḥammad of Gwâliyâr, at the request of his master Husain of Gwâliyâr bin Muḥammad Sârinî Husainî. Long before his time an old Brahman of Kâmrûp, with the name of Kânamâ, who at the time when Sultân 'Alâ-aldin invaded Bengal had become a Muslim, had made an Arabic translation of the same work in thirty bâbs. This Persian paraphrase is divided into the following ten bâbs:

I. در معرفت عالم صغیر, on fol. 7^a.

II. در تأثیرات عالم صغیر, on fol. 8^a.

III. در کیفیت معرفت دل و حقیقت و ارادت و تخیلات, on fol. 20^b.

IV. در ریاضت و معرفت و کیفیت آن, on fol. 21^a.

V. در معرفت ایجاد انسان و انواع دم و ماهیت آن الخ, on fol. 30^a.

VI. در معرفت چگونگی جسد و ماهیت آن و محافظت, on fol. 35^b.

VII. در معرفت وهم و انواع دم و ماهیت آن و آنچه در تصرفات در دست, on fol. 43^b.

VIII. در معرفت فساد جسد و علامات مرگ, on fol. 65^a.

IX. در معرفت تسخیرات روحانیان, on fol. 68^b.

X. در حکایات مبدء و معاد, not marked in the text.

Beginning: حمد مور (!) و ثنای نامحصور حضرت
صدیرا که وحده لا شریک له خطبة جلال اوست الخ

Comp. Herbelot (Paris ed., 1697), p. 114. No date.

No. 432, ff. 82, ll. 12; large Nasta'lik; size, 9½ in. by 5½ in.

2003

Tarjuma-i-Shâstra (ترجمة شاستر).

A Persian translation of the Purânârtha Prakâśa, پورانارته پرکاش, or as it is styled here, پورانارته پرکاش, see fol. 52^b, l. 7) or Purânârtha Prakâśa Shâstra (پورانارته پرکاش شاستر, see fol. 4^a, l. 5), a Hindû chronology and cosmogony by the Chief Pandit Râdhâkanta Tarkavâkyas (رادهاکانت ترکیواکیش, see fol. 4^a, l. 5; fol. 52^b, last line; and fol. 54^b, last line). Both the Sanskrit original and the Persian version (the latter by Zûrâwar Singh, زوروار سنگه, were made at the request of the Governor-General of India, Warren Hastings (کورنر جنرل هستین), and the latter styled ترجمه شاستر, see fol. 4^a, l. 4 sq.; fol. 52^a, l. 8 sq.; and fol. 53^a, l. 4 sq. The Sanskrit original was completed, according to fol. 52^b, lin. penult., in the year 1706 of the Suka era (=A.D. 1784). Beginning: پرمیشوری (paramesvara) را از صدق اعتقاد پرنام میکنم که بصورت برهما (correctly برهما as in Rieu's copy) و بشن و شیو نمودار شده جهانرا الخ. It is divided into six bâbs and a khâtimah, viz.:

Bâb I, on fol. 4^b: در تعداد شمار زمانه.

Bâb II, on fol. 11^b: (brahma-nirûpaṇa) در برهما نروپن. یعنی دانستن برهما (برهما).

- Bâb III, on fol. 12^a: در حقیقت هر شاستر.
 Bâb IV, on fol. 15^b: در حقائق (هر) مذاهب.
 Bâb V, on fol. 17^a: در سرشت دنیا و غیره.
 Bâb VI, on fol. 37^a: در تواریخ راجهای سلف.
 Khâtimah, on fol. 52^a.

All the Sanskrit words in the text are marked on the margin in Devanâgarî characters. Dated the 7th of the month Asârh (اسارہ=June-July), in the year 1194 of the Bangâlî era=A.D. 1786; other copies of this Persian version are noticed in Rieu i. p. 63; and E.G. Browne, Cambridge Cat., p. 94. The Sanskrit text, in Bangâlî characters, is preserved in Or. 1124 of the British Museum; an English translation of the Persian version, ib., in Add. 5657, ff. 163-194.

No. 1184, ff. 54, ll. 11; Nasta'lik; size, 9 in. by 6½ in.

2004

Another copy of the same.

Beginning the same as in the preceding copy. No date. The Sanskrit title, the name of author and translator, and the proper title of the translation itself appear here on ff. 4^a, l. 8 sq.; 4^b, ll. 5 and 6; and 66^b, ll. 4-7. The six bâbs are found here on ff. 5^a, 13^b, 14^b, 18^b, 20^b, and 44^b respectively; the khâtimah on fol. 65^a. The date of the composition of the Sanskrit original, viz. 1706 of the Saka era, is found on fol. 66^a.

No. 458, ff. 69, ll. 9; large Nasta'lik; size, 9¼ in. by 5½ in.

2005

A little tract, likewise translated for the Governor-General, Warren Hastings, 1783 (see ff. 1^b and 15^b), from Sanskrit sources by 'Alî Ibrâhîmkhân, dealing with the Hindû trials by ordeal. On the binding it is styled ديب لفظ سنسکرت پرکھیا لفظ باکھ قسَم یعنی قسَم ديب، and the translator remarks at the end: عربی سوگند لفظ فارسی يك معنى دارد.

Beginning: شاستر: (Dharma) طریق قسَم که در دهرم متاچھرا (Mitâksharâ) و شاستر ديب تٲ (sic!) و دیگر شاسترها به تفصيل مرقوم است خيرخواه خلأق علی ابراهيم خان بگفتہ پندتان ترجمہ آن مينمايد کہ ديب يعني قسَم است و قسَم را نہ طريق است اَوَّل قسَم ترازو کہ آنرا تولا پرکھيا گویند دوم قسَم آتش کہ آنرا اگنی پرکھيا گویند سيم قسَم آب کہ آنرا اودک پرکھيا گویند الخ.

This tract has been translated into English in the Asiatic Researches, vol. i, Calcutta, 1788, pp. 389-404, and entitled: 'On the trial by ordeal among the Hindus, by 'Alî Ibrâhîmkhân, chief magistrate at Benares, communicated by Warren Hastings, Esq.'

No. 518, ff. 18, ll. 8; large and clear Nasta'lik; size, 8 in. by 5½ in.

2006

Amwâj-i-khûbî (امواج خوبی).

A Persian paraphrase of and commentary on the Hindi work on Muhammadan theology and science, styled خوب ترنگ (the beautiful wave), and written originally in Hindi verses from sayings and traditions of Shaikh Kamâl Muhammad, A.H. 984 (see fol. 7^a, ll. 13-15)=A.D. 1576, 1577; the commentary was composed A.H. 999 (A.D. 1590, 1591). It begins with a فهرست کتاب خوب ترنگ من تصنيف میان خوب.

The Hindi work itself with the paraphrase and commentary commences on fol. 8^a, first line: آغاز کتاب خوب ترنگ با ترجمہ شرح نما کہ مسماست بامواج خوبی از بعضی منقولات حضرت شيخ کمال محمد رحمہم اللہ در معارف محمدیہ علیہ السلام الخ.

This copy is dated the 28th of Rabî'-'althânî, A.H. 1078 (A.D. 1667, Oct. 17), by Ḥasan Âkâ.

No. 460, ff. 179, ll. 17; Nasta'lik; size, 9¼ in. by 5½ in.

2007

Another copy of the same.

This copy is much older than the preceding one, being dated A.H. 1016, the 2nd of Šafar (A.D. 1607, May 29), but it is less satisfactory and somewhat confused in its arrangement. It begins with the same فهرست, but the wording is after the first line identical with the beginning of the Hindi work itself (on fol. 8^a there), viz.: قصیدہ براعت استہلال، اما بعد حکایت تمثيل عذرهای تأريخ کتاب آغاز کتاب خوب ترنگ با ترجمہ شرح نما کہ مسماست بامواج خوبی الخ.

The work itself commences here on fol. 130^a; but the Hindi verses do not form part of the text, they are added separately on the margin. Moreover, the dates both of the original Hindi mathnawî and of the Persian paraphrase and commentary differ from those in the preceding copy; they are A.H. 986 (A.D. 1578, 1579) and 1000 (A.D. 1591, 1592) respectively.

No. 1055, ff. 126^b-212, ll. 22-23; Nasta'lik; size, 9½ in. by 4½ in.

Appendix: Treatises on Indian Music and other Arts of the Hindûs.

2008

Ghunyat-almunyat (غُنْيَةُ الْمُنْيَةِ).

The richness of desire, a treatise on Indian music, compiled by an anonymous author in the reign of Sulṭân Abû-almuẓaffar Firûzshâh (that is Firûz-aldin Tughluq, who reigned A.H. 752-790=A.D. 1351-1388), A.H. 776 (A.D. 1374, 1375), at the request of his learned patron, the governor of Gujarât, Amir Shams-aulaḥ wa-aldin Ibrâhîm Ḥasan Abûrajâ (أَبُو رَجَا), who a short time before had induced him to translate from Arabic

into Persian the کتاب فرید الزمان فی معرفت الالحان on Persian music. This treatise, based on Indian sources, is divided into two kisms, four bâbs, and eighteen fašls.

Kism I, in two bâbs: 1. در معرفت سرود, on fol. 4^b, in four fašls. 2. در معرفت مزامیر, on fol. 42^b, in two fašls.

Kism II, in two bâbs: 1. در بیان رقص, on fol. 54^b, in four fašls. 2. در شرائط و آداب مجلس سرود و اصحاب, on fol. 86^b, in eight fašls.

Some illustrations on ff. 44-51. No date. The first leaf of this copy is missing; it begins abruptly in the preface thus: دارای هفت کشور انوشروان عهد و زمان اسکندر مکننت و جمشید امکان الواثق بتایید الرحمن ابو المظفر فیروزشاه السطان الخ.

No. 1863, ff. 92, ll. 13; Naskhī; size, 9½ in. by 5½ in.

2009

Tarjuma-i-Pārijātaka (ترجمه پاریچاتک).

The Persian translation of a Sanskrit work on Indian music, styled Pārijātaka (belonging to the Pārijāta or tree of paradise), by اهوریل, made from the original by Mirzā Rūshan Dāmīr, and beginning: سرود اثر آمود و اثر سرود نمود زمزمه حمد کارسازند (کارساز بنده read نوازبست که بآهنگ وجود صاحب مقام محمود ساز کالبد را نغمه پرداز آواز ساخته و بلکن داودی روح را مؤنس و دمساز گردانیده الخ.

Rūshan Dāmīr, with the takhalluṣ Dāmīr, was a great musician who lived in the time of 'Ālamgīr, see fol. 2^a, ll. 10 and 11, and comp. Makhzan-algharā'ib, No. 1434 (col. 347 in the Bodleian Cat.). This copy, which is not dated, came into the possession of Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 808, ff. 189, ll. 12; Nasta'lik; large water-spots; size, 8¾ in. by 5¼ in.

2010

Another copy of the same.

Beginning as in the preceding copy, with the emendation of کارساز بنده, as noted there. As date appears the 29th of Jumādā-althānī only. The names of the author and translator (the former, as it appears, in the form of اهوریل) are found on fol. 1^b, l. 9, and fol. 2^a, l. 5 respectively; the latter also appears in the colophon, where the fuller title of the work (see the same in the colophon of the preceding copy) is given as ترجمه کتاب پاریچاتک.

No. 644, ff. 184, ll. 15; large Nasta'lik; size, 9¾ in. by 5¾ in.

2011

Tuḥfat-alhind (تحفة الهند).

A rather rare work on the fine arts and sciences of the Hindūs, composed by Mirzā Muḥammad ibn Fakhr-al-dīn Muḥammad, in the reign of 'Ālamgīr, at the request

of Kūkultāshkhān for the emperor's son, prince Muḥammad Mu'izz-al-dīn Jahāndārshāh, see fol. 1^b, ll. 2 and 6, and fol. 2^a, l. 3 ab infra, in a muḥaddimah, seven bâbs, and a khātimah; comp. Rieu i. p. 62; Bodleian Cat., No. 1763; W. Pertsch, Berlin Cat., pp. 83 and 1019-1020; Cat. of King's College, Cambridge, No. 217.

Beginning: الحمد لله رب العالمين والصلوة بعد چنین گوید مست باده هذیان بیحد میرزا محمد الخ Mukaddimah, on fol. 2^b: The Hindū system of writing در بیان مصطلحات حروف تهجیه هندیه و علم خط و ذکر اشکال حروف مذکوره از مفردات و مرکبات (و بعضی قواعد کلیه بهاکها مشتمل بر چهار فصل).

Bâb I, on fol. 35^a: Prosody of the Hindūs (Piṅgala) یعنی علم عروض اهل هند مشتمل بر (سه فصل).

Bâb II, on fol. 92^b: Rhyme-system of the Hindūs (Tuk) یعنی علم قوافی اهل هند مشتمل (بر دو فصل).

Bâb III, on fol. 101^a: Hindū tropes and figures of speech (Alaṅkāra) یعنی علم بدیع و بیان (اهل هند مشتمل بر دو فصل).

Bâb IV, on fol. 113^a: Hindū love and lovers (Sṛīṅgararasa) یعنی عاشقی و معشوقی و بیان (احوال عاشق و معشوق مشتمل بر دو فصل).

Bâb V, on fol. 122^b: Hindū music (Saṅgita) یعنی علم موسیقی اهل هند و غیره مشتمل (بر ده فصل).

Bâb VI, on fol. 165^b: Sexual intercourse (Kok) یعنی معرفت اقسام زن و مرد و صحبت داشتن (و مباشرت کردن با زنان مشتمل بر پنج فصل).

Bâb VII, on fol. 181^a: Physiognomy (Sāmudrika) یعنی علم قیافه که علامات خیر (و شر در انسان از آن معلوم شود مشتمل بر دو فصل).

This bâb is incomplete at the end in consequence of a lacuna after fol. 189, which comprises the conclusion of bâb VII and the beginning of the khātimah on Hindū terminology در ذکر لغات و مصطلحات و کنایات اهل (هند). This khātimah is arranged alphabetically, so that the first letter forms the bâb and the last the faṣl; it begins abruptly on fol. 190^a with the faṣl ل of the bâb ۱.

Dated the 7th of Rajab, A. H. 1194 (A. D. 1780, July 9).

No. 1269, ff. 278, ll. 17; Nasta'lik, by different hands; illuminated frontispiece; size, 11½ in. by 6½ in.

2012

Another copy of the fifth bâb of the Tuḥfat-alhind (باب پنجم تحفة الهند).

The fifth chapter of the same work, dealing with Indian music and beginning: باب پنجم در علم سنگیت

یعنی موسیقی و آن مشتملست بر ده فصل فصل اول در تعریف علم سنگیت و بیان وضع آن الخ

No date. This *fifth* chapter of the *Tuhfat-alhind* forms the basis of Sir W. Jones' remarks on Indian Music in the *Asiatic Researches*, vol. iii. p. 325 sq. The author is called by him (just as by D. Forbes in his *Cat.*, p. 10, No. 30) Mirzâkhân instead of Mirzâ Muḥammad; in the first Berlin copy (No. 34 of W. Pertsch's *Cat.*) the name appears as Mirzâ Jân.

No. 1861, ff. 126, ll. 11; Nasta'lik, by two different hands, the second of which begins on fol. 38^a; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2013

Fragments of the *Tuhfat-alhind*.

This copy consists of two portions, written by different hands, viz.:

1. Ff. 1^b-45^a, containing *preface* and *mukaddimah*; the latter begins on fol. 3^a. Beginning of the preface as in No. 2011 above.

2. Ff. 46^a-98^a, the first part of the *khâtimah*, going down to the end of the bâb پ. Beginning: خاتمه در علم لغت اهل هند، باید دانست که لغات هندی بترتیب حروف تهجیه الخ

The abrupt beginning of No. 2011, viz. faṣl ل of bâb 1, is found here on fol. 58^a.

Bibliotheca Leydeniana.

No. 3407, ff. 98, ll. 16 in the first, ll. 13 in the second portion; Nasta'lik, by two different hands; worm-eaten; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2014

Fragmentary remarks on Indian Râgs and Râginis, based on the *fifth* chapter of the *Tuhfat-alhind*; it comprises the larger part of the *third faṣl*, and the whole *fourth*, *fifth*, and *sixth faṣls*, opening with the second شعبه of the third faṣl on fol. 1^b, l. 1: در راگهای در راگ و راگنی و ترنبحسب کلهاء مت: 9^b. The fourth faṣl begins on fol. 9^b. نوع. The fourth faṣl begins on fol. 9^b. در راگ و راگنی و ترنبحسب کلهاء مت: 9^b. (Kulnaḥ mutt, according to the English transliteration on the margin); the fifth faṣl on fol. 11^b; the sixth on fol. 14^a: در بیان راگ و راگنی . . . بحسب بهرت مت: 14^a. (Bhert mutt, on the margin).

No. 1907, ff. 17, ll. 11; clear Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 in.

2015

Râghai-hindī (راگهای هندی).

A collection of 1000 Dhurpads (دهرید, see Garcin de Tassy, *Histoire de la littér. hindoue*, etc. ii. préface, p. viii), i.e. songs in Hindī or Braj by the famous Bakshawa, who was born in Gwāliyār, became attached to the court of Rājāh Mān Singh (who died about A.H. 924=A.D. 1518), went after the capture of that town by Sikandar Lūdi (reigned A.H. 894-923=A.D. 1489-1517) to Kālīnjar, where he joined the Zamindār of that place, and was afterwards called by Bahādūr Shāh

(A.H. 932-943=A.D. 1526-1537) to Gujarāt, where he remained. On account of the superiority of his compositions to those of all other musicians, the emperor Shāhjahān (A.H. 1037-1068=A.D. 1628-1658) ordered all the genuine Dhurpads of this great master to be collected, and out of all thus brought together, 1000 were again selected as the most authentic and original ones; therefore this collection was styled سہس رس, or سہسر رس, or even سہنسر رس (Sahas ras, Sahasra ras, or Sahansar ras, a thousand sentiments); and also sometimes هزار دھرید (a thousand Dhurpads); and also sometimes راگمالا (a chaplet of musical modes), see here on fol. 1^a, and fol. 6^a, ll. 10 and 11 in the following copy; it was arranged in four Râgs and forty-six Râginis, and introduced by a Persian preface, which begins thus, on fol. 1^b: چون نفوس مقدسہ تجرد نہاد را میل بلدات: روحانی پیشتر و ادراک سرور از اموری الخ

Compare for a fuller description of this work, No. 1846 in the Bodleian *Cat.* The present copy is dated the 29th of Ramadān, A.H. 1066 (the thirtieth year of Shāhjahān's reign)=A.D. 1656, July 21, by 'Abd-alrahmān at Aḥmadābād. It was written for Mirzā Abū-alkāsim, and came ultimately into the possession of Mr. Richard Johnson.

No. 1808, ff. 197, ll. 10; large and distinct Nasta'lik; illuminated frontispiece; size, 11 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

2016

Another copy of the same.

Beginning as in the preceding copy. No date; the transcriber was, according to a note on the fly-leaves, Mirzā Muḥammad 'Alī.

No. 1116, ff. 131, ll. 12; but there are left blank (for drawings to be filled in) ff. 7^a, 10^b, 11^b, 13^b, 18^a, 20^b, 23^b, 26^a, 29^b, 31^a, 33^b, 34^b, 37^b, 39^a, 40^b, 42^b, 44^b, 46^a, 47^b, 51^b, 53^b, 54^a, 56^b, 58^b, 62^a, 64^b, 66^a, 68^b, 69^b, 71^a, 74^b, 75^b, 79^a, 80^b, 82^a, 84^a, 86^b, 92^a, 97^b, 99^b, 101^a, 102^a, 103^b, 105^b, 116^a, 119^b, 120^b, 122^b, 128^a, 129^a, a portion of 130^a, 130^b, and 131; large and very distinct Nasta'lik, written on ground of different colours. The name شاهجهان throughout in gold; splendid frontispiece; the first two pages luxuriously illuminated; size, 13 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$ in.

2017

Râg darpan (راگ درپن).

The mirror of the Râgs or musical modes and melodies of the Hindūs, with its full title رسالہ ترجمہ بوتہی راگ درپن, a Persian translation of an old Sanskrit book on Indian music, by Fakir-allāh, comp. Garcin de Tassy, *Histoire de la littér. hindoue*, etc., sec. ed., i. p. 15; iii. p. 412, etc.; and Sir W. Ouseley, *Anecdotes of Indian Music*, in 'Oriental Collections,' i. p. 75. The original Sanskrit work, which is styled here مانکتوهل (Ouseley calls it 'Muncuttuhul'), was made at the request of Rājāh Mān Singh (see the preceding work in No. 2015), the ruler of Gwāliyār, and A.H. 1073 (A.D. 1662, 1663) struck the eyes of Fakir-allāh, who resolved upon translating it into his native Persian tongue. He undertook this work, but cannot have completed it before A.H. 1076 (A.D. 1665, 1666),

2028

The same.

Muḳaddimah, on fol. 14^b; Bâb I, on fol. 17^a; II, on fol. 43^a; III, on fol. 69^a; IV, on fol. 99^b; V, on fol. 130^b; VI, on fol. 155^a; Khâtimah, on fol. 187^a.

No date. College of Fort William, 1825.

No. 2278, ff. 202, ll. 9; Shikasta; ff. 35-38, 62-65, 90-93, 122-124, 149-151, and 180-182 supplied by another hand, ll. 7-15; size, 8 in. by 5½ in.

2029

A shorter redaction of the same.

The same Mufarriḥ-alkulûḥ, but in an abridged form. Beginning as in the larger redaction.

Muḳaddimah, on fol. 13^a; Bâb I, on fol. 16^a; II, on fol. 20^a, first line; III, on fol. 23^a; IV, on fol. 27^a; V, on fol. 31^a; VI, on fol. 34^a; Khâtimah, on fol. 37^b.

No date.

No. 2203, ff. 49, ll. 9; very careless Nasta'liq, sometimes quite like Shikasta; size, 7½ in. by 6¼ in.

2030

Two other copies of the same shorter redaction.

This MS. contains the shorter redaction of the Mufarriḥ-alkulûḥ twice, exactly in the same form.

The first copy goes from fol. 1^b to fol. 49^b, the second from fol. 50^b to fol. 99^a.

First copy: Muḳaddimah, on fol. 13^b; Bâb I, on fol. 16^b; II, on fol. 20^a; III, on fol. 23^b; IV, on fol. 27^b; V, on fol. 31^b; VI, on fol. 34^b; Khâtimah, on fol. 38^a.

Second copy: Muḳaddimah, on fol. 63^a; Bâb I, on fol. 65^b; II, on fol. 69^b; III, on fol. 73^a; IV, on fol. 77^a; V, on fol. 81^a; VI, on fol. 84^a; Khâtimah, on fol. 87^b.

No date.

No. 2190, ff. 99, ll. 9; Shikasta; size, 7½ in. by 5½ in.

2031

The same.

Muḳaddimah, on fol. 15^b; Bâb I, on fol. 17^b; II, on fol. 21^a; III, on fol. 25^a; IV, on fol. 28^a; V, on fol. 31^b. The sixth bâb and the Khâtimah are not marked.

No date. The copyist was Sayyid 'Alī Ridâ. At the end Tipû Sultân's own signature.

No. 1638, ff. 38, ll. 11; Shikasta; size, 7½ in. by 4½ in.

2032

A collection of odes in Rekhta, composed for Tipû Sultân's band, and apparently taken from the Mufarriḥ-alkulûḥ. It consists, like the original work, of six sections, dealing with the same six melodies, the white, yellow, etc., which have been noticed in No. 2024 above, the first, on fol. 1^b; the second, on fol. 8^a; the third, on fol. 15^b; the fourth, on fol. 25^b; the fifth, on fol. 35^b; the sixth, on fol. 42^b. Each section consists of sixteen Rekhta ghazals, and one introductory Persian one, which explains the melody used.

Heading of the first section: شانزده ربخته در نغمهٔ ابیض معه (مع) غزل گوشواره برای ساز صدر دبیری مرقوم گشت.

Beginning of the introductory Persian ghazal: نغمهٔ ابیض که وقتش سحر باشد مطربا الع.

This copy belonged formerly to Sir J. Kennaway.

No. 3395, olim 19. J. 10; ff. 52, 2 coll., each ll. 11-12; Shikasta; size, 8½ in. by 5¾ in.

2033

Tracts on Indian music.

1. Ilhâm-altarab (الهام الطرب), the inspiration of hilarity, on fol. 1^b, a general compendium of music, beginning: بعد نواي ترانه چهر (چهر) جزيل و پس صدای قوال ثنای منعم جميل که کبوتر جانرا الع.

2. Manfa'at-altâlibin (منفعت الطالبین), the profit of students, on fol. 33^b, in four bâbs, viz.: (a) در شش راگ, on fol. 34^a; (b) در بیان راگ, on fol. 34^a; (c) در تفصیل راگ و راگنیه, on fol. 34^b; (d) در بیان راگنیه, on fol. 36^b. This treatise was copied in a village near Shâhjahânâbâd, from a MS. in the library of Miẓân Muḥammad Zâhid Hakīm.

3. Some Râgs and Râginis in Hindî verses, on fol. 39^a. The first is راگ مالا بزبان هندی.

4. A list of names of Râgs and Râginis in Persian verses, and another incomplete one in prose, on fol. 41^a. Fol. 1 is greatly damaged.

No. 1245, ff. 42, ll. 23-24; careless Nasta'liq, mixed with Shikasta, the last leaves, ff. 39-42, written by another hand; size, 8½ in. by 5½ in.

IV. ORNATE PROSE, INSHÂS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND RIDDLES.

2034

Juz'îyyât u Kullîyyât (جزئیات و کلیات).

A detailed description in prose and verse of the outer and inner human body as the noblest work of God, and an explanation of all its single parts and matters connected therewith, in their highest spiritual aspect, by Diyâ-aldîn Nakhshabî, the famous author of the Tûtinâma (see Nos. 743-751 above), the Silk-i-Sulûk (see Nos. 1838 and 1839 above), and other works, who died A.H. 751 (A.D. 1350, 1351). It bears three titles, viz. جزئیات و کلیات, as given in the heading, see fol. 5^a, l. 12, and fol. 8^b, ll. 7 and 8; چل ناموس, see fol. 8^b, l. 11; and چل ناموس اکبر, from its division into forty chapters. The author's name is quoted several times, for instance, on fol. 5^a, l. 11; fol. 8^a, l. 2; fol. 10^a, l. 2; fol. 187^a, l. 6; and in the colophon. The work is divided into forty ناموس, each

giving the مناقب or excellent qualities of a special part of the human body, viz.: 1. موی, hair, on fol. 9^b; 2. سر, head, on fol. 15^b; 3. دماغ, brain, on fol. 19^b; 4. پیشانی, forehead, on fol. 23^b; 5. ابرو, eyebrow, on fol. 27^a; 6. پلک, eyelid, on fol. 31^a; 7. مژه, eyelash, on fol. 35^a; 8. چشم, eye, on fol. 37^b; 9. اشک, tear, on fol. 44^b; 10. بینی, nose, on fol. 50^b; 11. رخساره, cheek, on fol. 54^a; 12. گوش, ear, on fol. 58^b; 13. زلف, tress, on fol. 64^b; 14. خط, down on the face, beard, on fol. 68^a; 15. لب, lip, on fol. 71^b; 16. دهان, mouth, on fol. 74^b; 17. دندان, teeth, on fol. 78^b; 18. زبان, tongue, on fol. 84^a; 19. زنج, chin, on fol. 88^a; 20. روی, face, on fol. 91^b; 21. خال, mole or artificial spot on the face, on fol. 95^a; 22. گلو, throat, on fol. 98^a; 23. گردن, neck, on fol. 107^b; 24. پشت, back, on fol. 110^b; 25. استخوان, bones, on fol. 114^b; 26. بازو, arm, on fol. 118^a; 27. رگ, vein, on fol. 122^a; 28. خون, blood, on fol. 129^b; 29. دست, hand, on fol. 134^a; 30. انگشت, finger, on fol. 138^a; 31. ناخن, nail, on fol. 142^b; 32. سینه, breast, on fol. 146^b; 33. دل, heart, on fol. 151^a; 34. روح, soul, on fol. 158^a; 35. پهلو, side, on fol. 164^b; 36. شکم, belly, on fol. 168^a; 37. کمر, waist or loins, on fol. 173^a; 38. زانو, knee, on fol. 175^b; 39. ساق, leg, on fol. 179^b; 40. پای, foot, on fol. 183^a.

Beginning: حمدی که از احصاء آن مخيلة فیاض ارباب خیالات قاصر گردد مر قیومی را جلّ جلاله که قوت غازی و نامیه الخ.

An index is found on ff. 8^b-9^b. Dated the 19th of Shawwāl in the forty-first year (of Akbar's reign? that would be A. H. 1003 = A. D. 1595, June 27); fol. 62 is greatly injured. Another copy of this highly interesting work, which must have been composed between A. H. 717 and 721 (A. D. 1317-1321), is noticed in Rieu ii. p. 740; but the beginning is different there.

No. 905, ff. 188, ll. 15; clear and distinct Nasta'liq; size, 9½ in. by 4½ in.

2035

Anīs-al-'ushshāk (انیس العشاق).

The friend of the lovers, an explanation of all the metaphors, used by Persian poets, in the description of all the charms of female beauty, with numerous quotations from older ghazal-writers, by Hasan bin Muḥammad al-Sharaf or rather Sharaf-al-dīn, generally called al-Rāmī (see fol. 4^a, ll. 3 and 2 ab infra), who dedicated this work to Shaikh Uwais of the Ilkânî dynasty (who reigned A. H. 757-776 = A. D. 1356-1375), see fol. 2^a, last line. Consequently the date assigned by H. Khalifa i. p. 487, No. 1414, to the composition of this work, viz. A. H. 826, is absolutely wrong, and so is the still later date, A. H. 878, Ramaḍân, given by the same H. Khalifa iii. p. 21, No. 4433; to another work of Ḥasan al-Rāmī's, حقائق الحقائق (wrongly styled sometimes حدائق الحقائق or حديقة الحقائق, a commentary on Rashid-al-dīn Waṭwāt's التکرر حدائق, comp. Bodleian Cat., No. 1340; Rieu, Supplement, p. 268^b, No. V;

W. Pertsch, Berlin Cat., p. 85, No. 1; Rosen, Persian MSS., p. 282, No. 4; Krafft, p. 21, No. 68; see also the صنائع بدائع, in E. G. Browne, Cambridge Cat., p. 274, No. III). Other copies of the انیس العشاق are described in Bodleian Cat., No. 1339 (where it is styled انیس العاشقین); Rieu ii. p. 814, No. XI, and Supplement, p. 268; W. Pertsch, Berlin Cat., p. 85, 2; G. Flügel i. p. 414; J. Aumer, p. 122, No. 8 (in the latter two the wrong date of H. Khalifa is repeated without any comment); E. G. Browne, Cambridge Cat., p. 273, No. II; and Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. It has been translated and annotated by Cl. Huart, Anīs-el-'ochchâq, Traité des termes figurés relatifs à la beauté, par Cheref-eddīn Rāmī, in 'Bibliothèque de l'école des hautes études,' fasc. 25, Paris, 1875.

Beginning: حمد وثنا خالق را که مبدء خلقت وجود خاکیانرا بتشریف ولقد الخ (in the Bodleian copy the initial words are different).

This treatise is divided into the following nineteen bābs, with an arrangement very similar to that in the جزئیات و کلیات, viz.: 1. در صفت مو, hair, on fol. 4^b; 2. در صفت پیشانی, forehead, on fol. 8^b; 3. در صفت ابرو, eyebrow, on fol. 9^a; 4. در صفت چشم, eye, on fol. 11^a; 5. در صفت مژه, eyelash, on fol. 12^b; 6. در صفت رو, face, on fol. 14^a; 7. در صفت خط, down, on fol. 16^a; 8. در صفت خال, mole, on fol. 19^a; 9. در صفت لب, lip, on fol. 21^a; 10. در صفت دندان, teeth, on fol. 23^a; 11. در صفت زبدهان, mouth, on fol. 24^b; 12. در صفت چن, chin, on fol. 26^a; 13. در صفت گردن, neck, on fol. 27^b; 14. در صفت ساعد, breast, on fol. 28^a; 15. در صفت بر, fore-arm, on fol. 29^a; 16. در صفت انگشت, finger, on fol. 30^a; 17. در صفت قَد, figure, on fol. 31^a; 18. در صفت میان, waist, on fol. 33^a; 19. در صفت ساق, leg, on fol. 34^a.

Dated A. H. 1000 (A. D. 1592); the copy belonged formerly to Sir Charles Wilkins.

No. 2360, ff. 1-42, ll. 14; small, but clear Nasta'liq; illuminated frontispiece; size, 7 in. by 4 in.

2036

Jawāhir-al-asrār (جواهر الاسرار).

Gems of mysteries, a work on Muḥammadan rhetoric both in theological and poetical works, and the esoteric meaning of traditions and sayings of holy and wise men, composed by 'Alī (probably Abū 'Alī) Ḥamzah bin 'Alī bin Malik bin Ḥasan al-ṭūsī, originally of Marw, later of Asfarā'in, commonly styled Shaikh Ḍḥurī or Ḍḥarī (the author of the Mirāt, see Nos. 709-711 above; Bodleian Cat., Nos. 402 and 403; A. Sprenger, Catal., p. 316; W. Pertsch, Berlin Cat., p. 161, etc.; of a diwān, see A. Sprenger, Catal., p. 315, and Bodleian Cat., No. 884; and other works, who died A. H. 866 = A. D. 1461, 1462), A. H. 840 (A. D. 1436, 1437), after his return from a journey to Arabia, see fol. 4^b, last line; and fol. 5^a, first line. It is an abridgement from

the same author's larger work on the same topic, entitled *مفتاح الاسرار*, see fol. 4^a, ll. 11 and 12, which he composed on his return from Syria, A. H. 830 (A. D. 1427).

It begins, on fol. 1^b: *بسم الله الرحمن الرحيم وبه نستعين، يا مفتاح الابواب افتح ابواب قلبي وقلوب المسلمين وانت خير الفاتحين، حمد وستايش آن عليمي را كه عنقاي عقل علامه عالم كبير انساني را الخ*, and is divided into the following four bâbs:

باب اول در معرفت اسرار فواتح كلام الله تعالى (or according to the index on fol. 6^b sq.: *در معرفت اسرار*, 'On the mysteries of the detached letters in the Kurân'), on fol. 10^a.

باب دوم در بيان اسرار احاديث نبوي صلي الله عليه وسلم, 'On the mysteries of traditions of the prophet,' on fol. 17^b, in nine *سُر*.

باب سيموم در اسرار كلام مشايخ رضوان الله عليهم, 'On the mysteries of sayings of the Shaikhs,' in prose and verse, on fol. 56^b, in two *fasls* (*در نشر*), *فصل اول* in twelve *سُر*, the first in twelve *سُر*, the second in thirty-five *سُر*).

On the figures of poetical speech, on fol. 193^b, in ten *fasls* (*در فصل اول*), *بيان اشكال قصائد مشهوره*, *فصل دوم* in *بيان قصائد مجهوله*, *فصل سيموم* in *اشكال غزليات مشهوره*, *فصل چهارم* in *بيان اشكال غزليات مجهوله*, *فصل پنجم* in *بيان اشكال مقطعات*, *فصل ششم* in *بيان اشكال مثنويات*, *فصل هفتم* in *بيان اشكال رباعيات*, *فصل هشتم* in *بيان اشكال شاعري*, *فصل نهم* in *بيان اشكال معميات*, *فصل دهم* (*در بيان اشكال لغز*).

Dated in the month Safar, A. H. 1014 (A. D. 1605, June, July), by Jalâl-aldin bin Hasan alhusaini.

With reference to the fourth and most important chapter Danlatsbâh has bestowed great praise on this work, and A. Sprenger, Catal., pp. 316 and 317, where the same book is noticed, has endorsed Daulatsbâh's remarks by saying that it is 'a most useful book for understanding Persian poetry.' Two other copies of the *Jawâhir-alasrar*, with details of Âdhurî's life, are described in Rieu i. p. 43, and in the Bodleian Cat., No. 1269.

No. 27, ff. 256, ll. 17; Naskhi; size, 9½ in. by 6½ in.

2037

Shabistân-i-Khayâl (شبستان خیال).

The dormitory of fancy, also styled (as here on the fly-leaf and in the colophon) *شبستان نکات*, or with a fuller title: *شبستان نکات و گلستان لغات*, 'the dormitory of subtle thoughts and the rose-garden of idioms,' that well-known curious composition in prose and verse, chiefly in the form of puns, by Yahyâ Sibak of Nishâpûr, usually styled Fattâhî (other takhalluṣes of his are Khumârî and Asrârî), who died A. H. 852 (A. D. 1448),

comp. Fleischer, Cat. Lips., p. 399; G. Flügel i. p. 587; Rien ii. p. 741; Bodl. Cat., No. 1344; W. Pertsch, Berlin Cat., p. 986; A. F. Mehren, p. 31; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 18. This work was composed A. H. 843 (A. D. 1439, 1440), after the completion of the famous allegorical romance *حسن و دل* (see R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna, 1889, and H. Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 334 sq., 1896-1897). The first chapter of Fattâhî's *Shabistân-i-Khayâl* has been edited with Turkish commentary, German translation, and copious notes by H. Ethé, Leipzig, 1868.

Beginning: *حمد خداي را كه چشم ميم حمدش دريايست*, *در حد كمال كرم و دائره ميم نعمتش سفره ايست در نعت نوال قدم الخ*.

It is divided into eight bâbs and a khâtimah, the contents of which have been stated by Fleischer, Cat. Lips., loc. cit.

Many marginal notes and additions, also interlinear paraphrases. Dated the 19th of Dhû-alhijjah, A. H. 1090 (A. D. 1680, Jan. 21), by Nâdirbeg.

No. 18, ff. 14-81, ll. 15; clear Nasta'lik; size, 12½ in. by 6½ in.

2038

Another copy of the same.

Beginning as in the preceding copy. The title given on the fly-leaf to the work is: *شبستان نکات در علم فارسي*.

Bâb I, on fol. 15^b; II, on fol. 27^a; III, on fol. 33^a; IV, on fol. 40^a; V, on fol. 45^b; VI, on fol. 57^a; VII, on fol. 66^b; VIII, on fol. 90^a; Khâtimah, on fol. 98^a. Many interlinear and marginal glosses, together with Persian paraphrases of Arabic terms.

Dated the 16th of Safar, A. H. 1143 (A. D. 1730, Aug. 31).

No. 2086, ff. 98, ll. 11; clear and distinct Nasta'lik; size, 7½-7¾ in. by 4½ in.

2039

The same.

The title, *شبستان نکات*, appears on fol. 1^a.

No date.

A few various readings and glosses on the first pages. The right order of ff. 7-18 is: 7, 16, 17, 8-15, 18.

No. 2209, ff. 71, ll. 15; Nasta'lik; size, 8¾ in. by 5 in.

2040

Sharḥ-i-Shabistân-i-Khayâl (شرح شبستان خیال).

A detailed Persian commentary on Fattâhî's *Shabistân-i-Khayâl* (here again called *شبستان نکات*), composed by Hâjî Muḥammad Bahrâm ibn Âkhund Mullâ Zâda, known as Mullâ Zâda-i-Mullâ Ghiyâth-aldin, and dedicated to Abû-almuẓaffar Sayyid 'Abd-al'aziz Bahâdurkhân.

It begins: *حمد بيمد ملكي را كه توسن حرون افلاك را بدستيارى قدرت كامله بى تازيانه در چرخ آورده الخ*.

The text of the preface of the *Shahistân* begins on fol. 3^b; the *first bâb*, on fol. 100^b; the *second*, on fol. 146^b; the *third*, on fol. 170^a; the *fourth*, on fol. 194^b; the *fifth*, on fol. 217^b; the *sixth*, on fol. 271^b; the *seventh*, on fol. 307^b; the *eighth*, on fol. 392^b.

No date. A better known commentary is the Turkish one by Surûrî, see G. Flügel i. p. 588.

No. 484, ff. 432, ll. 16-17; Nasta'lik; size, 9 in. by 4½ in.

2041

Inshâ-i-Mu'in alzamajî (انشاء معين الزمجي).

A work on letter-writing, also called *Tarassul* (ترسل) or *Tarassuli* (ترسلی, see Rieu i. p. 206^a), with full specimens of notes, orders, issues, etc., composed at Harât, A. H. 873 (A. D. 1468, 1469), by Mu'in-alzamajî alashfârî alharawî, the contemporary and friend of Jâmî (to whom a letter on fol. 96^b is addressed), and author of the history and topography of Harât, styled *روضات الجنات*, and written A. H. 897 (A. D. 1492, see No. 570 above), at the request of Shâh Sultân Husain Mirzâ. It is divided into a *muqaddimah*, four *manshâs*, and a *khâtimah*, see fol. 8^b sq.:

مقدمه در شرف این فن و ذکر بعضی آداب کتابت و اوقات و امکنة و مقامات آن از اصابت مشتمل بر دو فصل
منشاء اول در مناشیر و احکام تفویض امور و مناصب و امثله و فرامین مطاعه علی حسب المراتب مشتمل بر سه فصل

منشاء دوم در مکتوبات سلاطین و ایراد مکتوبات متنوعه محتوی بر صنائع عبارات و استعارات مخترعه مشتمل بر سه فصل

منشاء سیوم در جواب مکاتیب بطریق مرغوب و اسلوب غریب مشتمل بر سه فصل

منشاء چهارم در انواع رفاع و مقدمات و ابداع خوانیات متضمن صنائع مستطاع مشتمل بر دو فصل

خاتمه در ذکر بعضی وقائع و ایراد هرگونه لطائف آثار و بدائع اشعار الخ

The *muqaddimah* begins on fol. 9^b; the first *manshâ* on fol. 15^b, first line, and the *khâtimah* on fol. 169^b.

Beginning of the preface: چون رقم از مشک زنی بر حریر - حمد الهی بنگارای دبیر - فاتحه نامه بنام خداست - ختم رسالت بکلام خداست الخ

Compare on this Inshâ, H. Ethé, *Neupersische Litteratur*, etc., p. 339. This unique copy is dated the first of Muharram, A. H. 1081 (A. D. 1670, May 21). On the fly-leaf this work is wrongly styled 'Inshâ-i-Âsafî,' and said to be composed by Muhammad Âsafî, son of Sultân Muhammad Mashhadi.

No. 2982, ff. 174, ll. 15; Nasta'lik; size, 9½ in. by 6½ in.

2042

Manâzîr-alinshâ (مناظر الانشا).

A work on epistolography and elegant prose-composition, with special reference to rhetoric, prosody, and tropical figures, by the Khwâja-i-Jahân 'Imâd-al-din Mahmûd bin Shaikh Muhammad Gilânî, usually known as Khwâjah Mahmûd Gâwân, the famous wazir of Sultân Muhammadshâh Bahmanî (reigned A. H. 867-887 = A. D. 1463-1482), who was beheaded A. H. 886 (A. D. 1481) in his seventy-eighth, or according to others, in his eighty-seventh year of life; comp. on this work the full description given in G. Flügel i. pp. 237-240; Rieu ii. p. 528; Bodleian Cat., No. 1348; and H. Ethé, *Neupersische Litteratur*, p. 339; see also H. Khalfa v. p. 138; and *Wiener Jahrbücher*, vol. 62, *Anzeigblatt*, p. 16 sq. It begins: یا مبدی الانشا بسط نور الوجود و یا مجری الکلم والقلم علی الوجود والعدم الخ

The title appears on fol. 4^a, lin. penult. The work is divided into a *muqaddimah*, two *maqâmas*, and a *khâtimah*.

The *muqaddimah* (فی بیان ماهیة علم الانشاء و) (موضوعه و غایت و غیرها ممتا یتعلق به حصول المقصود) contains eight fasls, viz.: 1. فی ماهیة علم الانشاء, on fol. 4^b. 2. فی مفهوم الکلام و غایت, on fol. 8^b. 3. فی بیان البلاغة والفصاحة, on fol. 13^a. 4. فی التشبيه, on fol. 17^a. 5. فی بیان الحقیقة والمجاز, on fol. 19^a. 6. فی الاستعارة و اقسامها, on fol. 29^a. 7. فی بیان الکناية, on fol. 32^a. 8. فی التعلیض والتلویح والرمز والایماء والاشارة, on fol. 33^a.

The first *maqâmah* (فی تقسیم الکلام علی طریق اهل) (الانشاء و شرائط الکلمات المستعملة فی الانشاء) is subdivided into four *manzar*, viz.: 1. فی تقسیم, on fol. 35^a. 2. فی شرائط الکلمة المستعملة فی ترکیب اهل, on fol. 52^a. 3. فی شرائط الکلام المستحسن عند, on fol. 54^b. 4. فی بیان ماهیة, on fol. 76^b.

The second *maqâmah*, here styled المقالة الثانیة (فی بیان الاقسام والارکان و شرائط ما یکتب الناس بعضهم فی 1. فی بیان اركان كل واحد, on fol. 80^a. 2. فی بیان شرائط المنشور والفرمان و 3. فی بیان شرائط المنشور والفرمان و 4. فی بیان شرائط المکتوب, on fol. 99^a. 5. فی جواز الحذف والتقديم والتأخیر فی اركان المکتوب, on fol. 109^a.

The *khâtimah* (فی بیان ماهیة الخط و ضوابطه) begins on fol. 110^b.

Dated A. H. 1161 (A. D. 1748) by 'Âdilbeg. College of Fort William, 1825.

No. 2179, ff. 116, ll. 17; Nasta'lik, the Arabic phrases and quotations in Naskhî; size, 9½ in. by 5½ in.

2043

Another copy of the same.

Beginning as in the preceding copy; all the headings too are the same.

Muḥaddimah in eight faṣls, on ff. 7^a, 13^a, 21^a, 28^a, 31^b, 49^b, 55^a, and 57^a.

First maḥāmāh in four manẓar, on ff. 60^b, 92^b, 97^a, and 137^a.

Second maḥāmāh in five manẓar, on ff. 143^b, 145^b, 176^a, 187^a, and 193^b.

Khâtimah, on fol. 196^a.

No date. Many marginal glosses and explanations, especially in the beginning.

No. 1873, ff. 1-206, ll. 15; Naskhi; size, 8½ in. by 4½ in.

2044

Riyâd-alinshâ (رياض الانشا).

The gardens of letter-writing, a collection of eminent and exemplary letters, by the same Khwāja-i-Jahân, Maḥmûd Gâwân, who wrote the مناظر الانشا (see fol. 9^b, l. 8), beginning: يا من توحد ببدائع الابداع والانشاء. و تفرّد باجراء قلم الاختراع الخ.

Other copies of the same collection are described in G. Flügel i. pp. 261-264; Rieu iii. p. 983; Cat. des MSS. et Xylographes, p. 416; Krafft, p. 26; Bodleian Cat., No. 1349.

Many valuable marginal glosses throughout. Dated the 5th of Dhû-alhijjah, A.H. 1120 (A.D. 1709, Feb. 15), at Aḥmadâbâd.

No. 1750, ff. 352, ll. 11 (on ff. 1-10), ll. 13 (on ff. 11-352); Nasta'liq; size, 9 in. by 4½ in.

2045

A defective copy of the same.

This copy is splendidly written, but has two large lacunas, one of seven leaves after fol. 28, and another of four leaves after fol. 31. Beginning the same as in the preceding copy. Partly collated.

No date. On fol. 1^a there are entries of former owners, viz. Abû Hâmid bin Shaikh Maḥmûd, known as Shaikh Hâmid Kâtib; Muḥammad Taḳi bin Muḥammad Shafî algilânî; etc.

No. 1316, ff. 130, ll. 17; Naskhi; size, 9½ in. by 5½ in.

2046

'Arûd-i-Saifi (عروض سيفي).

The famous treatise on metrical science and the art of rhyming, by Maulânâ Saifi of Bukhârâ, also called 'Arûdi, who stayed for some time in Harât under Sulṭân Ḥusain Mirzâ, and died after A.H. 905, probably A.H. 909 (A.D. 1503, 1504). It was composed A.H. 896 (A.D. 1490, 1491), and is styled عروض سيفي. It is in the preface, comp. Rieu ii. p. 525^b; and W. Pertsch, Berlin Cat., p. 116, No. 5; p. 131; p. 142, No. 6; and p. 187; see also H. Khalfa iii. p. 419, where it is entitled رساله في العروض; and Cat. of King's College,

Cambridge, No. 207. Beginning: الحمد لله الذي جعل علم العروض ميزان الاشعار والصلوة على صاحب ديوان الرسالة و اهل بيته الطهارا اما بعد بدان كه باعث برين تأليف آن بود كه گاهي كه با اصحاب از كتب عروض مباحثه كرده مي شد در هر دقيقه نكته مي طلبيدند الخ.

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgûr, Abû Ḥafṣ Sughdi, or Rûdagi?

Published in Cawnpore, 1855; in Calcutta, 1865; best edition by H. Blochmann, text only, Calcutta, 1867, with English translation, 'Prosody of the Persians,' ib., 1872.

The present copy is dated in the year 1192 of the Bangālî era (A.D. 1784). A little worm-eaten; some remarks in English are written in pencil on the margin.

No. 2463, ff. 1-73, ll. 13; Nasta'liq; size, 9½ in. by 6½ in.

2047

Another copy of the same.

Beginning as in the preceding copy. Dated the 6th of Shawwâl, A.H. 1210 (A.D. 1796, April 14) by Muḥammad Muslim.

No. 1634, ff. 76, ll. 11; clear and distinct Nasta'liq; size, 7½ in. by 4½ in.

2048

The same.

No date.

No. 87, ff. 43, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

2049

Mu'ammâ-i-Ḥusain (معما حسين).

The well-known treatise on riddles and logogriphs by Ḥusain (or Mir Ḥusain) bin Muḥammad alḥusaini alshirâzi alnîshâpûri (died A.H. 904, the 9th of Dhû-al-ka'dah = A.D. 1499, June 18, see the following copy, fol. 257^a, ll. 9-11), who lived at the court of Sulṭân Ḥusain Mirzâ of Harât and composed this work at the request of the great Mir 'Alishir, see Rieu ii. p. 650^a, and Supplement, pp. 126^a and 127^b; Bodleian Cat., Nos. 1353-1355; W. Pertsch, p. 116, and Berlin Cat., p. 81, No. 3; J. Anmer, p. 43; Cat. Codd. Or. Lugd. Bat. i. p. 360; H. Khalfa v. p. 638, No. 12431; see also Rückert in Wiener Jahrbücher, vol. 44, p. 89 sq.; and Garcin de Tassy in Journal Asiatique, 1847, vol. x. p. 357. The various titles given to this treatise are, besides the one quoted here, رسالة في المعما, رساله معما, رسالة مير حسين, and معميات; رسالة معما; در معما. Beginning, on fol. 114^b:

بنام آنكه از تأليف و تركيب

معماي جهانرا داد ترتيب

This copy is incomplete at the end, and breaks off on fol. 135^b with the words افسر بسر وی دیدم از

... تحلیل. On fol. 136 some concluding lines (probably of another treatise) are found, dated the 22nd of Dhū-al-ḥijjah, A. H. 1130 (the seventh year of Farrukhsiyar's reign) = A. D. 1718, Nov. 16.

No. 95, ff. 114^b-136^a, ll. 15; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 8½ in. by 4¾ in.

2050

Sharḥ-i-Mu'annmayyāt (شرح معنیات).

A commentary on the preceding treatise of Husain bin Muḥammad alḥusaini or Mir Husain alnīshāpūri, who is called here Amir Kamāl-al-din Husain, compiled by an enthusiastic pupil of his, Šādiḳ Ruknī 'Āshik (so correctly according to the Bodleian and British Museum copies, whereas he is called here Šādiḳ Rukn 'Āshik, see fol. 101^b, l. 7); comp. Bodleian Cat., No. 1356, and Rieu, Supplement, p. 126^a, No. V. The date of composition is contained in the chronogram at the end, which runs correctly thus, شرح رکنی بنویس = A. H. 916 (A. D. 1510, 1511), whilst here again, on fol. 257^a, ll. 4 and 3 ab infra, رکن appears instead of رکنی (against the metre of the verse, see Rieu, loc. cit.).

Beginning the same as in the original treatise: بنام آنکه از تألیف و ترکیب النخ.

But before the commentator commences the interpretation of his master's work, he gives a very valuable addition to the original text itself, viz. Mir Husain's enigmatic verses on the ninety-nine beautiful names of God, with short explanations; the first of these is الله, the second الرحمن, the third الرحيم, the fourth الملك, the fifth القدوس, etc. On fol. 115^b the muḥaddimah begins which contains the description of riddles, as given by Maulānā Sharaf-al-din 'Alī Yazdī, the author of the Żafarnāma (see Nos. 173-189 above), in his منتخب حُلل مُطَرَّر (an extract from his own larger work حُلل مُطَرَّر, see Rieu, Supplement, p. 126^b, and Bodleian Cat., No. 1345), and by Jāmī in his three treatises on the same subject, designated here as the larger (الكبير), i.e. the حليلة الحُلل (likewise an extract from the حُلل مُطَرَّر, see No. 1378 above, and Bodleian Cat., Nos. 894, 32, and 895, 28), the middle (المتوسط), see ib., Nos. 894, 31, and 895, 29), and the smaller one (الصغير), ib., Nos. 894, 30, and 895, 30). After that, on fol. 116^b, the commentary itself begins, with these words of the text: معنی کلامیست که بر وجه صحیح دال باشد بر اسمی از اسماء بطریق رمز و ایما النخ.

Marginal glosses and additions; small blanks on ff. 254^a, 254^b, and 255^a. No date. Besides the present commentary of Šādiḳ Ruknī there exist four others, one by Diyā-al-din al-Urdūbādī, with the takhalluṣ Shafīkī; another by 'Abd-alwahhāb al-Šābūnī; a third by Jāmī (which, however, is not found in any copy of his prose-works); and a fourth by the well-known Turkish scholar Surūrī, see W. Pertsch, Berlin Cat., p. 884, and H. Ethé, Neupersische Litteratur, p. 345.

No. 1474, ff. 101-257, ll. 14-15; Nasta'liq; size, 6½ in. by 3¾ in.

2051

A small collection of riddles, styled رساله معما in the index on the fly-leaf, and beginning:

چو از حمد و تحیت یافتی کام
بدان ای در معما طالب نام

On the last page, fol. 11^b, there appears the following *chronogram*:

بی تاریخ آن از عالم غیب - رسیده نسخه موزون بی عیب
giving as date A. H. 918 (A. D. 1512, 1513).

Many additions on the margin.

No. 18, ff. 1-11, ll. 17; Nasta'liq; size, 12½ in. by 7 in.

2052

Risālah dar 'ilm-i-ḳawāfi (رساله در علم قوافی).

A treatise on the art of rhyming, by Amir Burhān-al-din 'Aṭā-allāh bin Maḥmūd alḥusaini, being an extract from the مقطع or last chapter of his own larger work, تکمیل الصنائع در فن شعر, and styled with its full title رساله وافی در قواعد علم قوافی; see another copy of the same in Rieu, Supplement, p. 125, No. III. The author, 'Aṭā-allāh, died at Mashhad A. H. 929 (A. D. 1523). It is divided into nine chapters or حروف (حروف, as the author adds), the headings of which are as follows:

حرف اول در تعریف قافیه, on fol. 2^b.

حرف دوم در تعداد قافیه (as, حروف قافیه correctly in the following copy) و بیان حرف روی و حرفی که (in the following copy) پیش ازوست, on fol. 4^a (in this chapter there is a very interesting discussion on the difference between the (یای و وای معروف and یای و وای مجهول).

حرف سوم در بیان حرفی که بعد از روست, on fol. 11^b.

حرف چهارم در بیان حرکات قافیه, on fol. 14^a.

حرف پنجم در بیان انواع روی و اوصاف این انواع و القاب قافیه باعتبار این اوصاف, on fol. 19^a.

حرف ششم در بیان انواع قافیه باعتبار تقطیع, on fol. 22^a.

حرف هفتم در بیان عیوب ملقبه قافیه, on fol. 24^a.

حرف هشتم (حرف ششم to be read instead of) در بیان عیوب غیر ملقبه قافیه, on fol. 28^a.

حرف نهم در تحقیق حاجب و ردیف, on fol. 30^b.

Beginning: سپاس بی قیاس صانعی را که تأسیس بدائع مصنوعات و نظم سلسله موجودات النخ.

This treatise ends on fol. 34^a, and is dated the 10th of Jumādā-al-thānī, A. H. 968 (A. D. 1561, Feb. 26). On ff. 35^a-40^b a short anonymous Šūfic tract is added, beginning: تا پرده دار اساس قصر عباسی لباس خلیل خلت مقام از صدر قدر النخ.

No. 1093, ff. 1-40, ll. 12; Nasta'liq; worm-eaten; size, 5½ in. by 3¾ in.

2053

Another copy of the same.

Beginning as in the preceding copy. Harf I, on fol. 2^b; II, on fol. 3^b; III, on fol. 10^a; IV, on fol. 12^a; V, on fol. 16^b; VI, on fol. 18^b; VII, on fol. 20^a; VIII, on fol. 24^a; IX, on fol. 26^a.

The treatise concludes on fol. 29^a and is dated the 4th of Jumâdâ-althâni, A. H. 1140 (A. D. 1728, Jan. 17), in the reign of Muḥammadshâh, by Muḥammad Naṣîr, son of Sayyid Luṭf-allâh.

On ff. 30^a and 31^a (fol. 30^b is left blank) there are written 'ten maxims' (مقولات عشره), alleged to be due to Nizâm-almulk, the famous wazîr, and beginning:

موجود منقسم بدو قسم است نزد عقل یا واجب الوجود
یا ممکن الوجود الخ

The handwriting (except in the last two lines) is the same as in the main treatise.

No. 530, ff. 1-31, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 4½ in.

2054

The same.

Harf I, on fol. 2^b; II, on fol. 3^b; III, on fol. 7^b; IV, on fol. 9^b; V, on fol. 12^b; VI, on fol. 14^a; VII, on fol. 15^b; VIII, on fol. 18^a; IX, on fol. 19^a.

No date.

No. 1074, ff. 1-21, ll. 13; Nasta'lik; size, 9 in. by 5½ in.

2055

Nâma-i-nâmî (نامه نامی).

A hitherto entirely unknown work by the famous historian Khwândamîr (Ghiyâth-al-din bin Humâm-al-din), the grandson of Mirkhwând and author of the *Ḥabib-alsiyar*, *Khulâsat-alkhbâr*, *Dastûr-alwuzarâ* and other works (see Nos. 76-100 above, Bodleian Cat., No. 87, etc.), on the art of Inshâ, or letter-writing, in all its branches. The author's name is distinctly stated on fol. 1^a, ll. 7 and 8, the title, نامه نامی, or the 'famous book,' on fol. 2^a, l. 3, and from a further remark on fol. 1^a, l. 12, we learn, that Khwândamîr had passed his forty-sixth year when he began the compilation of this treatise, that is about A. H. 926 (A. D. 1520). The latest dates appearing in the work itself are A. H. 928 (see fol. 195^a) and 929 (so to be read instead of the foolish ۹۱۹ on ff. 291^b and 292^b), so that the composition of this Inshâ falls between A. H. 926 and 930 (A. D. 1520 and 1524); comp. H. Ethé, *Neupersische Litteratur*, p. 340. It is of great historical value, since the majority of letters, notes, etc., which are given as specimens of the various branches of epistolography, are not fictitious compilations, but authentic documents of renowned men of Khwândamîr's own time. This copy, the only one as yet discovered (see a short fragment of it noticed in No. 1762, 4 above), is unfortunately defective, both at the beginning and in the middle. It opens abruptly in the preface, on fol. 1^a, with these words: عالم تا

IND. OFF.

این دم بلغاء متقدمین و فصحاء متأخرین در فن انشاء
مجلدات ساخته اند الخ

The book is subdivided into one عنوان, nine سطر, and a تتمیم.

Unwân in two لفظ, viz.: 1. در بیان بدایت ظهور, on fol. 2^a (Origin and development of epistolography). 2. در بیان ترتیب و تقسیم سطور مذکور و تتمیم, on fol. 6^a (Index of the contents of the nine Saṭrs and the conclusion).

Saṭr I: در ایراد مکتوبات که بطبقه اعلیٰ از طبقات, on fol. 7^a (Letters to Sultâns, Amirs, Wazîrs, and other high court-officials).

Saṭr II: در تحریر مکتاتب اشرف^۲ برایا شرفهم الله به, on fol. 53^a (Letters to Shaikhs, 'Ulamâs, Kâdis, and other ecclesiastical and legal dignitaries). Of this Saṭr only the first seven لفظ are found, in consequence of a large lacuna after fol. 63, which comprises the second half of Saṭr II, the whole of Saṭr III (treating of the طبقه اوسط^۳), and the first half of Saṭr IV (treating of the طبقه ادنی^۴). On fol. 64^a begins the eighth لفظ of Saṭr IV.

Saṭr V: در باب خطاب و جواب آئینه اصحاب و اجله, احباب و پدر و مادر و فرزند کسانی که درین مراتب باشد, on fol. 73^a (Letters to friends, relations, parents, children, etc.).

Saṭr VI: در ایراد تهنیت نامها, on fol. 93^b (Letters of congratulation).

Saṭr VII: در ایراد تعزیت نامها, on fol. 105^a (Letters of condolence).

Saṭr VIII: در ایراد رقت های متفرقه و منشآت متنوعه, on fol. 120^b (so we conclude from the analogy of the previous and the following Saṭrs, the headings being for the greater part omitted here), on fol. 120^b (Miscellaneous writings).

Saṭr IX: در تحریر مناشیر, on fol. 144^b (Diplomas, firmâns, orders, etc.).

Conclusion (تتمیم), in two لفظ: 1. در ایراد رباعیات, و مقطعات که در هر باب گفته شد جهت مقدمه رساله الخ, on fol. 205^b (Rubâ'is and kîṭ'as, used in the introductions of letters, all by Khwândamîr himself). 2. در ایراد

طبقه اعلیٰ عبارتست از سلاطین و امرای و صدور و وزرای و مقریان درگاه خاقانی و متممیان اعمال سلطانی

طبقه اشرف کنایتی است از سادات و مشایخ و علماء و فضلاء و قضات و اصحاب مناصب شرعی و متکفلان امور دینی

مراد از طبقه اوسط دهاتین است و تجار و مهندسان و هنروران مهارت گستر (Letters to Dihkâns, merchants, geometers, clever artists, etc.).

مقصود از طبقه ادنی محترفات است و صنّاع اهل بازار و مردم پیشه گار (Letters to artificers, artisans, and tradesmen).

معتمیات و تواریخ وقائع, on fol. 215^a (Riddles and chronograms, partly also by the author).

Dated in Shāhjahān's reign, in the month Rabi'-althānī, A. H. 1065 (A. D. 1655, Febr.-March), at Burhānpūr.

Bibliotheca Leydeniana.

No. 2711, ff. 218, ll. 17-19 (the last five pages in diagonal lines); Naskhī; size, 10 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2056

Inshā-i-Shāh Tāhir (انشاء شاه طاهر).

A treatise on epistolography, with specimens, composed A. H. 938 (A. D. 1531, 1532), see fol. 82^b, l. 22, by Shāh Tāhir, called Dakhani, who is no doubt identical with Shāh Tāhir alḥusainī of the Khāndī Sayyids, who came to India A. H. 926 (A. D. 1520) and went A. H. 928 (A. D. 1522), at Burhān Nizāmshāh's request, to Ahmaḍnagar in the Dakhan, where he resided, with the exception of various political missions he undertook at his master's commands, till his death in A. H. 952 (A. D. 1545, 1546), or, according to Firishta, in A. H. 956 (A. D. 1549); see a detailed biography of the author in Rieu i. p. 395, where a larger collection of his letters under the title of انشاء شاه طاهر الحسيني is described. The full title, given to this small treatise, is: رساله در بعضی از قواعد علم انشا و بعضی از مکاتبت شاه طاهر دکنی.

Beginning: بدان ایدک الله که اول چیز که بر منشی لازم است رعایت قدر و منزلت مکاتب الیه است الخ.
No date.

No. 18, ff. 82-92, ll. 31; careless Nasta'liq; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2057

Badā'i'-al-inshā (بدائع الانشا).

A work on epistolary art, with forms of letters for all possible emergencies, comprising توقیعات و محاورات, and compiled by Maulānā Yūsufī, a munshi of the emperor Humāyūn and identical with the famous physician Yūsuf bin Muḥammad of Harāt, the author of many medical treatises (comp. Rieu ii. p. 475^b and iii. p. 1089^a), A. H. 940 (A. D. 1533, 1534; the numerical value of the letters of الانشا بدائع, taken twice, see fol. 2^a, l. 2: تکرار کنی چو نام اورا یکبار شک نیست که رهبری, 1. 2: کند بسال اتمام Husain, and other scholars of this art. The first heading (on fol. 2^a) is: سلاطین بطبقه اعلى از سلاطین نویسند; the next (on fol. 3^a): سلاطین در جواب طبقه اعلى از: سلاطین نویسند; and so on, every letter being accompanied by a corresponding answer.

Beginning: زینت عنوان هر نامی و زیور دیباچه هر صحیفه کرامی حمد مبدعی است الخ.

Numerous interlinear and marginal glosses throughout the copy, mostly explanatory of Arabic expressions and technical terms in the Persian text.

Other copies of this work are described in Bodleian Cat., Nos. 1364-1367; Rieu ii. p. 529^a; W. Pertsch, Berlin Cat., pp. 135 and 1014; E. G. Browne, Cambridge Cat., p. 275. The treatise was printed in Dihli, 1843, under the title انشاء یوسفی.

Dated the 29th of Jumādā-al-awwal, A. H. 1078 (A. D. 1667, Nov. 16), by Sayyid Muḥammad bin Sayyid 'Abd-alghani.

No. 1372, ff. 129, ll. 13; Naskhī; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2058

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 123^a, and is dated the 19th of Jumādā-al-ūlā, A. H. 1098 (A. D. 1687, April 2), in the mosque of Aḥsanābād. On fol. 124 there is added a little tract, styled در اصطلاحات نحوی.

No. 18, ff. 95-124, ll. 31; careless Nasta'liq; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2059

The same.

This copy, rather badly written, abounds in interlinear paraphrases of the text, giving for each Arabic word the corresponding Persian term. Beginning as usual. The first heading on fol. 2^a.

Dated the 12th of Rabi'-althānī, A. H. 1181 (a Monday) = A. D. 1767, Sept. 7. College of Fort William, 1825.

No. 2173, ff. 1-121, ll. 13-14; Shikasta; size, 8 $\frac{1}{4}$ in. by 6 in.

2060

A slightly incomplete copy of the same.

This copy breaks off on fol. 102^b with the words: بعز مطالعة حضرت افضل المنجمین معزز باد بشرف مطالعة عالیشاناب زبدة المنجمین مشرف باد...

Interlinear and marginal explanations of Arabic words and phrases as far as fol. 74; the headings are filled in only as far as fol. 33. As title appears here on fol. 1^a انشاء یوسفی (see No. 2057 above).

Bibliotheca Leydeniana.

No. 2382, ff. 102, ll. 13; careless Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

2061

Inshā-i-Mīram Siyāh (انشاء میرم سیاه).

The correspondence of Mīram Siyāh of Kazwin, who lived from the time of Sulṭān Ḥusain Baīkarā to that of Humāyūn, and was still alive in A. H. 957 (A. D. 1550); in his lyrical poems (two of his diwāns are extant, one described in the Bodleian Cat., No. 1029, the other in Rieu, Supplement, p. 221^b, No. II) he used occasionally as takhalluṣ Pir. His letters are addressed to Sulṭān Ḥusain, Bābar, Humāyūn, Shāh Isma'il Ṣafawī, Ḥusain Wā'iz alkāshifi, and contemporaries of these well-known men.

Beginning: بعد از انشاء حمد و ثناء پادشاهی را که
از ازل تا ابد هر چه در ستر ملک عدم مستور بود الخ
Dated the 12th of Muḥarram, A.H. 1107 (A.D. 1695,
Aug. 23).

No. 1972, ff. 48, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2062

Another copy of the same.

The beginning here differs in two particular points
from that in the preceding copy, viz.: بعد از انشای
بعد از انشاء (حمد omitted) و ثنائی پادشاهی را که از ازل تا ابد هر چه
در ستر ملک وجود مستور بود الخ.

Dated by Muḥammad (bin) Ibrāhīm of Lāhūr the
28th of Ramaḍān, A.H. 1144 (A.D. 1732, March 25).

No. 1748, ff. 53, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2063

(چهار باغ) Cahār Bāgh.

A small portion of the Inshā or Maktūbāt (styled
Baḡ or the four gardens) of Ḥakīm or Mir Masīḥ-
aldīn Abū-alfath of Gilān, the patron of the poet 'Urfī
(died A.H. 999 = A.D. 1591, see No. 1451 sq. above),
comp. Rieu ii. p. 667^a and iii. p. 1090^b; and W.
Pertsch, Berlin Cat., pp. 902 and 903, where a letter
of 'Urfī to Abū-alfath is noticed. According to the
Makhzan-algharā'ib, No. 66 (Bodleian Cat., col. 318),
he was a son of Maulānā 'Abd-alrazzāk, whom the
same 'Urfī praises in his poems. Abū-alfath died,
according to the best authorities, A.H. 997 (A.D. 1589),
but at the end of some letters in this small collection
there appears, besides A.H. 992 (on fol. 5^b), 996 (on
ff. 7^a and 10^a), and 997 (on fol. 20^b), also the date
A.H. 999 (on fol. 15^a)! There is even (on fol. 22^a)
a date 1087 (1087?), which must either be a mistake,
or a later addition. The letters are addressed to
different Shaikhs, for instance, Shaik Humām, Mir
Ṣadr Jahān, Aṣafkhān Jafar, and others.

Beginning: چهار باغ دنیا را حضرت حق سبحانه و
تعالی چنانکه باید و شاید الخ.

No. 1971, ff. 29, ll. 13; Shikasta; size, 8½ in. by 4½ in.

2064

(مُنَشَّاتُ التَّمَكِّينِ) Munsha'āt-alnamakīn.

A large Inshā or detailed work on letter-writing in
all its private and official forms, together with an
elaborate treatise on the proper composition of prayers
and invocations for all emergencies, illustrated through-
out by numerous specimens, compiled by Abū-alkāsim-
khān, called alnamakīn ('the witty') alhusainī, and
dedicated to the emperor Akbar, in the forty-fourth
year of whose reign (A.H. 1006) on the 23rd of Sha'bān
(A.D. 1598, March 31) the book was completed. It is
divided into eight bābs and a khātimah.

Bāb I: در ابتدای صنعت کتابت و ذکر ابتداء مکاتیب
بسماء الله تعالی, on fol. 2^b, in two faṣls.

Bāb II: در ترقیم فرامین و مناشیر سلاطین عدالت
و آئین و آجودان لطائف تزیین آنحضرات
on fol. 3^b, in fifteen faṣls.

Bāb III: در تحریر ادعیه و صفاتیّه و اثنیّه و فردیّه و
صحائف و مکاتیب, on fol. 79^b, in thirteen faṣls.

After fol. 88 one leaf is missing.

Bāb IV: در ترسیم عرائض (سؤالیه و جوابیه), on fol.
293^b, in two faṣls.

Bāb V: در تسطیر صحائف مرشد و مسترشدین و والدین
و اساتید و اخوة و اخوات و اولاد و در گله مندی و شکایه
از عدم مراسله و ما یتعلق بها, on fol. 312^a, in three faṣls.

Bāb VI: در تنمیق صحائف تهانی و تعازی, on fol.
330^b, in two faṣls.

Bāb VII: در تصدیق قبالات و تمسکات و نکاح و طریق
و بستن نکاح و سجالات شرعیّه و غیر آن
on fol. 354^a, in two faṣls.

Bāb VIII: or according to the index (در بیان ارسام
اتسام) on fol. 2^b صحائف قبل الملاقات و بعدیه و مطایبات
و مضحکه و متفرقات, on fol. 382^a, in three faṣls.

Khātimah: در تنمیق مسائل بنای مسلمانی و سبب
و جوب نماز و نیّة آن و آداب و قراءت آن و کیفیت نماز
عیدین و خطبات جمعه و عیدین و نماز استسقا و خطبه
و ادعیه کسوف و خسوف الخ, on fol. 389^a, in nine faṣls.

Beginning: زیباترین نگاری که منشیان فصاحت انتم
خال چهره صحیفه سخن گردانند و خوبترین نقشی که
مترسلان بلاغت انتساب زیب رخسار مجموعه انشاء
کنند الخ.

This copy is dated by Ibn Muriyah 'Uthmān the
14th of Jumādā-alawwal, A.H. 1012 (A.D. 1603, Oct.
20). It was collated several times with the author's
own copy, at first by Kāḍī Jafar and Maulānā Isma'il
Mufti in the same year 1012, the 17th of Jumādā-
althānī (A.D. 1603, Nov. 22).

No. 1535, ff. 412, ll. 23; Naskhī; small illuminated frontis-
piece; size, 10½ in. by 7 in.

2065

(زبدة الانشا) Zubdat-alinshā.

Forms of letters, for the instruction of young people
in the art of epistolography, by an anonymous author,
beginning: آخر نامه بنام اولی نام ذو الجلال والاكرام الخ.

The first letter is headed بحضرت پادشاه, the
second بحضرت استاد نشان, the third بحضرت استاد
عروضه, the fourth بحضرت استاد بجانب شاگرد, the fifth
جواب آن, and so on.

The date of the compilation is found on fol. 2^b, l. 4
in the following: تأریخ جهانگیر: نور الدین جهانگیر
= A.H. 1027 (A.D. 1618), in the reign of Jahāngir.

The last four short notes at the end are dated too, the second and fourth A.H. 1026 and 1024 (A.D. 1617 and 1615) respectively, the first and third however A.H. 1056 and 1066 (A.D. 1646 and 1656), which is either a mistake of the copyist, or due to a later addition. The title of the book appears twice, on fol. 2^a, lin. penult., and fol. 2^b, l. 2. An Inshâ of the same title is mentioned in J. Aumer, p. 125.

No. 1903, ff. 12, ll. 17; distinct Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

2066

Three Inshâs by Nûr Muḥammad.

1. On fol. 46^b: Inshâ-i-ṭarab-alṣabbân (انشاء طرب الصبان), forms of letters, collected by Nûr-al-din Muḥammad, the nephew of Abû-alfadl, Akbar's prime-minister, and of his brother, the poet Faiḍi, comp. Nos. 287 and 1479 above, where the correspondence of both, as edited by him, is noticed, comp. also his مراتب الوجود in No. 1925, 15. The present collection was made A.H. 1037 (A.D. 1627) in Jahângir's reign.

Beginning: بعد از حمد و ثنای مر حضرت واحد الصمد الخ.

2. On fol. 60^a: Inshâ-i-'Iyâr-i-dânish (انشاء عیار دانش), another larger collection of the same kind, by the same Nûr-al-din Muḥammad, beginning: بعد از انشاء حمد و ثنای مر حضرت خالق را الخ.

Copied in the year 1191 of the Bangâli era (A.D. 1783).

3. On fol. 192^b: Inshâ yâ Ruḳa'ât-i-Abû-alfadl (انشایا رعات ابو الفضل), another copy of Abû-alfadl's private letters to his friends, collected by Nûr-al-din Muḥammad, and beginning: بعد از حمد و ثنای حضرت خداوند واهب العطایات (!) الخ.

Copied in the year 1190 of the Bangâli era (A.D. 1782); another copy of the same is No. 287 above.

A similar collection of letters and short prose-compositions by Nûr-al-din Muḥammad is noticed in Rieu ii. p. 843^a.

No. 1966, ff. 46-81 and 192-219, ll. 10-13; unequal Shikasta; some interlinear glosses; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2067

Letters.

A very interesting and highly important collection of letters and historical documents of famous men, especially from and to Shâh Tahmâsp (A.H. 930-984 = A.D. 1524-1576), and Shâh 'Abbâs the Great (A.H. 996-1038 = A.D. 1588-1629), as well as of other eminent persons, for the greater part contemporaries of these Persian monarchs, intermixed with other elaborate tracts and elegant prose-writings. There are contained in it, for instance, letters from Shâh Tahmâsp to Sultân Sulaimân of Rûm (i.e. the Turkish emperor Sulaimân I, A.H. 926-974 = A.D. 1520-1566), and replies of the latter on ff. 1^b, 9^a, 63^b, and 147^a; from 'Abd-almu'minkhân bin 'Abdallâhkhân Uzbeḡ (died

A.H. 1006 = A.D. 1598) to Shâh 'Abbâs, and replies of the latter, on ff. 24^a, 29^a, 33^a, 35^b, and 39^b; from Shâh 'Abbâs to the emperor Akbar of India, on fol. 41^b; from Sultân Salim of India (i.e. Jahângir) to Shâh 'Abbâs, and from 'Abbâs to Salim, on ff. 54^b, 56^a, 58^b, 61^a, 76^a, 85^a, 88^a, 90^b, 94^a, 131^a, 133^b, 134^b, 136^a (the first a letter of condolence to Salim upon Akbar's death, the second a letter of congratulation upon Salim's accession), 141^b, etc.; from Shâh 'Abbâs to prince Khurram (i.e. Shâhjahân), and replies of the latter, on ff. 71^a, 74^b, and 88^b; from Sultân Muṣṭafâ of Rûm (i.e. the Turkish emperor Muṣṭafâ I, A.H. 1026 and 1031-1032 = A.D. 1617 and 1622-1623) to Shâh 'Abbâs, and reply of the latter, on fol. 80^a; from Shâh 'Abbâs to Sultân Muḥammadkhân ibn Sultân Murâdkhân of Rûm (i.e. the Turkish emperor Muḥammad III, A.H. 1003-1012 = A.D. 1595-1604); to Sultân Aḥmadkhân, Muḥammadkhân's son (i.e. the Turkish emperor Aḥmad I, A.H. 1012-1026 = A.D. 1604-1617), and replies of these as well as letters of Sultân Ibrâhîm of Rûm (i.e. the Turkish emperor Ibrâhîm I, A.H. 1049-1058 = A.D. 1640-1648), etc., on ff. 109^b, 115^b, 121^a, 124^b, 127^b, 138^a, 173^b, 229^a, 233^a, 242^a, 244^a, 248^b, 262^b, 280^a, etc.; from the Rûmîs (رومیان) to Shâh 'Abbâs, on fol. 104^a; from Shâh 'Abbâs to the grand-vezir Siyâwûsh Pâshâ (A.H. 990-1000 = A.D. 1582-1592), on fol. 241^b, and to 'Abdallâhkhân of Tûrân (A.H. 990-1005 = A.D. 1582-1597), on fol. 265^a; reply to a letter of the emperor Akbar, written in Shâh 'Abbâs' name by 'Iṭimâd-aldaulâh, on fol. 269^a; a letter from the same 'Iṭimâd-aldaulâh to the grand-vezir, on fol. 258^b; three firmâns of the emperor Akbar, on ff. 290^a, 293^b, and 375^b; a letter of 'Iṭimâd to Yildirim Bâyezîd, pâdishâh of Rûm (i.e. the Turkish emperor Bâyezîd I, A.H. 791-804 = A.D. 1389-1402), on fol. 83^b; from the Khânkhânân to Maulânâ 'Urfî of Shirâz (see No. 2063 above), and reply of the latter, on fol. 106^a; from the same 'Urfî to Shaikh Faiḍ Fayyâd (or Faiḍi Fayyâdî, the well-known Indian poet, see No. 1464 above), on fol. 108^b; another letter of (or to) the same Shaikh, with some other treatises, on fol. 215^b; a letter of Mirzâ Fasîḥî of Harât (died A.H. 1046 = A.D. 1636, 1637, see No. 1537 above), on fol. 153^a; letters from Maulânâ Âkâ Husain of Khwânsâr to Mirzâ Abû-alfutûḡ, and to Mir Dhû-alfakâr, on ff. 155^a, 157^b, 158^b, 159^b; and some treatises on wine, spring, etc., by the same Âkâ Husain, on ff. 161^a, 170^b, etc.; a document of the grand-vezir Muṣṭafâ Pâshâ (A.H. 1048-1053 = A.D. 1638-1643), on fol. 176^b; letters of Mas'ûdbeg; of Maulânâ Muzaḥḥar Husain Kâshî; of Mir Muḥammad Husain; of Ḥakîm Tufailî Lâhijî and others, on ff. 287^b, 363^a, 376^a, 377^a, etc.; dibâca to Ḥakîm Tufailî's diwân, on fol. 296^a; some dibâcas or elegant prose-writings by Maulânâ Żuhârî of Tarshiz (see above, No. 1500 sq.), on fol. 179^b; Fatḥnâma-i-Sijistân by Khwâjah Sultân Muḥammad, on fol. 281^a; Fatḥnâma-i-Sind by Maulânâ 'Abdallâh Marwârid (with the takhalluṣ Bayânî, died A.H. 922 = A.D. 1516), and a great number of other prose-tracts and Inshâs (for the greater part without headings), on fol. 298^a sq.; Fatḥnâma-i-Kandahâr by Mirzâ Muḥammad Kâzim, on fol. 220^a; Fatḥnâma-i-

Kandahâr by *Mirzâ Muḥammad Tâhir* (i.e. Tâhir Wahid, see above, No. 555 sq.), on fol. 223^a; a letter to the prefecture of the Christian cemetery in Harât, written at the request of Sultân Husain Mirzâ by *Mir 'Alishîr*, on fol. 380^b; a letter of the 'Ulamâs of Transoxania to the 'Ulamâs of Mashhad, written at the request of 'Abdallâhkhân Uzbek, and reply of the 'Ulamâs, on fol. 384^a, etc.

Heading and beginning of the first letter, on fol. 1^b:
 نامه که نواب غفران پناه جنت بارگاه علیین آشیانی شاه
 طهماسب در اول جلوس (i.e. A.H. 930-931) بسلطان
 سلیمان خوندگار روم نوشته، اللهم خلد ظلال سلطنة
 سلطان اعظم السلاطين و ابد میامن معدلته و مرحمته
 و الطافه و احسانه على مفارق كافة الاسلام من العرب
 والعجم منشور رفیع اعلى و توقيع رفیع الخ.

A large prose-treatise with Arabic introduction, on fol. 397^a, beginning: الحمد لله والمآلة فی اللطف والاکرام
 والجود والاحسان والجیروت والعظمة الخ.

This collection is styled (incorrectly, as is evident from the above-given contents) کتاب طهماسب نامه on fol. 1^a, and کتاب شاه طهماسب at the end (on fol. 431). No date. A seal from A.H. 1089 (A.D. 1678) at the end. A number of similar letters is included in Add. 7688 of the British Museum, see Rieu i. p. 390.

No. 379, ff. 1-431, ll. 15; large Nasta'liq; worm-eaten; size, 10½ in. by 6½ in.

2068

Maktûbât (مکتوبات).

Another large collection of forms of letters and answers thereto, showing the proper way of writing to all classes of society, intermixed with many historical specimens, similar to some in the preceding copy, for instance, a letter of Shâh 'Abbâs to 'Abd-almu'minkhân, on fol. 11^b; of Muḥammadkhân, governor of Balkh and Badakhshân, to prince Salim (afterwards the emperor Jahângir), on fol. 45^b; of 'Abd-almu'minkhân to Shâh 'Abbâs, on fol. 63^a; answer of the Shâh; letters of Shâh Tahmâsp, on ff. 99^a, 102^b, etc.; of Nawwâb Imâm Kulikhân to Nawwâb Shâh Salim Hindi, on fol. 320^b; of Mirzâ Badi'-alzamân to Rahmân Kulî Sultân, on fol. 343^b, and many others. There is no apparent arrangement, and fragments of several Inshâs, all incomplete and defective, seem to be put together in this copy. The first collection is styled: خلاصة حمد نامحدودی and begins, on fol. 3^b: المنشآت
 که منشیان فصاحت شعار انشا نمایند و سپس نا
 معدودی الخ.

In the greater part of this MS. even the margin is filled with Maktûbât.

No. 1753, ff. 350, ll. 19-24; written very unequally in careless Nasta'liq and Shikasta; size, 8½ in. by 4½ in.

2069

Inshâ-i-Harkarn (انشاء هرکرن).

Models of correspondence, composed by Harkarn, son of Mathnradâs Kanbû Multânî, a munshi of Itibârkhân in Jahângir's reign, between A.H. 1034 and 1040 (A.D. 1625-1631), as it seems; comp. Rieu ii. p. 530; Bodleian Cat., No. 1384; W. Pertsch, Berlin Cat., pp. 124 and 129; Cat. Codd. Or. Lngd. Bat. i. p. 175; A. F. Mehren, p. 124; J. Aumer, p. 124 (with the headings of the seven bâbs given in full); E. G. Browne, Cambridge Cat., p. 280. Edited with English translation by F. Balfour, 'The Forms of Herkarn,' Calcutta, 1781; new ed. 1831; lithographed in Lâhûr, 1869 and 1871.

Beginning: بعد از حمد و سنای (ثنای) حضرت
 ایزد متعال ذو الجلال الخ.

Bâb I, on fol. 19^b; II, on fol. 23^b; III, on fol. 28^a; IV, on fol. 30^b; V, on fol. 32^b; VI, on fol. 42^a; VII, on fol. 44^a.

Dated in the year 1192 of the Bangâli era (A.D. 1784). Some interlinear glosses.

No. 1966, ff. 19-45, ll. 13; Shikasta; size, 9½ in. by 6½ in.

2070

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3^a; II, on fol. 13^b; III, on fol. 25^a; IV, on fol. 34^a; V, on fol. 52^a; VI, on fol. 85^b; VII, on fol. 90^b.

Dated by Sayyid Maḥmûd bin Sayyid Bahâ-aldin at Bahrûj, the 24th of Dhû-alhijjah, A.H. 1207 (A.D. 1793, Aug. 2).

No. 2857, ff. 94, ll. 9; large and distinct Nasta'liq; size, 8½ in. by 5½ in.

2071

The same.

Bâb I, on fol. 32^a; II, on fol. 36^a; III, on fol. 42^a; IV, on fol. 46^b; V, on fol. 56^a; VI, on fol. 70^b (no heading); VII, on fol. 72^b or 73^a (no heading).

This very good copy is not dated.

No. 1837, ff. 31-75, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.

2072

The same.

Beginning: بعد از حمد و ثنای مر حضرت ایزد متعال
 و قادر ذو الجلال الخ.

Bâb I, on fol. 39^a (fol. 39^b is filled with a few verses and the initial words of a کتاب by Muḥammad Burhân-aldin Anṣârî); II, on fol. 43^b; III, on fol. 48^a (according to a later heading, written at the top of the پروانه جانب
 امیررکن السلطنت الخ; originally the beginning of this bâb was fixed on fol. 49^a); IV, on fol. 50^b; V, on fol. 61^a; VI, on fol. 73^a; VII, on fol. 75^a.

No date. The greater part of the colophon is blotted out.

No. 2394, ff. 38-76, ll. 12-13; Shikasta, the first two pages written by another hand; size, 8½ in. by 5½ in.

2073

The same.

Beginning as in the preceding copy (except *مر* before *حضرت*).

Bâb I, on fol. 2^a; II, on fol. 7^a; III, on fol. 14^b; IV, on fol. 18^a; V, on fol. 30^a; VI and VII, not marked.

No date. This copy is collated with the printed edition, and contains a few letters more than that.

No. 3493, olim S. J. 10, ff. 43, ll. 13; Nasta'liq; size, 8 $\frac{7}{8}$ in. by 6 in.

2074

The same.

Beginning as in the preceding copy.

Bâb I, on fol. 2^b; IV, on fol. 28^b; all the other bâbs not marked.

No date.

No. 3433, olim S. J. 11, ff. 65, ll. 11 (on ff. 1-48), ll. 13-14 (on ff. 49-65); large Nasta'liq, written by different hands; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2075

A slightly defective copy of the same.

One or two pages are missing at the end. Beginning as in No. 2072.

Bâb I, on fol. 2^a; II, on fol. 6^a; III, on fol. 11^a; IV, on fol. 14^b; V, on fol. 22^b; VI, on fol. 36^a; VII, not marked, but seems to begin, according to the heading *دستک و غیره*, on fol. 38^b.

No. 685, ff. 41, ll. 13; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2076

A more defective copy of the same.

Beginning is wanting, and so are all the chapter-headings. The first words, on fol. 2^b, are: *عظمی بر خور*: لازم دانسته در رعایت احوال رعایا و برایا الخ.

It is wrongly styled *ارشاد الطالبین*, on fol. 2^a, and in the colophon. As date appears the 27th of Jumâdâ-alâkhar only.

On ff. 1^a and ^b, a fragment of the *Niṣâb-al-sibyân* (نصاب السببان), the famous metrical Arabic-Persian dictionary for young people, by Abû Naṣr Farâhî Mas'ûd bin Ḥasan (about A.H. 617 = A.D. 1220, see Bodleian Cat., Nos. 1638-1640), is found, viz. the ninth *kit'ah*, and the beginning of the tenth: *القطعة العاشرة*: فی بحر الخفیف و هذا وزنه.

No. 1602, ff. 38, ll. 10; Nasta'liq, very much damaged and effaced; large water-spots; size, 7 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

2077

Inshâ-i-Khânazâdkhân (انشاء خانزادخان).

A work on letter-writing with models, selected from the author's own correspondence, by Amân-allâh Ḥusainî, with the epithets of Khânazâdkhân Firûzjang, and later on of Khânzamân, and the poetical takhalluṣ of Amânî, who died A.H. 1044 or 1046 (A.D. 1634, 1635, or 1636, 1637), see Nos. 1763, 7, and 1893 above,

where his short notes on Sûfic questions, the *رتعات انشاء امان الله*, or, as they are also called, the *حسینی حسینی*, are described. There is apparently a certain confusion between these two collections of the same writer, the shorter one of distinctly Sûfic import, and the larger one of a purely epistolary character, which is preserved in the present copy and bears the above title at the end, while on fol. 1^a it is styled *رتعات خانه زاد خان*; whether the *رتعات امان الله*, which have been printed in Calcutta, and lithographed in Lucknow A.H. 1269, contain the former or the latter of these compositions, is impossible to say without an inspection of the Eastern editions themselves.

The present work is divided into four faṣls, viz.:

1. *در عرائض مکاتبت*, letters to superiors and equals.

2. *در رتعات*, familiar letters.

3. *در حواشی*, glosses and notes.

4. *در متفرقات*, miscellaneous writings.

All the headings are left blank throughout. The first leaf is missing; the copy begins abruptly in the preface thus: *جهانگیر جهانیان نواز تصویر آن در جلوه آرند کام بخش چاره ساز و خالق خلائی نواز الخ*.

No date. The margin of the first six leaves, and some fly-leaves at the end are covered with scattered poetry, rubâ'is, etc.

No. 1070, ff. 105, ll. 13-14; large Nasta'liq; size, 8 $\frac{7}{8}$ in. by 5 $\frac{3}{4}$ in.

2078

Inshâ-i-Munîr (انشاء منیر).

Letters, notes, and other writings of a refined prose-style, by Abû-albarakât Munîr, the son of Mullâ 'Abd-almajid of Multân, usually called Munîr of Lâhûr, who collected them A.H. 1050 (A.D. 1640, 1641), see fol. 1^b, ll. 5 and 6, and died the 7th of Rajab, A.H. 1054 (A.D. 1644, Sept. 9), comp. A. Sprenger, Catal., p. 129, ll. 3-5; Beale, Oriental Biogr. Dictionary, p. 196; H. Ethé, Neupersische Literatur, p. 341. He also wrote a preface to his friend Muḥammad Ṣâliḥ Kanbû'î's letters, known as *بهار سخن*, see Nos. 2090-2092 below, and Rieu i. pp. 263 and 398. Another title of this collection, or at least of that portion of it which contains Saif Khân's letters (see below), appears to be *نگارستان منیر* or *نگارستان*, see Rieu iii. pp. 1035^b and 1048^a, No. II, 3.

Beginning: *بعد از حمد ایزد جل و علی و پس از درود سید المرسلین محمد مصطفی صلی الله علیه و سلم و علی آله و اصحابه اجمعین بر راز شناسان سخن نهفته مباد مکاتباتی که از زبان خدیو پاک روان سیف خان که به بعضی خوانین ستوده آئین نگارش الخ*.

This collection contains:

1. Forty-five letters and fourteen *ruḳ'a'ât*, which Munîr composed in the name of Saif Khân (i. e. Saif Khân Mirzâ Safi, who died as governor of Bengal, A.H. 1049 = A.D. 1639, 1640), beginning on fol. 2^a.

2. Thirty-eight other notes by Munir, beginning on fol. 56^b.

3. Three Munâzarât or poetical contests in prose, mixed with verse:

(a) مناظرهٔ اربع عناصر (the contest of the four elements), on fol. 69^a.

(b) مناظرهٔ تیغ و قلم (the contest of sword and pen), on fol. 77^b.

(c) مناظرهٔ روز و شب (the contest of day and night), on fol. 87^b.

4. Another prose-piece, entitled: سخن در ثنا و صفت صاحب سخنان عصر خود, on fol. 91^b.

5. An elegy in prose, entitled: در مائتم محمد شریف, on fol. 104^a.

Dated the 1st of Rabi'-alawwal, A.H. 12.. (12..), the last two figures are blotted out.

No. 426, ff. 112, ll. 13; large and distinct Nasta'liq; size, 9½ in. by 5½ in.

2079

Naubâwa (نوباوه).

Another collection of letters and notes, comprising also some of Saifkhân's, compiled by the same Abû-albarakât Munir, one year after the completion of the preceding انشا or نگارستان, A.H. 1051 (A.D. 1641, 1642), at Jaunpûr, see title and date on fol. 2^a, ll. 1-5.

It begins, on fol. 1^b: این منتخب از بخت نکو: فرجامش - افتاد چو آغاز نکو انجاش - دیده بمذاق آشنا ایامش - نوباوه نهاد از لطافت نامش، برای فیضی سرای چمن نشینان الخ.

After a دیباجه, called توحید, follows the same مناظرهٔ روز و شب, as in the preceding collection, fol. 87^b. A second part with a special بسم الله الرحمن الرحيم begins on fol. 65^b. Both on fol. 1^a and in the colophon it is incorrectly styled منیر انشاء; see another copy of the same in No. 1763, 16 above.

Dated the end of Rabi'-alawwal, A.H. 1110 (or 1101? = A.D. 1698, Oct. 6, or 1690, Jan. 11).

No. 537, ff. 95, ll. 12-13; the first twenty-two leaves, written on whiter and more modern paper, seem to have been supplied later; Nasta'liq; a little injured here and there; size, 8½ in. by 4½ in.

2080

A shorter copy of the same.

Beginning: این منتخب از بخت نیکو فرجامش الخ.

The title is found here on fol. 1^b, l. 3, and l. 5 ab infra; the date on fol. 1^b, l. 8.

Dated the 6th of Safar, A.H. 1107 (A.D. 1695, Sept. 16).

No. 2091, ff. 1-36, 13-14 diagonal lines in a page; Shikasta; size, 7½ in. by 4 in.

2081

Another short copy of the same.

Beginning (with the omission of the usual initial words): برای فیض سرای چمن نشینان معنی پوشیده: نمائد الخ.

The مناظرهٔ روز و شب appears here on fol. 167^b. The نوباوه ends on fol. 189^a, and is dated by Shaikh Bahâ-aldin the 27th of Muḥarram, A.H. 1122 (A.D. 1710, March 28). On ff. 189^b-190^b there is written by another hand a letter of Mir Murtaḍā Ṣāḥib to Ghulâm Murtaḍâkhân, and dated the 22nd of Rabi'-althânî, A.H. 1146 (fifteenth year of Muḥammadshâh's reign = A.D. 1733, Oct. 2).

No. 450, ff. 164-190, ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

2082

A very defective copy of the same.

Beginning (این) read این منتخب از بخت نکو: فرجامش الخ.

The دیباجهٔ توحید begins here on fol. 9^a, last line, the مناظرهٔ روز و شب on fol. 13^b. The copy breaks off with the words: ... سیاهی چه ظلمها که نکرده است.

No. 2095, ff. 8-23, ll. 14; large Nasta'liq; size, 9 in. by 4½ in.

2083

Kâristân (کارستان).

Kâristân or Kârname (کارنامه), an Indian story of the exploits and adventures of Wâlâ Akhtar (الا اختر), the prince of Hurmûz, composed in a very flowery style, interspersed with verses, by the same Munir at Jaunpûr, A.H. 1050 (A.D. 1640, 1641), and dedicated to the emperor Shâhjahân.

Beginning: سپاس گوناگون پادشاهی را سزاوار است که پادشاهان روی زمین بر آستانهٔ کبریايش الخ.

Dated the 6th of Muḥarram, A.H. 1107 (A.D. 1695, Aug. 17).

No. 2091, ff. 37-148, 13-14 diagonal lines in a page; Shikasta; size, 7½ in. by 4 in.

2084

Another copy of the same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان زمین بر آستانهٔ کبریايش الخ.

Dated by Shaikh Bahâ-aldin the 18th of Rabi'-alawwal, A.H. 1122 (A.D. 1710, May 17). Many marginal explanations.

No. 450, ff. 75-162, ll. 15; very careless Nasta'liq; size, 8½ in. by 4½ in.

2085

The same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان روی زمین الخ.

The date of composition, A.H. 1050, appears here on fol. 111^a, l. 3; the dedication to Shâhjahân, on fol. 6^a,

l. 5 sq.; as title appears on the top of fol. 1^b: کارستان منیر; on fol. 9^a, l. 6 کارنامه; and on fol. 9^a, l. 8 the fuller heading: داستان شاه والا اختر.

Dated by Sadānand (سد آند) the 23rd of Shawwāl, A. H. 1142 (eleventh year of Muḥammadshāh's reign = A. D. 1730, May 11). Occasionally notes on the margin.

No. 3347, olim 19. J. 7, ff. 111, ll. 11; Nasta'lik; size, 7 $\frac{3}{8}$ in. by 4 in.

2086

The same.

Beginning as in the preceding copy.

No date.

No. 3078, ff. 125-224, ll. 15; Shikasta, by different hands, mixed now and then with some more careful Nasta'lik; size, 7 $\frac{1}{2}$ in. by 3 $\frac{3}{4}$ in.

2087

The same.

Beginning: ستایش گونان گون (sic!) مرپادشاهی را الخ.

As date appears the 5th of Jumādā-alawwal only; the rest of the colophon is illegible. The fly-leaves in the beginning are filled with fragments of Rekhta poetry, those at the end with a letter (رقة) and the fragment of a mystical treatise in questions and answers, each question beginning: سؤال عزیز.

This copy belonged formerly to Mīr Ghulām Aḥmad-khān. Bibliotheca Leydeniana.

No. 2806, ff. 110, ll. 13; Nasta'lik; illuminated frontispiece; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2088

Majma'-al-sanā'i' (مجمع الصنائع).

A work on tropical figures in Persian poetry, with numerous specimens selected from the best older and more modern poets, by Nizām-al-dīn Aḥmad bin Muḥammad Ṣāliḥ al-siddīqī alḥusainī (in one British Museum copy, Rieu iii. p. 999^b, al-cishti), completed A. H. 1060 (A. D. 1650), see the chronogram:

این نامه که دور باد از آسیب

در سال غنی غنی شد از رب

comp. Rieu ii. p. 814^b, No. XIII.

It begins: الحمد لله الذي انعم علينا وهدانا الى الاسلام, and is divided into four fāṣls and a khātimah, viz.:

فصل اول در تقسیم کلام

فصل دوم در بیان بدائع لفظی

فصل سوم در ذکر صنائع معنوی

فصل چهارم در سرقات شعری پارسی

خاتمه در بیان بعضی از الفاظ که بدین ف مناسب دارد (مناسبتی دارند) This khātimah is not marked here and seems to be missing.

Dated the 5th of Dhū-al-ḥajjah, A. H. 1199 (A. H. 1785, Sept. 10).

No. 65, ff. 112, written by four different hands, the first and last of which (ff. 1-87 and 105-112) a careless Nasta'lik, ll. 13, the second and third (ff. 88-104) a more careful one, ll. 13-17; size, 8 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

2089

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2^a, first line; the chronogram on fol. 2^a, ll. 7 and 8; and the title on fol. 2^a, l. 9.

Fāṣl I, on fol. 3^a, last line; II, on fol. 16^a; III, on fol. 52^b; IV, on fol. 84^a. In this fourth fāṣl the copy breaks off on fol. 91^b. The khātimah is consequently missing here too. Ff. 92^b and 93^a contain in another handwriting a جواب رقة عزیزی برهمنی.

This copy belonged formerly to Mr. Richard Johnson.

No. 3505, olim 9. J. 6, ff. 93, ll. 15; Nasta'lik, ff. 92^b and 93^a in Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2090

Bahār-i-sakhun (بهار سخن).

A collection of letters and other refined prose-writings by Muḥammad Ṣāliḥ Kanbū'i of Lāhūr, the author of the 'Amal-i-Ṣāliḥ or detailed history of Shāhjahān (completed A. H. 1070 = A. D. 1659, 1660, see Nos. 332-336 above), and the preface to his elder brother Shaikh 'Ināyat-allāh Kanbū'i's Bahār-i-dānish (composed A. H. 1061 = A. D. 1651, see Nos. 806-817 above). The introduction to this collection, which contains official and private letters, the former written in the names of Shāhjahān, 'Ālamgir and other royal and princely personages, as well as descriptions of Shāhjahānābād, Āgra, Kashmīr, and other localities in ornate prose, and is subdivided into four چمن, was written by his friend Maulānā Abū-albarakāt Munir, see above, No. 2078. The date of completion is given in the two British Museum copies (see Rieu i. p. 398) as A. H. 1074 (A. D. 1663, 1664); but in the present as well as the following copy it is distinctly stated, that the work was finished by the author the 16th of Shawwāl, A. H. 1065 (A. D. 1655, Aug. 19), the twenty-ninth year of Shāhjahān's reign, in Shāhjahānābād; we have therefore here an earlier redaction of Muḥammad Ṣāliḥ's letters.

Beginning: ایند سخن آفرین را سپاس که چراغ گفتار را از تاب خرد روشن گردانیده الخ.

This copy is collated, but not dated. As the transcriber calls himself Shaikh Muḥammad, it is not unlikely that he is identical with the author himself. Fol. 191 must be placed before fol. 190.

No. 1396, ff. 227, ll. 19; careless Nasta'lik, sometimes approaching Shikasta; size, 11 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2091

Another copy of the same.

Beginning as in the preceding copy. The same date of completion, viz. A. H. 1065, 16th of Shawwāl. The copy itself is not dated.

No. 18, ff. 162-256, ll. 31; careless Nasta'lik; size, 12 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2092

The same.

A more modern, but excellent copy of the same, dated A.H. 1198 (A.D. 1784). A complete index of contents on ff. 1-4^a; the collection itself begins on fol. 4^b.

No. 3154, ff. 259, ll. 15; beautiful Nasta'lik; size, 8½ in. by 7½ in.

2093

Čahâr Čaman-i-Brahman (چهار چمن برهمن).

A description of Shâhjahân's court, with its splendours and festivals, and of the principal cities of his realm, beginning with Shâhjahânâbâd, followed by a memoir of the author's own life, by Čandarbhân Brahman of Patyâla or Lâhûr, who was one of the most famous munshis of the emperor as well as of prince Dârâ Shukûh, see the description of his diwân in Nos. 1074 and 1075 above, and an account of the contents of the present work in Rieu ii. p. 838^b; comp. also A. Sprenger, Catal., p. 376. It is written in highly embellished prose, intermixed with numerous poetical specimens and letters, and divided into four چمن (like the immediately preceding بهار سخن of Muḥammad Šâlih), wherefore it is styled چهار چمن, انشاء چهار چمن, or چار چمن.

Beginning: چمن آوّل مشتمل بر سیرانی و شادابی دولت ابد پیوند و بیان خصوصیات مجلسها و جشنها الخ. The fourth چمن begins on fol. 95^b.

This copy was written for the Governor-General of India, Warren Hastings, and finished the ninth of Rabi'-althâni, 1186 of the Faṣlî era = A.H. 1193 (A.D. 1779, April 26).

No. 920, ff. 116, ll. 13; Nasta'lik; worm-eaten throughout; size, 8½ in. by 6½ in.

2094

Munsha'ât-i-Brahman (منشآت برهمن).

A collection of letters, addressed to Shâhjahân, to Wazirs, Amirs, and other distinguished persons, by the same Čandarbhân Brahman. In the preface he enumerates many earlier works of his, viz. his دیوان, تحفة کلدسته (see the preceding copy), چهار چمن, مجمع الفقرا, تحفة الفصحا, کارنامه, انوار, etc.; the title منشآت برهمن appears on fol. 2^a, l. 10.

Beginning: چون از عنوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشاء الخ. It is apparently divided into several kisms, but only the first is marked by a heading, on fol. 2^a: قسم آوّل مشتمل بر نقل عرضداشت‌های (که) بدرگاه آسمان جاء ارسال داشت.

The collection ends on fol. 48^a, and is followed, on ff. 48^a-62^b, by another shorter collection of letters and notes from the same period, and probably by the same Čandarbhân Brahman, styled in a vague way متفرقات, IND. OFF.

and beginning: برادر من جانمن عمر من درین هنگام غم الخ.

Other copies of these Munsha'ât are described in Bodleian Cat., Nos. 1385 and 1386 (the latter styled (رقعات چندرہاں); Rieu i. p. 397 sq. (with a full biographical account of the author); and W. Pertsch, Berlin Cat., p. 1017. The beginning of the main portion of this MS. agrees with that in the first Bodleian copy, but is different from that in Rieu, loc. cit.

No date.

No. 1395, ff. 62, ll. 17; Nasta'lik, some pages seem to have been supplied by another hand; worm-eaten; size, 11½ in. by 7½ in.

2095

Khâṣṣ-alinshâ (خاص الانشا).

Forms of letters for various occasions and on various topics, collected in 'Ālamgir's reign, A.H. 1074 (A.D. 1663, 1664; the title forms the chronogram). The whole book is intermixed with verses, and exhibits throughout the highest style of refined prose-writing. The compiler's takhalluṣ is, according to No. 2120, 18 below, Mullâ Jâmi'i. On fol. 62^a it is stated, that here ends the first volume (دفتر آوّل) of the collection; but the following pages belong undoubtedly to the same Inshâ. An index of the contents on ff. 1^b-2^b.

Beginning, on fol. 3^a:

این نامه که عنوان وی از حمد خداست
چون نامیه مخصوص بمذ نشو و نماست

Dated the 17th of Ramaḍân, in the first year of Jahândârshâh's reign (A.H. 1124 = A.D. 1712, Oct. 18).

No. 1858, ff. 67, ll. 19-21; Shikasta; size, 9 in. by 4½ in.

2096

Another copy of the same.

This copy is slightly incomplete at the end. No index. Beginning as in the preceding copy.

No. 1187, ff. 105, ll. 19; Nasta'lik; size, 8½ in. by 4½ in.

2097

Jâmi'-alqawânin (جامع القوانین).

Specimens of letters to illustrate the various branches of epistolography, composed A.H. 1085 (A.D. 1674; the chronogram is مجموعه فضایل) by Khalifah Shâh Muḥammad of Kânûj, and styled both جامع القوانین and انشاء خلیفه (the former appears here in the colophon, the latter in the text). It contains four faṣls, the first, on fol. 3^b; the second, on fol. 31^a; the third, in two kisms, on fol. 44^b; the fourth, on fol. 48^a; and a khâtimah, on fol. 52^b.

Beginning: ستایش و نیایش احدی را که کاتب فصاحت بیان خرد الخ.

Other copies are described in Bodleian Cat., Nos. 1391-1394 (with a complete index of the headings); Rieu i. p. 414 (with biographical remarks); J. Aumer,

p. 123 (likewise with headings); Cat. Codd. Orient. Lugd. Bat. i. p. 176; A. F. Mehren, p. 27; W. Pertsch, Berlin Cat., pp. 72, 1; 126, 8; 146, 1 (No. 79); 1008, 2; E. G. Browne, Cambr. Cat., pp. 283 and 284. The work has been printed as انشای خلیفه in Calcutta, 1834; and lithographed in Lucknow, 1846, and in Cawnpore, A. H. 1280.

This copy is dated the 11th of Jumâdâ-alâkhar, A. H. 1177 (A. D. 1763, Dec. 17).

No. 1967, ff. 54, ll. 13-17; Nasta'lik, mixed with Shikasta; size, 8½ in. by 5 in.

2098

Another copy of the same.

Beginning: ستایش و نیایش مرادی را که کاتب الخ.

Dated the 27th of October, 1773 (1180 of the Bangâli era=A. H. 1187).

No. 1765, ff. 64, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

2099

The same.

Beginning as in the preceeding copy.

Faṣl I, on fol. 132^b; II, III, and IV not marked.

Dated 1190 of the Bangâli era=A. H. 1197 (A. D. 1783). A few interlinear glosses.

No. 1966, ff. 129-191, ll. 10-12; unequal Shikasta; size, 9½ in. by 6½ in.

2100

The same.

Beginning: ستایش و نیایش احدی را الخ.

Faṣl I, on fol. 47^a; II, on fol. 61^a; III, on fol. 68^a; IV, on fol. 71^b; khâtimah, on fol. 73^b.

Dated the 9th of Rabî'-alawwal, in the third year (of whose reign, is not stated).

No. 1083, ff. 45-75, ll. 12-15; Shikasta; size, 8½ in. by 5½ in.

2101

The same.

Beginning: ستایش و نیایش مرادی را الخ.

The chronogram مجموعه فضایل appears here on fol. 3^b, l. 4. The work concludes on fol. 59^b, and is dated the 15th of Šafar, A. H. 1215 (A. D. 1800, July 8). Bound together with it on ff. 61-66 and 70-86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.

No. 2980, ff. 1-59, ll. 12; large Nasta'lik; size, 9½ in. by 7½ in. Ff. 61-66, turned upside down; Shikasta; size, 8½ in. by 5½ in. Ff. 70-86, ll. 14-16; Nasta'lik, by different hands; size, 9½ in. by 7½ in.

2102

The same.

Beginning: ستایش و نیایش مرادیا که کاتب الخ.

No divisions marked; no title or author's name anywhere.

No date.

The copy belonged formerly to Sir Charles Wilkins.

No. 2536, ff. 41, ll. 13-15; Shikasta; size, 10½ in. by 6½ in.

2103

A defective copy of the same.

Faṣl I, on fol. 167^b; II, on fol. 216^b, last line; III, on fol. 194^a; IV, on fol. 199^b; khâtimah, on fol. 221^b. The leaves are misplaced in a rather perplexing manner; their proper order is: ff. 164-179, 182 (lacuna, comprising parts of the twelfth and thirteenth مکتوب), 180, 183 (here یازدهم must be read instead of یازدهم), 184, 181 (lacuna, comprising parts of the sixteenth and seventeenth مکتوب), 185, 210-217, 202-209, 186-201, 218-224. Many pages injured.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 164-224, ll. 11; large Nasta'lik; size, 9½ in. by 6½ in.

2104

A still more defective copy of the same.

Faṣl I, on fol. 3^a, breaks off in the twenty-fifth مکتوب; II, beginning missing in consequence of a large lacuna after fol. 18; fol. 19^a begins in the middle of the twenty-fifth رقعہ, so that the first twenty-four are wanting; III, on fol. 26^b; IV, on fol. 30^b; the beginning of the khâtimah is not marked.

As date appears the 29th of Sha'bân only, without a year. The transcriber was Muḥammad Burhân-al-dîn Anṣârî.

Bibliotheca Leydeniana.

No. 2394, ff. 1-37, ll. 9-15; written by various hands, partly in a peculiar kind of Naskhî, mixed with Shikasta, partly in pure Shikasta; size, 8½ in. by 5½ in.

2105

A fragment of the same.

The fourth faṣl of the قوانین در: فصل چهارم در آداب و القاب، عرضه داشت کمترین فدوی بندگی منقوش داشته الخ.

This faṣl ends on fol. 138^a; ff. 138^b-149^a are filled with another fragment of a similar character, containing forms of notes and letters, and beginning: الفاظی چند در: تعریف ورود نامه که بجانب مکتوب الیه میتوان نوشت الخ.

No. 2173, ff. 132-149, ll. 15; the last pages partly in diagonal lines; Shikasta; size, 8½ in. by 6 in.

2106

Ḥusn u Dil (حسن و دل).

Beauty and heart, an allegorical romance in ornate prose, undoubtedly based on the older story of the same name by Fattâhî of Nishâpûr (who died A. H. 852=A. D. 1448, see No. 2037 above, and comp. Bodleian Cat., No. 1343; Rieu ii. p. 741; W. Pertsch, Berlin Cat., p. 34, 8 etc.), and composed, according to the chronogram, داغ دلبند, on fol. 45^b, ll. 9 and 10, A. H. 1095 (A. D. 1684), in the reign of 'Âlamgîr, to whom it is dedicated. The author is called, on fol. 2^b, l. 9, Khwâjah Muḥammad, but in the colophon with the fuller name Khwâjah Muḥammad Bidil. Whether he

can be identified with the well-known poet 'Abd-alkâdir Bidil (died A. H. 1133=A. D. 1720, see No. 1676 above and Nos. 2115-2117 below) is doubtful; the date of composition and the dedication to 'Âlamgir would favour such a supposition, but on the other hand no biographical account of Bidil mentions a story of the above title, and the poet is never called Muḥammad.

Beginning of the story, which is interspersed with many poetical specimens: **گوهر بحر حمد و ثنا و جوهر معدن شکر عطانشار بارگاه آن پادشاه کشور حسن و جمال الخ.**

Copied in Bahâdurshâh's reign (A. H. 1119-1124=A. D. 1707-1712); as date appears the 7th of Rajab only, without a year.

No. 1628, ff. 46, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

2107

Inshâ (انشاء).

An anonymous treatise on epistolography, beginning: **سپاس بی قیاس و اجناس ستایش قویم الاساس قادری را سزاوارست که زبان صنائع الخ**

Dated the 4th of Dhû-alkâ'dah, A. H. 1100 (A. D. 1689, Aug. 20), by Alfârûkî alcîshî.

No. 18, ff. 126-160, ll. 31; Nasta'liq; size, 12½ in. by 6¾ in.

2108

Shauḡ-angîz (شوق انگیز).

Forms of letters to parents, relations, friends, superiors, together with answers from the same, interspersed with many ḡasidas and other pieces of poetry, by an anonymous author, who praises in the introduction his spiritual guide, Shaikh 'Abd-alsubḥân (see fol. 3^b, ll. 1 and 2). The title appears on fol. 5^a, l. 7.

Beginning: **بعد از ادای وظائف ثنای ربانی که نخلبند نجم افشای قدرت سبحانی الخ**

Dated the 16th of Dhû-alhijjah in the thirty-eighth year of والا, i. e. 'Âlamgir=A. H. 1105 (A. D. 1694, Aug. 8).

No. 1896, ff. 66, ll. 11; Nasta'liq; size, 8¼ in. by 4¾ in.

2109

Khulâṣat-almakâtib (خلاصة المکاتیب).

A rich collection of specimens of refined prose-style intermixed with verses, on all possible topics, by Sujân Singh or Sujân Râi Munshi of Patyâla, the author of the خلاصة التواريخ or general history of India (completed A. H. 1107=A. D. 1695), see Nos. 362-364 above. It was apparently compiled as a guide for the author's sons, see fol. 3^b, lin. penult. sq., and begins: **مبدع جهان آفرین و مخترع آسمان و زمین بقدرت و حکمت ابداعی خویش الخ**

From an English note affixed to the fly-leaf we learn, that this 'esteemed collection of letters is looked upon as a model of epistolary style by the learned of the

Punjab; and besides that it was 'sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' The note is signed by 'C. Raikes, Commissioner and Superintendent;' and the MS. was received from Dr. Royle, July, 1856. The headings of the innumerable short epistles and tracts contained in this collection are left blank, but on the first sixty or seventy leaves they are supplied in a very small and often scarcely legible handwriting on the margin, together with many various readings and glosses. But the greater portion of the MS. is unprovided with either. Fol. 65 is left blank.

No date. Modern handwriting. The copyist was Nadhar Muḥammad.

No. 3233, ff. 279, ll. 15; very distinct and fine Nasta'liq; size, 10 in. by 5½ in.

2110

Karnâma-i-wâḡifah (کارنامه واقعه).

A collection of firmâns, letters, and other specimens of a highly refined style in prose and verse, together with a great number of chronograms (تأریخات), elegies (مرثیات), etc., composed by Hindû, who calls himself, on fol. 196^a, l. 5, the author and transcriber of this copy (راقم ومصنف این صحیفه), and dated the 24th of Sha'bân, A. H. 1116 (the forty-ninth year of 'Âlamgir's reign, more correctly the forty-eighth)=A. D. 1704, Dec. 22. It ends on fol. 277^b, and is followed by a few other specimens in prose and verse by the same Hindû, whose original name is given here as چتھمل منشی.

Beginning, on fol. 193^b: **بعد از لوی حمد خالق ذو الجلال الخ**

No. 2007, ff. 193-279, ll. 15; very unequal Shikasta; size, 9½ in. by 5 in.

2111

Inshâ-i-Faîḍbakhsh (انشاء فیض بخش).

A collection of letters, as introduction to the study of epistolography, compiled by Shîr 'Alî, usually styled Shîr Ḥamlah, who resided at قیصرپورنور in Lâhûr and was the disciple of Hâjî Muḥammad Yûsuf Naḡshbandî, in the fifty-first year of 'Âlamgir's reign, A. H. 1118 (in the text is written by mistake یکصد only)=A. D. 1706, 1707, and beginning: **الحمد لله رب العالمین: بدانکه انسانرا دیده بینا و گوش شنوا بخشیده الخ**

Copied in 1190 of the Bangâlî era (A. H. 1197=A. D. 1783), by Kutb-aldin. Some letters at the end bearing the dates 1180 and 1190 must have been added by the copyist.

No. 1966, ff. 82-128, ll. 11; unequal Shikasta; size, 9¾ in. by 6½ in.

2112

Two treatises on Persian metres.

1. Risâla-i-jâmiyah dar 'arûḍ (رساله جامعہ در عروض).
سپاس وافر قادریرا: که حرکت سریع دوائر افلاک سبب ازدواج اصول و امتزاج ارکان گردانید الخ

2. Risalat Abū 'Abdallāh Andalusī (رسالة ابو عبد الله), on ff. 15^b-18, in Arabic; a short tract on metres by Abū 'Abdallāh Muḥammad Abū-aljaish-alansār alandalusī, beginning: الحمد لله تعالى واتوكل عليه واصل على نبية . . . قال الفقير الى الله عز وجل ابو عبد الله الخ.

Both tracts are copied in the same year, A.H. 1128 (A.D. 1716), by the same scribe, 'Abd-alwāhid ibn 'Abd-almu'min.

No. 1212, ff. 18, ll. 17; Nasta'liq; size, 6½ in. by 4½ in.

2113

Muntakhab-i-walā (منتخب والا).

Models of poetical epistles in forty chapters (called عنوان), compiled from other Inshās and poetical works by 'Alī Akbar bin Muḥammad Amin Bākharzī, called Akābirkhān, A.H. 1130 (the title is a chronogram)= A.D. 1718.

Beginning: انتخاب هر کتاب مستطاب حمد صانعی تواند بود که شاه بیت آفتاب الخ.

No date.

No. 549, ff. 172-278, ll. 11 (mostly in 2 coll.); Nasta'liq; size, 8½ in. by 5 in.

2114

Inshā-i-Zarbaksh (انشاء زربخش).

Collection of official letters, firmāns, notes, and similar documents, written in the emperor 'Ālamgir's reign and dealing with affairs in Bengal and Bihār especially. The collector is Sayyid Muḥammad Diyāi Ḥaḳḳānī, and the date of the collection A.H. 1130 (A.D. 1718), see fol. 3^a, last line, and fol. 3^b, ll. 14-16. It is divided into two kisms; the first contains imperial and princely correspondence (خطاب سلطان بسلطان), on fol. 4^a; the second, firmāns, decrees, orders, and other royal issues فرامین شاه و نشان شاهزادها و عرضه داشت پروانه (خدمات الخ).

Beginning: بعد از انشاء سناء (ثناء) حکیمی که این عالم تعلق و اسباب را که مکان هر کسب الخ.

Copied A.H. 1172 (A.D. 1758, 1759). A few inter-linear glosses, especially on the first pages.

No. 1837, ff. 1-30, ll. 15-16; Shikasta; size, 9½ in. by 6½ in.

2115

Čahār 'Unsur (چهار عنصر).

One of the refined prose-writings, interspersed with numerous specimens of poetry, of Mirzā 'Abd-alḳādir Bidil, whose lyrical and epical works have been described in Nos. 1676-1688 above, and who died A.H. 1133 (A.D. 1720). The present work is styled چهار عنصر or the four elements, and begins, on fol. 1^b: خداوندان: زبان: معذور بیصرفه سرائی عذر هرزه درایان بپذیر و بیان مجبور آشفته نوائی الخ.

First 'Unsur: انجذ اشتعال شعله مقال و گرمیهای مقصد صحبت ارباب فضل و کمال

تحریر این کلمات توضیح عبارات صفحه اتفاق است و مددای ترتیب این سطور تصریح تعمیات حقیقت وفاق الخ.

Second 'Unsur: رواح شگفتگی بهار عالم منظوم و: نسائم فیض غنائم فواید معلوم, on fol. 63^b.

Third 'Unsur: طراوت شبنمستان مراتب منشور و: آبیاری نخلستان کیفیات شعور, on fol. 121^b. This 'Unsur is dated the 22nd of Ramaḍān, A.H. 1160 (the thirtieth or rather twenty-ninth year of Muḥammad-shāh's reign)=A.D. 1747, Sept. 27.

Fourth 'Unsur: غبار نشانی بساط عجائب و زنگ زدائی: آئینه نقوش غرائب, on fol. 154^b. This 'Unsur is dated the 1st of Dhū-alḳa'dah in the same year 1160 (A.D. 1747, Nov. 4).

On fol. 197^b sq. an appendix to this work appears as fifth 'Unsur, styled طور معرفت (exactly as the short mathnawi by Bidil, noticed above in No. 1686), and dated by another transcriber the 1st of Dhū-alḥijjah, A.H. 1163 (A.D. 1750, Nov. 1), at Ahmādābād. The کلیات are included in the lithographed چهار عنصر A.H. 1287 at Lucknow.

No. 1849, ff. 250, ll. 17; written by different hands in various styles of difficult Shikasta, partly in diagonal lines; size of the first four 'Unsur, 9½ in. by 4½ in.; of the fifth, 8½ in. by 4½ in.

2116

Munsha'āt-i-Bidil (منشآت بیدل).

The correspondence of the same 'Abd-alḳādir Bidil, containing chiefly letters addressed to Shukr-allāhkhān and his two sons, 'Āḳilkhān and Shākirkhān, beginning: عجز مراتب حمد و ثنا تسلیم بارگاه صمدی که خامه را در معرکه آغاز الخ.

No date. Other copies of the same or parts of the same are described in Rieu ii. p. 811^a; W. Pertsch, Berlin Cat., p. 147, No. 2; and E. G. Browne, Cambridge Cat., p. 284. These letters are also included in the کلیات mentioned above; their usual title is انشاء بیدل or simply رقعات بیدل collated.

No. 1687, ff. 103, ll. 12; Shikasta; size, 9½ in. by 5½ in.

2117

A fragment of the same Munsha'āt.

The proper order of the leaves is: ff. 86 (first words, on fol. 86^a: دست دعائی که از دور الخ, corresponding to fol. 6^a, l. 4 ab infra in the preceding copy), lacuna (the last words of fol. 86^b=fol. 8^a, l. 5 in the preceding copy), 87 (first words here: مژده فتیحی که پیوسته = fol. 11^a, last line there), 84, 85, lacuna (last words of fol. 85^a=fol. 16^b, l. 5 ab infra there), 81-83 (first words, on fol. 81^a: اندیش کاشته = fol. 26^a, l. 6, middle there), 68-80, 67 (at the end of fol. 67^b the fragment breaks off, last words here = fol. 51^a, lin. penult. there).

No. 2420, ff. 67^a-87^b, ll. 15-19; Nasta'liq; occasional glosses on the margin; size, 8½ in. by 5½ in.

2118

Miscellaneous letters and other specimens of refined prose-writing.

This incomplete collection contains :

1. A long series of letters, like all the other letters in this collection from the period of Akbar's reign to that of 'Ālamgir, for instance, a letter of Mahābatkhān to the Khānkhānān and answer (on fol. 72^a), to 'Iṭimād-aldaulah, etc.; a letter of Shaikh 'Abd-alrahmān (on fol. 73^a), of Nawwāb Sa'd-allāhkhān to Shaikh 'Abd-almu'min (ib.), of 'Umdat-almulk Wazirkhān (ib.), etc.

2. Ta'rif-i-Mathurā (تعریف متھرا), a description of Mathurā (in the province of Āgra on the river Jumna), by Harbans Munshī (هربنس منشی), on fol. 75^a.

3. Tausif-i-dār-alkhilāfat Shāhjahānābād (توصیف دار الخلافه شاهجهان آباد), description of Shāhjahānābād (Dihli), by Hāji Khair-allāh Dīwān, Sarkār of Rustamkhān, on fol. 75^b, last line. Copied A. H. 1134, the 28th of Shāh'ān (A. D. 1722, June 13), at Shāhjahānābād.

4. Another series of letters, for instance, to Mukhlis-khān, Nawwāb Fādilkhān (on fol. 77^b), to Nawwāb Ja'farkhān (on fol. 79^b sq.), to Bakhshī-almulk Muḥammad Aminkhān (on fol. 83^a sq.), to Shāh Safikhān (on fol. 86^a), to 'Ābidkhān (on fol. 86^b), to Ifṭikhārkhān (on fol. 89^b), to Asadkhān (ib.); a letter of Shaikh Farid Shakarganj (on fol. 92^a).

5. Extract from the Jāmi'-alkawānin (جامع القوانین), by Miyān Shaikh Muḥammad (so is the name given here), that is Khalifah Shāh Muḥammad of Kānnūj, composed A. H. 1085, see Nos. 2097-2105 above (on fol. 92^b); a *farq* (ib.). Letters to Nawwāb Ja'farkhān (on fol. 93^b). Letters to friends, to a son, etc. (on fol. 94^b); a *tezib* (ib.).

6. A third series of letters, for instance, of Mahābatkhān to 'Ālamgir (on fol. 96^a), of Rustamkhān (on fol. 97^a), of Kāsimkhān (on fol. 97^b). A lacuna after fol. 97. Letters of Abū-alfadl (on fol. 98^a sq.), for instance, to Sultān Salīm (on fol. 99^a), to Akbar (on fol. 102^a), to prince Dāniyāl (on fol. 104^b), etc. Letters of Munshī Candarbhan Brahman of Patyāla, see Nos. 2093 and 2094 above (on fol. 107^a sq.). A letter to Ja'farkhān (on fol. 109^a). Dated on fol. 113^b, A. H. 1134 (A. D. 1722).

7. Risāla-i-nāz u niyāz (رساله ناز و نیاز), correspondence between lover and beloved in poetical prose, intermixed with verses, by Majnūn Rafiqi, and dedicated to Abū-almuẓaffar Husain Bahādurkhān (on fol. 114^a) in thirteen bābs, viz. :

(1) در نیاز عاشق پیش از ملاقات و ناز معشوق در جواب.

(2) در نیاز عاشق در جواب نامه معشوق و ناز معشوق

(3) در نیاز عاشق بعد از ملاقات اول و ناز معشوق در جواب

(4) نیاز عاشق در اشتیاق

(5) نیاز عاشق در شکایت نامه فرستادن و ناز معشوق در جواب

(6) نیاز عاشق در التماس آمدن معشوق و ناز معشوق در جواب

(7) نیاز عاشق در اظهار عاشق شدن و ناز معشوق در جواب

نیاز عاشق در شکر قدوم مخدوم و خط غلام دادن (8) و ناز معشوق در جواب

نیاز عاشق در اظهار عاشق شدن معشوق و ناز معشوق در جواب

نیاز عاشق در مفارقت و الم التفات معشوق (10) بدیگران و ناز معشوق در جواب

نیاز عاشق در عذر خواهی گناه و ناز معشوق در جواب

(12) در رسوا شدن و ناز معشوق در جواب

نیاز عاشق در سفر کردن خود و ناز معشوق در جواب

ای عاشق ناز ارجمندان معشوق نیاز : Beginning: مستمندان الخ

Dated the 20th of Dhū-alka'dah, A. H. 1132 (A. D. 1720, Sept. 23).

8. A fourth series of letters of Mirak Mu'in (on fol. 119^a), of Maulānā Nau'i to 'Isābeg of Hamadān (on fol. 119^b), of Hakim Rashidi to Mirzā Ibrāhīm (ib.), of Naṣirā of Hamadān to Mirzā Rafī' Kabir (ib.), of Kāsimkhān to Mullā 'Abd-allāṭif Sultān and Mullā Maḥabbat 'Alī (ib. and fol. 120^a), of Maulānā 'Alī Naḳī Kādī of Shirāz to Kādī Kīr, and answer of the latter (on fol. 120^a), of Kādī Mir Husain to Mullā Jalāl-aldīn Muḥammad Dawānī (on fol. 120^b), of Mirzā Faṣīḥ to Nawwāb 'Iṭimād-aldaulah of India on behalf of his pupil Darwish Husain, with the takhalluṣ Wāliḥ, and answer of the Nawwāb (on ff. 120^b and 121^a), of Mirzā Rūzbahān to Hakim Nizām-aldīn Aḥmad and answer of the latter (on fol. 121^b).

9. Extracts from the Ruḳ'at-i-Inshā-i-Munir (رکعات انشاء منیر) or Munir's Inshā (on ff. 122^a-128^b), incomplete. On Maulānā Munir of Lāhūr, the author of the انشاء منیر, collected A. H. 1050, and the تویارہ, collected A. H. 1051, comp. Nos. 2078-2082 above.

No. 2678, ff. 72-128; written in diagonal lines, in Shikasta; size, 11½ in. by 7¼ in.

2119

Dastūr-alnaẓm (دستور النظم).

A tract on Persian prosody and metres, compiled by Muḥammad Mūsawī Wāliḥ (see fol. 2^a, last line) A. H. 1140 (A. D. 1727, 1728), and styled دستور النظم (see fol. 2^b, last line).

Beginning: بر جسته مصرعی که از رنگینی و رسائی چون سرو قامت موزون گلشن خیال الخ

It is divided into a muḳaddimah (در صفت سخنوری), on fol. 3^a, two fanns (فن اول) در بیان قواعد و ضوابط بحر و اوزان و اسمائی اشعار فن دوم (در بیان کیفیت بحر و اوزان هر کدام الخ), on ff. 5^b and 8^b respectively, and a khātimah (در بیان بحر رباعی), on fol. 25^a. Copied A. H. 1164 (A. D. 1751).

Another copy of this little tract, where the name of the author is given in the fuller form of Sayyid Muḥammad bin Muḥammad Bākīr Mūsawī Wāliḥ and the contents are stated to consist of a muḳaddimah, three bābs (instead of two fanns), and a khātimah, is noticed in Rieu ii. p. 859^a, No. III.

No. 779, ff. 27, ll. 15; large Nasta'liq; size 9½ in. by 5½ in.

2120

Dakā'ik-alinshā (دقائق الانشا).

A compendium of rhetoric, prosody, and the whole art of refined writing in prose and verse, compiled A. H. 1145 (see fol. 2^b, l. 5) = A. D. 1732, 1733, by Ranjihûdâs, son of Ranjit Râi Kâyath (رنجیت راءى) of Jaunpûr, and styled دقائق الانشا (comp. fol. 2^a, last line, and fol. 3^b, l. 12). It is based upon the following authorities:

1. دستور الکتاب, by Abû-albarakât of Nishâpûr.
2. ریاض الانشا, by Maḥmûd bin Shaikh Muḥammad Gilânî (see above, Nos. 2044 and 2045).
3. بدائع الانشا (see above, Nos. 2057-2060).
- 4-8. رقعَات, by Khusrâu (see above, No. 1219 sq.), Jâmi (see above, Nos. 1387-1389), Amân-allâh Ḥusainî (see above, No. 2077), 'Abd-alwâsî aljabalî (died A. H. 555), and Kâsîm Kâhî (died A. H. 988).
- 9-11. منشآت, by Mullâ Tughrâ (see above, No. 1586, XXIII; 1587, XVII and XVIII; 1588, XVI; and 1589, X), Żuhûrî (see above, Nos. 1509, 4, and 1510, 5), and Naṣîrâi of Hamadân (about A. H. 1015 = A. D. 1606).
12. بهار سخن, by Shaikh Muḥammad Şâlih, the author of the تاریخ شاهجهانی (see above, Nos. 2090-2092), i. e. the عمل صالح.
- 13-16. منشآت, by Candarbhan Brahman (see above, Nos. 2093 and 2094), Mullâ Abû-albarakât Munir of Lâhûr (see above, Nos. 2078-2082), Mirzâ Mu'izz Fitrat (died A. H. 1106) and Mirzâ Muḥammad Khalil (about A. H. 1100, see Rieu ii. p. 826^b, No. VI).
17. گلزار دانش, by Nawâzishkhân.
18. خاص الانشا, by Mullâ Jâmi'î (see above, Nos. 2095 and 2096).
19. رقعَات, by Mullâ Muḥammad Muḥsin Dhû-alkadr and others.

Beginning: (read متکاتر) حمد وافرو ثنائى متطائر (متکاتر) نشار بارگاه صانعى است که شاهمان معانى را بکسوت الفاظ آراسته الخ.

The work is divided into a muḥaddimah, eight dakīḳas and a khâtimah:

- Muḥaddimah: در بيان انشا و اقسام آن, on fol. 4^a.
- Dakīḳah I, on fol. 7^a, in three faṣls, viz.: 1. در بيان در بيان اعداد حروف تهجى و اختصاص 2. حد حرف آن در لغت عرب و عجم و شرح اعراب و اقسام آن 3. در بيان اقسام پارسی.
- Dakīḳah II, on fol. 11^a, in ten faṣls, viz.: 1. در بيان كيفيت حروف تهجى و كميت آن در تداول مكاره 2. در بيان نسبت كلميات 3. در شرح كلميات خمس 4. در بيان حروف يعنى ادات 5. در بيان كلمه 6. در شرح دلالت 7. در بيان اسم 8. در بيان فعل 9. در بيان تعريف شىء 10. الفاظ مفردة برمعانى 10. در بيان لفظ مركب يعنى كلام.
- Dakīḳah III, on fol. 44^b, in two faṣls, viz.: 1. در تحرير كلام نظم 2. تعبیر كلام نظم.

Dakīḳah IV, on fol. 64^b, in two faṣls, viz.: 1. در بيان اقسام عارضى كلام 2. بيان اقسام ذاتى كلام.

Dakīḳah V, on fol. 68^a, in two faṣls, viz.: 1. در بيان حسن عارضى كلام 2. حسن ذاتى كلام.

Dakīḳah VI, on fol. 106^b, in two faṣls, viz.: 1. در بيان قواعد مكتوبى 2. بيان قواعد ملفوظى.

Dakīḳah VII, on fol. 112^a, in three faṣls, viz.: 1. در شرح 3. در آداب مناظره 2. بيان آداب سخن گفتن آداب نوكرى.

Dakīḳah VIII, on fol. 116^a: در اصطلاحات و كنايات. This last chapter is said to contain twenty-three faṣls alphabetically arranged according to the *second* letter of the words, but only the first five جملوه (arranged according to the *first* letter) of the first فصل are found here; all the rest is missing. Probably the author had not yet finished the whole work when this copy was made, only one year after the date of the composition, in A. H. 1146, the 17th of Shawwâl (A. D. 1734, March 23), by Shaikh Mihtâb 'Uthmânî, an inhabitant of 'Azimâbâd.

Other copies of the دقائق الانشا are described in the Bodleian Cat., No. 1403 (likewise unfinished), and in W. Pertsch, Berlin Cat., p. 1013 (which from the analysis given seems to be complete).

No. 1556, ff. 120, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

2121

The same.

Another, but defective copy of the Dakā'ik-alinshā, and very incorrect besides, as the spelling of the title: دقائق الانشا (sic!) on fol. 3^b, l. 7, and on fol. 1^a proves. Both the careless handwriting and the absence of many headings make it rather difficult to decide how much is missing. According to the index, on ff. 4^a-5^b, the work contains in this copy only seven dakīḳas, and of these there can be traced only the first five.

Muḥaddimah, on fol. 5^b.

Dakīḳah I, in three faṣls, on fol. 8^a.

Dakīḳah II, in eight faṣls, on fol. 12^a. These eight correspond to the ten of the preceding copy in the following way: 1 = 1-3 there; heading: در بيان 2 = 4. 3 = 5, كميت حروف تهجى و كيفيت آن الخ 4 = 6. 5 = 7. 6 = 8. 7 = 9. 8 = 10.

Dakīḳah III, in two faṣls, on fol. 39^a.

Dakīḳah IV, in two faṣls, on fol. 58^b.

Dakīḳah V, in two faṣls, on fol. 62^a.

The second faṣl of Dakīḳah V begins on fol. 63^a. There are no further headings to be found, except on fol. 78^b, lin. pennlt.: فصل سيم در آداب گوهرى. If this were a mere mistake for آداب نوكرى, we should have here the third faṣl of the seventh Dakīḳah, but in that case the second faṣl of the fifth, the whole sixth, and the first two faṣls of the seventh Dakīḳah would comprise an infinitely smaller number of pages than in the preceding copy.

حمد وافر و ثنای متکاتر نثار بارگاه
صانعیت الخ

No date. Sir Charles Wilkins.

No. 2574, ff. 8o, ll. 13-14; Shikasta; size, 9 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2122

Majma'-al-inshâ (مجمع الانشا).

A vast collection of refined prose-writings, intermixed with verses, chiefly letters, compiled by Muhammad Amin-i-Bani Isrâ'il (see fol. 1^b, l. 5), who was first in the service of Râi Dakhni Râm (fol. 1^b, l. 6), afterwards in that of Râi Budh'and (fol. 1^b, l. 9, but wrongly spelt here بدسچند instead of the correct بدھچند, which appears in other places), a vassal of Nizâm-almulk Âsafjâh of the Dakhan, who died A. H. 1161 (A. D. 1748). According to the only other copy extant, viz. Rieu iii. p. 1067^b, this collection was made at the request of Râi Budh'and A. H. 1146 (A. D. 1733, 1734), the chronogram being سلك جيد از جواهر منشور; but the present copy has left out از and reads (fol. 1^b, ll. 6 and 5 ab infra) سلك جيد جواهر منشور (the last word incorrectly spelt here منشور), which would give as date A. H. 1138 (A. D. 1725, 1726).

Beginning: منشاء منشور (نشو read) نمای انشا نهال انشا
انشای (correctly انشای alone) ثنای انشا طراز الخ

It is divided into the following thirty fasls (the headings of which are given here according to the wording of the index on fol. 2^a):

1. در تعجید توحید قادر وحید, on fol. 2^a.
2. مناجات بجانب مجیب الدعوات, on fol. 5^b, lin. penult.
3. نعت حضرت رسالت و منقبت اصحاب ولدت, on fol. 9^b.
4. در عنوان بیاض, on fol. 11^b, lin. penult.
5. رقائق نصائح شمائم, on fol. 15^a.
6. خطوط و فرامین سلاطین, on fol. 24^a.
7. در تقدیم مراسم تهنیت, on fol. 34^a.
8. در شکر عطایا بوجوه شتی, on fol. 45^b, l. 3 ab infra.
9. گزارش سفارش, on fol. 58^a, first line.
10. در استدعای اشیای متنوعه, on fol. 66^a.
11. سپاس وصول رسل و رسائل, on fol. 75^a.
12. در بیان شدائد اشتیاق, on fol. 90^b.
13. اسلوب طلب احیای محبوب, on fol. 101^a.
14. جواب طلب احیای محبوب, on fol. 107^b, last line.
15. تمنای طلب, on fol. 109^a.
16. ذریعہ ملازمت, on fol. 111^a.
17. عذر زنارساتی خطوط, on fol. 112^b, lin. penult.
18. شکایت نارسائی صحائف, on fol. 118^a.
19. جواب شکوه نارسائی صحائف, on fol. 124^b, last line.
20. در سوال و جواب احباب, on fol. 131^a.
21. در اجوبہ موجہ, on fol. 133^b.

22. در ارسال تحف و هدایا, on fol. 138^a, last line but two.

23. عبارت عیادت, on fol. 142^b.

24. لوازم تعزیت, on fol. 145^a.

25. شکوه ارباب سخن پر از فن, on fol. 154^b.

26. صحائف پر طرائف, on fol. 159^b.

27. در مناظرات, on fol. 163^a.

28. بدائع پر صنائع, on fol. 171^b.

29. استعغای خطایا, on fol. 173^b.

30. در غمخواری و غمگساری, on fol. 175^a.

A large percentage of the letters are written by the compiler himself in the names of Râi Dakhni Râm, Râi Budh'and, Faql-allâhkhân (the son of Siyâdatkhân, died A. H. 1088=A. D. 1677, 1678), and especially of Sa'adat-allâhkhân (the governor of the Carnatic, who died A. H. 1145=A. D. 1732, 1733). There are also a number of letters written by the author's grandfather (جد امجد), Shaikh Muhammad Ashraf. The chief contributors besides are: 'Abdallâh Anşârî, Ghauth-ala'zam, i. e. Shaikh 'Abd-alkâdir Jilânî, the poets Sa'di and Jâmi, Abû-alfadl, the prime-minister of Akbar, Amir Khusrau of Dihli, Mullâ Tughrâ of Mashhad, Mir Husaini Sâdât, Muhammad Rafi' Wâ'iz, Mu'in-aldin Jâmi'i, Munir of Lâhûr, Shaikh Abû-albarakât, Nâzîm of Harât, the poets Sa'ib, 'Urfi, and Faidi, Bidil, Tâhir Wahid, Muhammad Kâzîm, Nâsir 'Ali, Mu'izz Fitrat called Mûsawikhân, Muhammad Sa'id I'jâz, Mullâ Sa'd-aldin, Ni'matkhân 'Âli, Tâhir Ghani Kashmîrî, Amân-allâh Husainî, Mir Nizâm-aldin, known as Mir Junûn, a naukâr of Nawwâb Zain-aldinkhân, Khalifah Shâh Muhammad, Naşîrâ, Muhammad 'Âdil Wahdat, Ghâlib-khân, Kizilbâshkhân, Nawwâb 'Âqilkhân, Hidâyat-allâhkhân, Lutf-allâhkhân, Shukr-allâhkhân, etc. The official documents and firmâns in the sixth fasl include orders and notes by Akbar, Shâhjahân, 'Âlamgir, Muhammadshâh, Shâh 'Abbâs I, Shâh 'Abbâs II, etc. Among the congratulatory letters in the seventh fasl there appear: one on the accession of 'Âlamgir by Shaikh Mu'in-aldin, one on the conquest of the Dakhan, two on the wedding of Nawwâb Mubârizkhân by Sa'adat-allâhkhân and by Dakhni Râm, also letters by Akbar, etc. The Munâzarât in the twenty-seventh fasl consist of the following specimeus:

مناظرہ شیخ فیروز با ملا شیدا
مناظرہ طالب علم با کبوتر باز
مناظرہ اربع عناصر
مناظرہ تیغ و قلم
مناظرہ بخت و عقل

The last three are by Munir of Lâhûr, comp. above, No. 2078, where two of them are found. A دستور العمل by Abû-alfadl and other elegant prose-writings by the same are found in the fifth fasl, on fol. 18^b sq.

The copy is not dated.

No. 2894, ff. 177, ll. 23; Shikasta; size, 11 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

2127

Inshâs.

Two small collections of letters, the first on ff. 1^b-4^b, the second on ff. 5^b-20^a.

The first bears the vague title of Majmû'at-almusawwadât (مجموعۃ المسودات), and contains letters from A. H. 1156, 1162 and 1166 (A. D. 1743, 1749 and 1753).

The first begins: بخدمت فرزند عزیز شیخ محمد فیاض الخ. The last is written by Bahâ-aldin bin Sayyid Muḥammad Ashraf.

The second contains chiefly letters on Sûfie topics, headed: ذلك من فضل الله علينا وعلى الناس.

No date.

No. 1970, ff. 20, ll. 21; careless Nasta'liq; size, 9 in. by 5½ in.

2128

Dastûr-alinshâ (دستور الانشا).

Letters, dealing with transactions in Bengal during the years A. H. 1151-1170 (A. D. 1738-1757), compiled by Munshi Shaikh Yâr Muḥammad Kalandar for his patron Fidâ'ikhân, i.e. Sayyid Ghulâm Husainkhân, and beginning: ثنای آفریننده نور در چشم و روح در جسم که مردم دیده مردم والد نظر الخ.

This collection was printed in Calcutta A. H. 1240.

Another copy of the same is noticed in Rieu iii. p. 1031^a, No. IV.

As date appears the 9th of Şafar, A. H. 1201 (1201 or 1210 = A. D. 1786, Dec. 1, or 1795, Aug. 25).

No. 2984, ff. 156, ll. 16-17; Shikasta; size, 9½ in. by 6½ in.

2129

C'âr Cāman-i-Faid (چار چمن فیض).

A collection of letters from Firûzjang and Muḥammad Fādil to Nizām-almulk Āsafjāh of the Dakhan, who died A. H. 1161 (A. D. 1748), as well as from the collector himself, the Munshi of the late Nawwāb Firûzjang, Āsafjāh's son (usually called Ghāzī-aldin-khân II, who died A. H. 1165 = A. D. 1752), to Firûzjang, Muḥammad Mir with the epithet Arshadkhân, etc., see fol. 1^b, ll. 2-4. It is divided into four چمن, the first on fol. 2^a, the second on fol. 65^a, the third on fol. 93^a, the fourth on fol. 153^b.

The whole copy is written in the worst style of Shikasta and almost illegible in many places. This edition was made in the reign of Shāh 'Ālam (A. H. 1173-1221 = A. D. 1759-1806) at Shāhjahānābād and copied there by Muḥammad Akbar.

Beginning: بعد حمد احد الله الصمد و درود نا محدود احمد مصطفی محمد صلی الله الخ.

No. 2006, ff. 201, ll. 16; Shikasta; many pages written in diagonal lines; size, 9½ in. by 5 in.

2130

Takmilat-alfārsi (تکملة الفارسی).

A treatise on prosody, metres and rhyme, composed by Kuṭb 'Alī, a pupil of Sayyid Ghulām 'Umari alḥusaini alḥādīri, and divided into seven bābs.

IND. OFF.

Beginning: پس از تحمید خدای جل و علا و نعت سرور انبیا محمد مصطفی صلی الله علیه و علی آله الخ.

This treatise was finished A. H. 1175 (A. D. 1761, 1762); the copy is dated the 17th of Muḥarram, A. H. 1185 (A. D. 1771, May 2), at Barili.

No. 419, ff. 67, ll. 16; Shikasta; size, 9½ in. by 6½ in.

2131

Majmû'a-i-Khutûṭhâ (مجموعه خطوطها).

A collection of official letters, similar to those described in Rieu i. pp. 407^b and 408^a, addressed to the governor of Bengal (Mr. Vansittart) by the Nāzims of Bengal and other native princes, chiefly Mir Kāsim 'Alīkhân, Mir Muḥammad Ja'farkhân, Shitāb Rāe, the wazir Shujā'-alḥaulah, Mirzā 'Irīkhân, the Pādishāh (i.e. Shāh 'Ālam), etc., with occasional answers of the governor, together with orders of the council. The letters bear no date, but belong evidently to the same period as those described in Rieu, loc. cit., viz. A. H. 1173-1178 (A. D. 1760-1764).

Beginning: خط میر قاسم خان بنام گورنر صاحب مهربانی نامه خیرت شمامه مرقمه بیست و ششم شهر رجب الخ.

No date.

No. 1925, ff. 74, ll. 15; many leaves are left blank on one side; Nasta'liq; size, 9½ in. by 6½ in.

2132

Inshâ-i-majmû' al-kawā'id (انشاء مجموع القواعد).

A very large collection of chiefly historical and official letters from the time of the emperor Shāh 'Ālam (who ascended the throne the 4th of Jumādā I, A. H. 1173 = A. D. 1759, 25th of December, and died the 7th of Ramaḍān, A. H. 1221 = A. D. 1806, 19th of November), compiled by Rām Nārāyan (Rāma Nārāyaṇa), see fol. 2^a, lin. penult., no doubt the same writer who is mentioned in W. Pertsch, Berlin Cat., p. 146, No. 2, as author of a treatise on arithmetic in seven fasls (composed A. H. 1186 = A. D. 1772, 1773). The present collection was completed A. H. 1190 (chronogram ظریف, see fol. 6^a, l. 5 ab infra) = A. D. 1776, and entitled انشاء مجموع القواعد, see fol. 5^b, l. 3 ab infra, not مجموع الفوائد, as is stated on a piece of paper pasted to the fly-leaf. It is divided into four fasls, see the index, on fol. 5^b, lin. penult. to fol. 6^a, l. 9. viz.:

1. فصل اول مشتمل بر مسودات که در ایام طفولیت از استادان (از خدمت استادان) اصلاح گرفته بود و دستورات علم نویسنده, on fol. 6^b, containing specimens of general letters, both familiar and official, from the earliest years of the compiler, together with a treatise on computation or keeping accounts. This treatise, در علم نویسنده, begins on fol. 79^b and contains three bābs, viz.: (a) در بیان دستور و دستورات دفاتر, on fol. 79^b. (b) در دستور حسابات (در دانستن طریقه حسابات), on fol. 84^a. (c) دستور سر رشتجات (در بیان دانستن شرح سر رشتجات), on fol. 101^a.

2. فصل دوم مشتمل بر عرائض و خطوط که از طرف شهابت جنگ بهادر و نواب حسین قلیخان بهادر و نواب حسین اللہ دینخان بهادر و نواب جسارتخان بهادر در مبارکباد و بعضی مطالب الخ، on fol. 146^a, comprising letters of congratulation (مبارکباد) and condolence (تعزیت), see fol. 181^b sq.), by Shahâmatjang Bahâdur, Nawwâb Husain Kulikhân Bahâdur, Nawwâb Husain Allâhdinkhân Bahâdur, Nawwâb Jasâratkhân Bahâdur, etc., beginning with one by Shahâmatjang to Mahâbatjang (i. e. Allâhwirdikhân, the usurper of the government of Bengal, who died the 9th of Rajab, A. H. 1169 = A. D. 1756, April 10th); on fol. 154^b an interesting document is preserved, a letter of Nawwâb Jasâratkhân to Nawwâb Sirâj-aulah (the successor of Mahâbatjang in the government of Bengal) congratulating him on his capture of Calcutta (20th of June, 1756).

3. فصل سوم مشتمل بر عرائض و خطوط از طرف مهاراجه مهاسنکه بهادر و راجه همت سنکه بهادر بجناب نواب مبارز الملک معالی الدوله خان خانان سید محمد رضاخان بهادر مظفر جنگ و راجه امرت سنکه بهادر و از طرف راجه مشار الیه بمخدمت مهاراجه مهاسنکه بهادر و بعضی مرسولات الخ، on fol. 189^a, containing letters of similar contents by the Mahârâjah Mahâsingh Bahâdur (a Sikh Râjah of Lahore and father of Mahârâjah Ranjit Singh, died 1792) and the Râjah Himmatsingh Bahâdur (who died 1814) to Sayyid Muḥammad Riḍâkhân Bahâdur Muẓaffarjang (the Nâ'ib Nizâmat of Bengal, who was chosen by the English in 1765 to act as minister to the Nawwâb Najm-aulah and died A. H. 1206 = A. D. 1791, 1792), and to Râjah Amritsingh, also letters by the said Râjah to the Mahârâjah Mahâsingh Bahâdur, etc.

4. فصل چهارم در ضابطه اسناد دیوانی و دستکات خدمت، عمل سابق و حکمنامه عملداری و دستک دیگری الخ، on fol. 360^a, containing ordinances of the diwân, warrants, writs, government decrees, and other official documents.

A great number of dates appear, especially in the third fasl, viz.: 1160 of the Bangâlî era, on fol. 148^b; 1173 of the same era, on fol. 285^b; 1175 and 1176 of the same, on fol. 304^a; the first year of Shâh 'Âlam's reign, 3rd of Muḥarram = A. H. 1174 (A. D. 1760, Aug. 15), on ff. 359^b and 360^a; 28th of Muḥarram = A. D. 1760, Sept. 9, on fol. 360^a; 19th of Rabi' II = A. D. 1760, Nov. 28, on fol. 190^a; the seventh year of the same reign, 25th of Shawwâl = A. H. 1179 (A. D. 1766, April 6), on fol. 349^b; the ninth year, 6th of Šafar = A. H. 1182 (A. D. 1768, June 22), on fol. 329^a; the tenth year, 16th of Muḥarram = A. H. 1183 (A. D. 1769, May 22), on fol. 359^a (twice); 5th of Ramaḍân = A. H. 1182 (A. D. 1769, Jan. 13), on fol. 323^a; 12th of Ramaḍân = A. D. 1769, Jan. 20, on fol. 322^b; the eleventh year, 6th of Muḥarram = A. H. 1184 (A. D. 1770, May 2), on fol. 356^a; 9th of Šafar = A. D. 1770, June 4, on fol. 321^b; 13th of Jumâdâ II = A. H. 1183 (A. D. 1769, Oct. 14), on fol. 350^b; 29th of Jumâdâ II = A. D. 1769, Oct. 30,

on fol. 223^b; 24th of Rajab = A. D. 1769, Nov. 23, on fol. 332^b; 7th of Shawwâl = A. D. 1770, Feb. 3, on fol. 327^b; the twelfth year, 5th of Dhû-alka'dah = A. H. 1184 (A. D. 1771, Feb. 20), on fol. 328^b; the fifteenth year, 22nd of Muḥarram = A. H. 1188 (A. D. 1774, April 4), on fol. 292^a.

Beginning of the preface, on fol. 1^b: حمد و سپاس قدسی اساس مبدی را سزد که وجود الخ. No date.

No. 1448, ff. 383, ll. 15-16; a number of the last pages written in diagonal lines; Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2133

القاب نامه قدیم (Alḳâbnâma-i-ḳadim).

A list of titles and forms of addresses for the time of Ḥaidar 'Alikhân of Mysore (who died in the beginning of Muḥarram, A. H. 1197 = A. D. 1782, Dec., see No. 516 sq. above), by Muḥammad A'zam and Kâzim 'Alî Munshi. Many leaves are left entirely blank. On fol. 25 a new series of titles and names begins, arranged in alphabetical order, but only portions of the letters ا, ب, گ, د, هـ, و, ز, ح, ط, ی are filled in.

No. 2104, ff. 44; Shikasta; size, 7 $\frac{3}{8}$ in. by 3 $\frac{7}{8}$ in.

2134

انشاء مطلوب (Inshâ-i-maṭlûb).

Forms of letters for students of the art of epistolography, by Shaikh Mubârak Farshî (شیخ مبارک فرشی), beginning : بعد از ادای شکر آفریدگار پس از ابلاغ درود الخ.

Some interlinear glosses. Dated 1191 of the Bangâlî era (A. D. 1783).

No. 1966, ff. 1-18, ll. 10-11; unequal Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2135

غزلان الهند (Ghazalân-alhind).

A book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian women, on Indian love and matters connected therewith, by Mir Ghulâm 'Alikhân Husaini Wâsiṭi Balgrâmi, with the takhalluṣ 'Âzâd, the author of the مآثر الکرام (see above, Nos. 682-684), the سرو آزاد and تاریخ بلگرام (ib.), the خزائن عامره (see above, Nos. 685-690), the روضة الاولیا (No. 655 above), etc., and the first editor of the مآثر الامرا (see above, Nos. 622-626), who died towards the end of A. H. 1200 (A. D. 1786, Sept.). He compiled in A. H. 1177 (A. D. 1763, 1764, chronogram: تجلو البصيرة سبعة المرجان) an Arabic work on India and Indian matters in all their aspects under the title of سبعة المرجان فی آثار الهندستان (see a fragment of it noticed in Rieu iii. p. 1022^b, No. II), divided into the following four مقصد, viz.: 1. ذکر هندوستان احوال علماء. 2. بهشت نشان از کتب تفسیر و حدیث

فن 4. بعضی صنائع علم بدیع هندی 3. هند.
(Sanskrit: nāyikābheda). At the request of two of his friends, 'Abd-alkādir Mihrbān of Aurangābād and Lāchmī Narāyan, with the takhalluṣ Shafīq of the same place (the author of the حقیقتهای بساط الغنائم، the تنمیق شگرف، the هندوستان، شام غریبان and گل رعنا tadhkiras، the two آثار اصفی، a description of Haidarābād, and other works, see above, Nos. 426, 447, 448, and 468), he translated in A.H. 1178 (A.D. 1764, 1765) the last two مقصد of his original Arabic work into Persian, and styled this paraphrase of the latter half of his 'coral rosary' غزلان الهند, which is a chronogram for 1178.

It is divided into two maqālas, viz.:

1. در بیان صنائع، on rhetorical figures and other artifices of poetry, richly illustrated by examples taken from Persian writers both of Persia and India, in four fasls:

(a) در بیان تفریش صنائع هندی، on fol. 28^a.

(b) در بیان صنائع مخترعة مؤلف، on fol. 38^a.

(c) در بیان صنعتی از امیر خسرو، on fol. 49^b.

(d) در بیان سه صنعت قدیم، on fol. 50^a.

2. در بیان نایکابهد، i.e. اسرار نسوان، the mysteries of women, their doings, love-affairs, social and sexual intercourse, etc., likewise in four fasls, viz.:

(a) در بیان معشوقات مستخرجة هندیان، on fol. 52^b.

(b) در بیان معشوقات مستخرجة مؤلف، on fol. 61^b.

(c) در بیان اقسام عشاق، on fol. 62^b.

(d) در بیان عشاق، on fol. 63^a.

At the end a biographical account of the author.

Beginning: سر آمد محسنات کلام ستایش صانعی که خلونکده تنزیه را وجود او نواخت الخ.

No date. Another copy of the same work, which, however, seems incomplete, is noticed in W. Pertsch, Berlin Cat., pp. 1001 and 1002.

No. 1814, ff. 23^b-68^b, ll. 21; clear Nasta'liq; size, 9½ in. by 5½ in.

Inshās and other Prose-writings of uncertain date.

2136

Haft Dābiṭah (هفت ضابطه).

The seven rules for proper letter-writing, also styled ضوابط الانشا (see another copy of the same with this title in Rieu ii. p. 530^b), by Sayyid 'Alī Naḳikhān bin Sayyid Hishmat 'Alī, a resident of the town of Sāndī (Sāndī, in Oude). The seven regulations deal with the following points:

I. در کیفیت تحریر خط و کمیت مراتب و اسباب تفاوت مراتب، on fol. 1^b.

II. در تفصیل مراتب باعتبار هر یک از اسباب، on fol. 2^b.

III. در القاب و مقدمه القاب و ادعیه و خاتمه، on fol. 4^b.

IV. در تحیت و اشتیاق و غیره تمهید قبل مطلب مع بعضی تکلفات، on fol. 6^b.

V. در کنایت ذکر مکتوب الیه و مکتوب منه و غیرهما، on fol. 9^a.

VI. در استعاره بعض افعال به نسبت مکتوب الیه، on fol. 11^a.

VII. در الفاظ متعلقه لفافه و تنبیه بر فوائد جدول، on fol. 13^b.

Beginning: الحمد لله . . . چنین میگوید احقر العباد سید علی نقی خان الخ.

On ff. 16 and 17 several tables are added. Copied by Sayyid 'Abū-alkhairkhān Bahādur.

No date.

No. 1948, ff. 17, ll. 11; large Nasta'liq; size, 8½ in. by 5½ in.

2137

Another copy of the same.

Dābiṭah I, on fol. 2^a; II, on fol. 2^b; III, on fol. 3^b; IV, on fol. 5^a; V, on fol. 6^b; VI, on fol. 8^a (here is written الفاظ instead of افعال, both in text and index, but in the latter there is marked on the margin as various reading افعال); VII, on fol. 9^b.

Tables, on ff. 11^a-14. No date.

No. 1555, ff. 14, ll. 15; Nasta'liq; size, 9¼ in. by 6 in.

2138

(دستور شگرف) Dastūr-i-Shigarf.

Introduction into the art of composition, dealing especially with syntactical matters and rhetorical figures and illustrated by numerous specimens of the higher or refined style of writing in prose and poetry. The author's name (which is not given here) appears in the British Museum copy (Rieu iii. p. 1043^b, No. V) as Bhūpat Rāi; when he lived is not known, but he must be later than Zuhūrī (who died A.H. 1025=A.D. 1616, see above, No. 1500 sq.), since he quotes that poet and prose-writer on fol. 77^b, ll. 5; the title appears on the same page, ll. 8 and 10.

Beginning:

ای از تو بر اهل صنعت آمد توفیق
گر معنی نازکست و رهست دقیق

The first paragraph is styled بیان مامیت منشی. On fol. 2^a the author divides the Persian language into seven groups or dialects, four of which, he says, are now abandoned or obsolete (متروک), viz. سکنی، زاولی، سغدی، and هروی، and three still current (متداول)، viz. زبان، پارسی، and پهلوی، and is explained thus: زان، اهل ارم و تکلم ملائکه چهارم آسمان، زبان متوطنان پهلوی که شهرست بنا کرده پهلوی پسر سام بن نوح.

No date. Bibliotheca Leydeniana.

No. 2487, ff. 78, ll. 13; Shikasta; size, 8½ in. by 6 in.

2139

Another copy of the same.

No date. Beginning as in the preceding copy.

No. 1955, ff. 30, ll. 24; Nasta'lik, mixed with Shikasta; worm-eaten throughout and injured besides in several places; size, 11 in. by 6½ in.

2140

Two treatises on Persian metrical art.

1. Ff. 21^b-31^a: a treatise on the rhyme, extracted from the book *المعجم في معايير الاشعار* (read *اشعار العجم*) (one of the older standard works on Persian metres, rhyme and poetical figures, by Shams-i-Kais, composed shortly after A. H. 628=A. D. 1231, see Rieu, Supplement, p. 123^b sq.), and divided into a *muḥaddimah*, three *bābs*, and a *khātimah*:

باب اول حروف قافیه, on fol. 22^b.

باب دوم در اقسام روى, on fol. 25^b.

باب سوم حدود قوافی, on fol. 28^b.

خاتمه عیوب قوافی, on fol. 29^b.

Beginning: جواهر محامد منظوم متکلمی را که دهان شیرین لبانرا بسخن دلپذیر زبان داد الخ

2. Ff. 31^b-40: *Minhāj-al-arūd* (منهاج العروض), a treatise on Persian metres, beginning: الحمد لله الذی ابتدى و استهدى الخ

No date.

No. 1074, ff. 21-40, ll. 13; distinct Nasta'lik; size, 9 in. by 5½ in.

2141

Inshā-i-Tayammuni (انشای تیمنی).

Forms of notes and letters, compiled by an anonymous author, with the takhalluṣ *Tayammuni* of Isfahān (see the colophon: *تمت الكتاب انشاء تیمنی اصفهانی*), and beginning: *تیمنا بذکر من جرا بامر القلم - و بحکمه کل الامور قد انتظم، چون محرر این وثیقه الخ*. It begins with letters from kings to Sultāns (از ملوک), on fol. 1^b, lin. penult.

Collated. Occasionally marginal and interlinear glosses.

No date.

No. 1047, ff. 60, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

2142

Tuḥfat-alsultāniyyah (تحفة السُلطانیة).

An Inshā or collection of specimens of letters and notes in refined prose-style, compiled by Ḥasan ibn Gul Muḥammad and divided into three *bābs*, viz.:

1. در مکتوبات سلاطین بسلاطین الخ.

2. در احکام حکام.

3. در مکاتبات شرعیة.

Beginning: *اول نامه بنام کردگاری که نگارنده لوح الخ*.

Incomplete at the end. All headings left blank in the second half of the copy.

No. 1065, ff. 55, ll. 11; careless Nasta'lik, mixed with Shikasta; size, 7½ in. by 4½ in.

2143

Inshās.

Two collections of letters, notes, etc. (خطوط و رقعات), the first on ff. 136^b-174, the second on ff. 177-202^b (ff. 175 and 176 are left blank).

Beginning of the *first*: *در مبارک با حال کره فرخنده جشن سال کره مبارک که چار چمن گیتی گلشن و هفت انجمن آسمان روشن گردانیده الخ*.

Beginning of the *second*: *مرزا محمد منشی برای شاه طالبا نوشته، همیشه بلبل طبع آن نکته پرداز معنی طراز گل سر سبز بوستان دانش همیشه بهار گلستان الخ*.

No. 95, ff. 136^b-202^b, ll. 11-15; written by different hands, partly in Shikasta, partly in Nasta'lik; many additions on the margin; size, 8½ in. by 4½ in.

2144

Munshā'ât-i-'Abd-alrazzāk (منشآت عبد الرزاق).

Specimens of refined prose-composition, by a certain 'Abd-alrazzāk, beginning with a preface, which he had written as introduction to his own poems (دیباچه که گوهر گرانهای سخن که بمیزان طبع: (در اشعار خود نوشته موزون شود شایسته اکیل حمد شهریار است الخ).

No. 18, ff. 262-267, ll. 31; Nasta'lik; size, 12½ in. by 6½ in.

2145

Inshâ.

Fragment of a treatise on letter-writing, with specimens showing the proper form, address, title, etc., of letters to persons in different ranks and stations in life. It begins abruptly: (read بگذار (بگذارگی بکدار (بگذار بیکدیگر نزدیک نویس الخ).

The first leaf is missing. Copied by Dâ'ûd.

No date.

No. 1216, ff. 23, ll. 15; Naskhi; size, 7½ in. by 4 in.

2146

Two short tracts on matters connected with letter-writing:

1. *Alkābât* (القابات), instructions, how to address in proper form relatives, friends, learned men, etc., on ff. 122^a-125^a.

2. *Sharḥ-i-tamassukât* (شرح تمسکات), forms of promissory notes, receipts, and similar documents, on ff. 125^b-126^a.

No. 2173, ff. 122^a-126^a, ll. 15; Shikasta; size, 8½ in. by 6 in.

2147

Darb-almathal (ضرب المثل).

A short tract on some proverbial sayings, beginning:

آکو جو بالو نگر ورنگ بر آورد الخ

No. 18, ff. 259^b-261^a, ll. 31; careless Nasta'lik; size, 12½ in. by 6¾ in.

2148

Miscellanies.

1. Ff. 1-8: fragment of an anonymous collection of letters and specimens of refined prose, among them a description of chess (در تعریف شطرنج), on fol. 1^b.

2. Ff. 9^a-10^b: a short grammatical treatise in form of a *kašidah*, on the grammatical functions of the *عَامِل* or regent; it is divided into two *kisms*, the first being called *قياسي*, the second *سماعي*; the present copy contains only the *first* which consists of thirteen *نوع*, each in form of a quatrain or a *fard*. Beginning:

بعد توحيد خداوند و درود مصطفى
نعت آل پاك پيغمبر رسول مجتبى

3. Ff. 11^a-16^b: fragment of a second collection of *رقعات*.

4. Ff. 225^a-232^b: letters on *Šūfic* matters, styled *Ruḳ'āt-i-shauḳ* (رقعات شوق); among them a *نامه* شوق, on fol. 228^b, taken from the *انشاء همداني*.

5. Ff. 233^a-240^a: other letters and detached prose-pieces.

No. 3078, ff. 1-16 and 225-240, ll. 13-18, partly in diagonal lines; *Shikasta*, by various hands; size, 7½ in. by 3½ in.

C. THE SCIENCES,

MENTAL, MORAL AND PHYSICAL.

I. PHILOSOPHY: LOGIC, PSYCHOLOGY, ETHICS, POLITICS, NATURAL PHILOSOPHY, COMPENDIA OF SCIENCES, AND ENCYCLOPÆDIAS.

2149

Dar talhik-i-mâhiyyat-i-nafs (در تحقیق ماهیت نفس).

This treatise on the essence of the soul is the Persian paraphrase of the Arabic original of 'Abū 'Alī Ibn Sīnā (Avicenna, who died A. H. 428=A. D. 1037), made by the author himself at the request of 'Alā-aldanlah, the Amir of Iṣfahān, see Bodleian Cat., No. 1422, II, where it appears under the title of *ترجمة رسالة النفس*, and Rieu ii. p. 439^a, No. VI, where it is described as a shorter Persian version of Ibn Sīnā's *كتاب المعاد* or *كتاب المعاد*; comp. on the Arabic original, H. Khalfā iii. p. 442; Cat. Codd. Or. Lugd. Bat. iii. p. 326, No. 3; M. Steinschneider, *Al-Fārābī*, St. Petersburg, 1869, p. 36, note, etc.

On the various psychological works of Ibn Sīnā, see also Z. D. M. G., vol. 29, p. 335 sq.; and No. 1922, 28 above.

The headings of the sixteen *bābs* are as follows:

1. در بیان حدّ نفس, on fol. 2^a, last line.
 2. در بیان قوتهای نفس, on fol. 3^b.
 3. در سبب اختلاف افعال قوت دریافتن از نفس, on fol. 6^b, last line.
 4. در بیان آن قوتیکه صورت جزوی در یابد که این, دریافتن خبر بآلت جسمانی نتواند بود, on fol. 7^a, last line.
 5. در ذکر قوتیکه صورت کلی در یابد که دریافت با آن, (بآلت) جسمانی نتواند بود, on fol. 8^a.
 6. در بیان کیفیت استعانت نفس ببدن و شرح آن قوت (? وقت) که ورا حاجت باشد باین استعانت و آن, on fol. 9^a.
 7. در درست کردن ثبات نفس مردم بذات خویش و, مستغنی شدن او از بدن الخ, on fol. 10^a.
 8. در تصحیح حدوث نفس با حدوث بدن, on fol. 11^b.
 9. در ذکر برهان بر بقاء نفس و نا مردن نفس بمردن بدن, on fol. 12^b.
 10. در بیان امتناع انتقال نفس از بدن ببدنی دیگر, on fol. 13^a.
 11. در ذکر آنکه آلتها (? قوتهای) نفسانی جمله آلت, on fol. 13^b.
 12. در بیان عقل نظری (in index) و کیفیت, on fol. 14^a.
 13. در بیان نبوت (correctly موت in index) و احوال, on fol. 15^a.
 14. در غایت رتبتي که در حق نفس مردم ممکن باشد, on fol. 16^a.
 15. در دلالت حال نفس چون از بدن مفارقت کند و شرح, اصناف سعادت و شقاوت, on fol. 17^b.
 16. در ختم این فصول, on fol. 19^b.
- Beginning: الحمد لله... حضرت افضل المتأخرين شيخ
ابو علي بن سينا رحمة الله الخ
No date.

No. 1175, ff. 19, ll. 15; large Nasta'lik; size, 9½ in. by 5½ in.

2150

Sharḥ-i-risāla-i-ḥairat u risāla-i-ṭair (شرح رساله حیرت و رساله طیر).

A Persian commentary on two philosophical treatises of allegorical tendency by the same Ibn Sīnā, viz.:

1. Sharḥ-i-risāla-i-ḥairat (شرح رساله حیرت), on ff. 1^b-10^b, beginning: سپاس و ستایش ایزد را عزّ و جلّ و چنانکه سزاوار آنست درود و تحیات بر جملة انبیاء الخ.

The treatise itself is in Persian.

2. Sharḥ-i-risāla-i-ṭair (شرح رساله طیر), on ff. 11^b-47^b, beginning: کثرت التماس دوستان مرا دلیر گردانیده بر شرح کردن رسالت طیر از املاء شیخ رئیس ابو علی. The treatise itself is in Arabic.

According to the two copies of the same little work in Bodleian Cat., No. 1422, I, and Rieu ii. p. 439^b, this commentary is due to 'Umar bin Sahlân, who flourished in the reign of Sultân Sanjar (A.H. 511-552 = A.D. 1117-1157); comp. on him, Rieu iii. p. 1087^b; H. Khalfa ii. p. 108; iii. pp. 412 and 418; Cat. Codd. Or. Lugd. Bat. iii. p. 392, No. 10, etc.

No date.

No. 1215, ff. 47, ll. 19; Nasta'lik; a small illumination on fol. 1^b; size, 7⁵/₈ in. by 3³/₄ in.

2151

Zafarnâma (ظفرنامه).

The same version of the 'book of victory,' or short collection of ethical and political maxims, which Ibn Sinâ is stated in H. Khalfa iv. p. 175, No. 8015, to have translated from Pahlawî into Persian at the request of the Sâmânide prince Nûh bin Manşûr (A.H. 366-387 = A.D. 976-997), and which, according to the usual version, contains questions put by king Nûshirwân to his wise vizier Buzurjmîhr, together with the answers of the latter, as in No. 1762, 18 above, i.e. the questions are put here by Buzurjmîhr himself, and the answers given by Aristotle (ارسطاطاليس)!

Beginning: الحمد لله رب العالمين . . . بدانکه آورده اند که روزی نوشیروان عادل که خواجه بزرجمهر حکیم او بود طلب کرد و فرمود الخ

The colophon runs thus: تمام شد کتاب تصنیف خواجه ارسطاطاليس و بزرجمهر که نامش ظفر نامه نهاده شد والسلام.

Modern copy, not dated. For copies of the common version see Bodleian Cat., No. 1241, 43; No. 1476, 6; and No. 2019 (where it is styled المظفر); Rieu i. p. 52, No. VII; and G. Flügel iii. pp. 493 and 494. It is edited in Schefer's Chrestomathie Persane, I (1883), pp. 1-7, and 3-5.

No. 2173, ff. 126^b-131, ll. 15; Shikasta; size, 8¹/₄ in. by 6 in.

2152

A defective copy of the same.

The text differs slightly from that in the preceding copy, but is in substance the same, ascribing the debate to Buzurjmîhr and Aristotle, as there.

Beginning: الحمد لله رب العالمين . . . بدانکه آورده اند نوشیروان عادل (? که) بزرجمهر وزیر او بود طلب کرد و فرمود که برای من کتابی پرداز الخ

This copy breaks off with the words: پرسید کدام . . . خانه است که در وی همیشه . . . corresponding to fol. 128^b, l. 10 in the preceding copy.

No. 2053, ff. 144-146, ll. 13; Nasta'lik; size, 9 in. by 5¹/₄ in.

2153

Kâbûsnâma (قابوس نامه).

The original Persian Kâbûsnâma, on ethical precepts and rules of conduct for a prince, which was composed by Kaikâ'us bin Iskandar bin Kâbûs bin Washmîr,

A.H. 475 (A.D. 1082, 1083), for his son Gilânshâh; some Turkish translations give, by mistake, A.H. 473 as date of composition.

Beginning: الحمد لله رب العالمين و الصلوة على خير خلقه محمد وآله اجمعين؛ چنین گوید جمع کنندۀ این کتاب امیر نصیر عنصر المعالی کیکاوس بن اسکندر بن قابوس بن وشمگیر مولای امیر المؤمنین با فرزند خویش گیلان شاه که بدان ای پسر الخ

It contains forty-four chapters, the *first* (در شناختن) beginning on fol. 5^a, the last (در جوانمردی و اهل تصرف و طریق اهل صنعت) on fol. 186^b.

No date.

Other copies of the Persian original are found in Rieu, Supplement, p. 105; W. Pertsch, Berlin Cat., p. 302; Cat. Codd. Or. Lugd. Bat. iv. p. 207. Eastern text editions, Teheran, A.H. 1275 and 1285, the latter by Ridâ Kulikhân; French translation on the basis of the former by A. Querry, Paris, 1885.

For the two Turkish versions by Marjumak Ahmad bin Ilyâs (completed the 23rd of Sha'bân, A.H. 835 = A.D. 1432, April 25, for Sultân Murâd II), and Naẓmî-zâda Murtaḍâ (who re-wrote the preceding translation in a more modern style for Ḥasanpâshâ, the governor of Baghdâd, A.H. 1117 = A.D. 1705, 1706), comp. Rieu, Turkish Cat., pp. 116 and 117; Bodleian Cat., No. 2190; W. Pertsch, Berlin Turkish Cat., pp. 276 and 277; Krafft, p. 186, No. 486; J. Aumer, Turkish Cat., No. 59, etc.

German translation, chiefly based on these two Turkish versions, by Diez, 'Das Buch des Kabus,' Berlin, 1811; extracts from Marjumak's translation are also found in Wickerhauser's Chrestomathy, pp. 262-265; see also H. Ethé, Neupersische Litteratur, pp. 347 and 349.

No. 79, ff. 184, ll. 12; clear Nasta'lik; illuminated frontispiece; size, 8¹/₂ in. by 4⁵/₈ in.

2154

Kitâb-i-siyâsat u siyar-almulûk (کتاب سیاست و سیر الملوك).

The famous work on politics and the maxims of good administration and government by the renowned vizier of the Saljûk rulers Alp Arslan and Malikshâh, Nizâm-almulk, with his real name, Abû 'Alî al-Ḥasan bin 'Alî, who was born A.H. 408 (A.D. 1017, 1018) and assassinated by the Bâṭinis on his journey to Baghdâd, A.H. 485 (A.D. 1092). For a detailed account of the origin of this work see the description of the Bodleian copies in Bodleian Cat., Nos. 1424 and 1425, and Rieu ii. pp. 444-446, and iii. p. 994^b; comp. also W. Pertsch, Berlin Cat., p. 320; Mélanges Asiatiques v. p. 236, and vi. p. 114, etc. H. Khalfa iii. pp. 638 and 639, gives A.H. 469 (A.D. 1076, 1077) as date of composition; in the Bodleian and British Museum copies, A.H. 484 (A.D. 1091) is distinctly mentioned as the year in which Nizâm-almulk's work was produced, in consequence of a competition with other state dignitaries.

like Sharaf-almulk, Tâj-almulk, Majd-almulk, etc., to do justice to Malikshâh's demand for a standard treatise on the best methods of governing the Saljûk empire. The present copy simply states, that Nizâm-almulk originally composed his book extempore in thirty-nine chapters, to which he added afterwards eleven more on account of the distress which the enemies of the empire caused him; when he was about to start on his last fatal journey in A. H. 485, see fol. 1^b, l. 4 sq., he confided his work to his private secretary and librarian, Muhammad, for copying it out neatly. The latter, however, did not publish it, as he himself states in the preface, 'till now, when justice and religion have gained strength through the long life of the lord of the world,' that is till after the accession of Malikshâh's second son Ghiyâth-aldin Muhammad, who began to reign after the death of his brother and rival Barkiyârûk, A. H. 498 (A. D. 1104, 1105). The whole work has been edited (text and French translation) by Ch. Schefer, 'Traité de Gouvernement, etc.', Paris, 1893, in the 'Publications de l'École des Langues orientales vivantes,' série III, vol. viii.

Beginning: این کتاب پنجاه فصل است که نظام الملک رحمه الله ترتیب کرد و بر بدیهه سی و نه باب گفته است. Then follows a fihrist of the whole work, and on fol. 3^a the *first* of the fifty chapters (the headings of which are given in full in Rieu, loc. cit.; the Berlin copy has fifty-six chapters; in Flügel's edition of H. Khalfa the number thirty is substituted for the thirty-nine of the original sketch of the author), beginning: اندر حال گردش روزگار و مدح خداوند عالم الخ.

Dated the 21st of Rabi'-althânî, A. H. 1198 (A. D. 1784, March 14).

No. 648, ff. 130, ll. 15; distinct Nasta'liq; size, 8½ in. by 7½ in.

2155

Akhlâk-i-Nâsiri (اخلاق ناصری).

The famous work on ethics or practical philosophy by the great philosopher and astronomer Nâsir-aldin Muhammad bin Muhammad bin al-Hasan al-Tûsi (born A. H. 597 = A. D. 1201, died A. H. 672 = A. D. 1274), who has been mentioned already as author of various Sûfic treatises in Nos. 1807-1810 above, and of a meta-physical tract in No. 1922, 23 (col. 1070 in this Cat.); see also Haft Iklim, No. 1007 (col. 451 above). It is based on the Arabic work تهذيب أو طهارة النفس الاخلاق, by Abû 'Alî Ahmad bin Muhammad Miskawaih, commonly called Ibn Miskawaih (who died A. H. 421 = A. D. 1030), see above, No. 1922, 7 (coll. 1067 and 1068 in this Cat.), and Bodleian Cat., No. 1417, and written at the request of Nâsir-aldin bin 'Abd-alrahîm bin Abi Mansûr Muhtasham (governor of Kûhistân under the Isma'ili ruler 'Alâ-aldin Muhammad), after whom the work is named. It was completed, according to a statement in the modern edition of this work, described further down in No. 2172, A. H. 633 (A. D. 1235, 1236). There exist two prefaces to this work, an earlier one, in which it is dedicated to Nâsir-aldin of Kûhistân with eulogies pronounced on him and his sovereign (only

found in *one* of the Brit. Mus. copies, see Rieu ii. p. 856^b, and in the Cambridge copy, Add. 308), and a later one, which is found exclusively in the usual copies, where he withdraws his former praises of those infidel rulers and orders the former preface to be cancelled.

Beginning of the usual (second) preface, on fol. 1^b:

حمد ببعده و مدح ببعده لائق حضرت عزت مالک الملکی باشد که همچنانکه در بدو فطرت اولی الخ.

The complete fihrist or index of the work is found on fol. 11^a sq. (half of fol. 10^a from the words این تفصیل in l. 8, and the whole of fol. 10^b are a mere repetition of fol. 11, only a few lines between افتد, on fol. 10^a, l. 8, and the beginning of fol. 11^a being omitted). The three makâlas, into which the book is divided, are found here as follows:

Makâlah I (در تهذيب اخلاق, 'on the cultivation of character') begins on fol. 13^a, and contains *two* kisms; *first* kism subdivided into seven fasls, on ff. 13^a, 14^a, 20^a, 22^a, 27^b, 30^b, and 39^b; the *second* into ten fasls, on ff. 57^b, 61^b, 63^a, 66^a, 70^b, 74^b, 81^b, 96^b, 101^a, and 111^a.

Makâlah II (در تدبير منازل, 'on family and household management') begins on fol. 141^a, and contains five fasls, on ff. 141^a, 145^a, 150^a, 155^b, and 171^a.

Makâlah III (در سياست مدن, 'on the management of cities and states') begins on fol. 174^a, and contains eight fasls, on ff. 174^a, 183^b, 202^b, 221^a, 233^a, 239^a, 251^a, and 256^b.

Dated the 7th of Dhû-alhijjah, A. H. 1041 (A. D. 1632, June 25); for other copies see Bodleian Cat., Nos. 1435-1443; Rieu ii. pp. 441 sq. and 856^b; Supplement, p. 107; W. Pertsch, Berlin Cat., p. 49, No. 71, and p. 304 sq.; Fleischer, Dresden Cat., No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216, No. 3, etc. Editions: Bombay, A. H. 1267; Calcutta, A. H. 1269; Lucknow, A. H. 1286; Lahore, A. D. 1865; comp. also H. Khalfa i. pp. 205 and 287; E. Frissell in 'Bombay Transactions,' i. pp. 17-40; Schier, Specimen editionis libri اخلاق ناصری, Dresden, 1841; A. Sprenger in Z. D. M. G., xiii. pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous Persian commentary on this work is noticed in the Bodleian Cat., No. 1443; another, quite modern one, by Kabûl Ahmad is mentioned by Sprenger.

No. 3349, olim S. J. 21, ff. 259, ll. 17; Nasta'liq, ff. 1-10 and 67-74 supplied later by another hand; size, 6½ in. by 3½ in.

2156

Another copy of the same.

This copy is forty years older than the preceding one, being dated the second of Rajab, A. H. 1001 (A. D. 1593, April 4), but it is a rather unsatisfactory one, as it has been much spoiled by water and is besides injured here and there. The greater number of the headings are not marked; between ff. 27 and 28 the last fly-leaf must be inserted, which by mistake has been put at the end, but it must be read from the reverse side backwards.

Maḳālah I, on fol. 9^a; *II*, on fol. 90^b; *III*, on fol. 106^a (the headings of the last two are forgotten).

Occasionally various readings and short additions on the margin. The transcriber and first owner of this copy was Sayyid Najib, the son of Sayyid Faiḍ-allāh.

No. 3428, olim S. J. 19, ff. 149, ll. 16 (except the first few leaves, ll. 12-16); Nasta'liq; size, 8½ in. by 4¾ in.

2157

The same.

This copy, only five years later than the preceding one, being dated the 15th of Ramaḍān, A. H. 1006 (A. D. 1598, April 21), is likewise utterly deficient in headings; only *Maḳālah I*, which begins on fol. 49^a, is marked. The leaves besides are strangely misplaced; their right order is: ff. 1-5, 48-95, 7-47, 96-132, 6, 133. It belonged to Sir Barry Close (date, 14th May, 1813).

No. 3434, olim S. J. 18, ff. 133, ll. 20; small Nasta'liq; illuminated frontispiece; size, 7¾ in. by 4¼ in.

2158

The same.

This copy is dated the 25th of Dhū-alḥijjah in the thirty-fourth year of 'Ālamgir's reign (= A. H. 1101, A. D. 1690, Sept. 29).

Maḳālah I, on fol. 7^b; *II*, on fol. 92^b; *III*, on fol. 115^b.

Collated throughout, with many marginal notes, written in red ink.

No. 3363, olim S. J. 16, ff. 167, ll. 17; Nasta'liq; size, 8½ in. by 5 in.

2159

The same.

Dated the 20th of Rabi'-alawwal in the forty-fourth year of 'Ālamgir's reign (= A. H. 1112, A. D. 1700, Sept. 4). The filhrst or index, on ff. 7^b-8^b.

Maḳālah I, on fol. 8^b, last line; *first kism*, on fol. 9^a; *second kism*, on fol. 39^b.

Maḳālah II, on fol. 96^b; the five faṣls are found here on ff. 96^b, 99^a, 102^a, 106^a, and 116^b.

Maḳālah III, on fol. 118^b; the eight faṣls, on ff. 118^b, 125^a, 137^b, 149^b, 157^b, 162^a, 170^b, and 174^a. Many valuable marginal glosses and notes.

No. 786, ff. 176, ll. 15; Nasta'liq; size, 9½ in. by 5¼ in.

2160

The same.

Dated in 'Ālamgir's reign, the 23rd of Dhū-alḳa'dah, but the year is omitted.

Maḳālah I, on fol. 6^b; *II*, on fol. 80^a; *III*, on fol. 99^b. The first fourteen pages and a few later on are collated.

No. 1167, ff. 149, ll. 17; Nasta'liq; ff. 133-149 written by another hand, ll. 14; a little worm-eaten; size, 9¾ in. by 5¾ in.

2161

The same.

Dated in the month of Muḥarram, A. H. 1127 (A. D. 1715, January), by 'Abd-alḳa'if Muḥammad Raḥim of Bukhārā.

Maḳālah I, on fol. 5^b; *first kism* in seven faṣls, on ff. 7^a, 7^b, 11^a, first line, 12^a, 14^b, 16^a, and 21^a; *second kism*, in ten faṣls, on ff. 30^a, last line, 32^b, 33^b, 35^a, 36^b, 39^a, 43^a, 51^a, 53^b, and 59^b.

Maḳālah II, in five faṣls, on ff. 75^b, 78^a, 80^b, 83^a, last line, and 91^a.

Maḳālah III, in eight faṣls, on ff. 92^b, 97^b, 107^b, 117^a, 123^b, 126^b, 133^a, and 136^a.

No. 823, ff. 1-137, ll. 19; Nasta'liq; illuminated frontispiece; size, 8½ in. by 5 in.

2162

The same.

Dated by Mir Muḥammad Yūsuf Anṣārī at Haidarābād in Muḥammadshāh's reign, the 21st of Rabi'-alawwal, A. H. 1151 (A. D. 1738, July 9).

Maḳālah I, on fol. 10^b; *first kism*, in seven faṣls, on ff. 10^b, 11^b, 16^b, 18^b, 22^b, 25^a, and 32^a; *second kism* (here styled by mistake فصل دوم), in ten faṣls, on ff. 43^b, 47^a, 47^b, 49^b, 51^a, 54^a, 68^b (فصل نهم instead of هفتم), 70^b (فصل هشتم باب هشتم instead of فصل هشتم), and 80^a (the ninth faṣl between fol. 70^b and fol. 80^a is not marked).

Maḳālah II, in five faṣls, on ff. 100^a, 103^a, 106^a, 110^a, and 118^b.

Maḳālah III, in eight faṣls, on ff. 121^a, 127^a, 138^b, 149^b, 156^b, 160^b, 170^b, and 174^a.

The last thirty leaves are greatly damaged. College of Fort William, 1825.

No. 2127, ff. 175, ll. 16-18; written very unequally in Nasta'liq; size, 8¾ in. by 5¼ in.

2163

The same.

Dated the 27th of Dhū-alḳa'dah, A. H. 1177 (A. D. 1764, May 28).

Maḳālah I, on fol. 4^b; *II*, on fol. 54^a; *III*, on fol. 66^a.

Collated. Marginal additions, and interlinear paraphrases (in red ink) of the more difficult words and passages in the text. Besides, on the first twenty-one or twenty-two pages English translations (in pencil) of some words on the margin.

No. 3253, olim 9. J. 1; ff. 95, ll. 21; clear and distinct Nasta'liq; size, 12½ in. by 7¾ in.

2164

The same.

Good copy, written by Aḥmad of Sabzwār, without date.

Maḳālah I, on fol. 5^b, margin; *II*, on fol. 66^a, last line; *III*, on fol. 82^a.

No. 885, ff. 124, centre-col., ll. 13, and margin-col., ll. 28; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5¼ in.

2165

The same.

The date is torn away.

Maḳālah I, on fol. 6^b; *II*, on fol. 80^a; *III*, on fol. 98^b.

The first and still more the last leaf damaged by worms.

No. 3364, olim S. J. 17, ff. 145, ll. 17; small, but clear Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2166

The same.

No date. Several pages slightly injured.

Maḳālah I, on fol. 12^b; *II*, on fol. 167^a; *III*, on fol. 209^a. A few various readings on the margin.

No. 3345, olim S. J. 20, ff. 299, ll. 15; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 3 $\frac{3}{4}$ in.

2167

The same.

No date.

Maḳālah I, on fol. 8^b; *II*, on fol. 94^b; *III*, on fol. 116^a.

No. 81, ff. 170, ll. 15; Nasta'lik; ff. 1-8, 25, 169, and 170 seem to be written by a more recent hand; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2168

The same.

Excellent copy, collated throughout; no date.

Maḳālah I, first *kism*, in seven faṣls, on ff. 9^a, 10^a, 15^a, 16^b, 20^b, 23^a, and 30^a; second *kism*, in ten faṣls, on ff. 42^b, last line, 46^a, 47^a, 49^a, 52^b, 55^b, 61^a, 72^b, 76^a, and 84^b.

Maḳālah II, in five faṣls, on ff. 106^b, 109^b, 113^a, 117^b, and 129^a.

Maḳālah III, in eight faṣls, on ff. 131^b, 138^b, 151^b, 164^a, 172^b, 176^b, lin. penult., 185^a, and 189^b. The leaves from 1 to 81 are misplaced; their right order is: ff. 1-72, 74, 75, 80, 76, 77, 73, 78, 79, 81.

College of Fort William, 1825.

No. 2297, ff. 191, ll. 17; Nasta'lik; size, 9 in. by 5 $\frac{1}{2}$ in.

2169

The same.

No date. All the headings are omitted.

No. 2981, ff. 234, ll. 13; clear and distinct Nasta'lik; size, 9 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2170

A defective copy of the same.

This copy is defective at the beginning, one leaf missing according to the Arabic paging. It opens abruptly in the preface thus: *كـ و ينزل الروح من امره*: *بيك دفعه الخ*, corresponding to fol. 1^b, lin. penult. in No. 2168 above. Another lacuna between ff. 250 and 251, corresponding to fol. 152^b, l. 4, to fol. 153^b, l. 9 in the same copy.

Maḳālah I, first *kism*, in seven faṣls, on ff. 13^a, 14^b, 23^a, 25^b, 32^b, 36^b, and 48^b; second *kism*, in ten faṣls, on ff. 70^b, 75^b, 77^b, 81^a, 86^b, 91^b, 100^b, 118^b, 124^b, and 137^b.

Maḳālah II, in five faṣls, on ff. 173^b, 179^a, 184^b, 191^b, and 211^a.

IND. OFF.

Maḳālah III, in eight faṣls, on ff. 214^b, 226^b, 249^a, 269^a, 283^b, 290^b, 305^a, and 312^a.

Dated the 5th of Rabi'-alawwal, A. H. 1113 (A. D. 1701, Aug. 10), at Lāhūr. Worm-eaten. Collated and annotated throughout.

No. 2968, ff. 315, ll. 11; large and distinct Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2171

Another defective copy of the same.

There is a lacuna between ff. 313 and 314, comprising the greater portion of the seventh and the eighth faṣl of the third *maḳālah*, and corresponding to fol. 144^b, l. 7, to fol. 148^b, l. 9 in No. 2160 above.

No date.

No. 1160, ff. 315, ll. 11; very large and distinct Nasta'lik; ff. 300-305 supplied by another hand; illuminated frontispiece; ff. 1^b and 2^a neatly adorned; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

2172

A modern edition of the same work.

A modern revised and annotated edition of the *اخلاق ناصري*, made by 'Abd-alrahmān bin 'Abd-alkarīm 'Abbāsi Burhānpūri, who had already in A. H. 1085 (A. D. 1674, 1675) compiled an alphabetical glossary to the same work, styled *مفتاح الاخلاق* (see Rieu ii. p. 836^b, II), in the twenty-ninth and thirtieth years of 'Ālamgir's reign, and completed the 6th of Jumādā-althāni, A. H. 1098 (A. D. 1687, April 19). It is full of very interesting marginal notes, Persian paraphrases of occurring Arabic phrases, etc., and introduced by a preface of the editor on ff. 1^b-2^b, styled *خطبه كـ فقيه مجموعـه محمد حكيم*, and beginning: *حقيقى از آن مغلط تراست الخ*. At the end a khātimah and a short essay on the life and works of the author of the *اخلاق ناصري*, on ff. 178^b-180^a. In the preface the date of composition, A. H. 633 (see No. 2155 above) appears.

No date.

Maḳālah I, on fol. 10^a; *II*, on fol. 98^a; *III*, on fol. 120^b.

No. 917, ff. 180, ll. 17; clear Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 in.

2173

Dānishnāma-i-Jahān (دانشنامـه جهان).

A work on the different branches of physical science, i. e. natural history, meteorology, mineralogy, botany, physiology, psychology, and anatomy, by Ghiyāth-al-dīn 'Alī bin Amirān (so here on ff. 2^a, ll. 7 and 8), or, according to Rieu's copy, bin 'Alī Mirān, or, as W. Pertsch gives his name in the Berlin Cat., bin 'Alī 'Amrān, alhusaini alishfahāni, whose life-time is not known, but who, from internal evidence, cannot have lived later than the seventh or eighth century of the Hijrah, comp. Rieu ii. pp. 439 and 440; W. Pertsch, Berlin Cat., pp. 372 and 373; and Bodleian Cat., No. 1456 (in the latter two a more detailed index is given). It is divided here into eleven faṣls (the usual copies only number

ten, as the index here states too), twenty aṣls, four natijas, and one khâtimah.

فصل اول در بیان اجمالی پدید شدن عقل کل و نفس کل, on fol. 3^b.

اصل اول در بیان استحالات عناصر یعنی مبدل شدن عنصری بعنصری, on fol. 10^b.

نتیجه اول در بیان علم معادن و کانهها

خاتمه در تشریح اعضا, on fol. 94^b.

Beginning: سزاوار ستایش و سپاس مبدعیست که باقتضای الخ

This copy is dated by Ghulâm Aḥmad the 21st of Ramaḍân, A. H. 1077 (A. D. 1667, March 17).

No. 619, ff. 121, ll. 17; Shikasta; size, 9 in. by 5½ in.

2174

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 71^a, and is dated the 7th of Rabi'-althâni, A. H. 1153 (the twenty-third, more correctly the twenty-second year of Muḥammadshâh's reign)=A. D. 1740, July 2, at Shâhjahânâbâd. On ff. 71^b-74^a there is an extract, written by the same hand, from one of the Persian versions of the عجائب المخلوقات (see Nos. 712-714 above): در بیان عرض و طول و عمق نهار و بچار و :مساحت روی زمین و مسافت بین البلاد. The last three pages (ff. 74^b-75^b) are filled with rubâ'is by *Mas'ûd-i-Bak* (see No. 1854 above), in alphabetical order, beginning: ای غافل محروم ز اسرار خدا الخ

No. 653, ff. 75, ll. 21-25; written very unequally and badly in Shikasta; size, 8½ in. by 5½ in.

2175

Ṣaḥâ'if-i-Shaikh Ṣadr-al-din Ḥakim dar 'ilm-i-akhlâk (صحائف شیخ صدرالدین حکیم در علم اخلاق).

Sixty tracts on ethical and religious questions by Shaikh Ṣadr-al-din Ḥakim, the pupil and Khalifah of Shaikh Naṣir-al-din Maḥmûd Cîrâgh of Dihli (who died the 18th of Ramaḍân, A. H. 757=A. D. 1356, Sept. 14, see Safinat-alauliyâ, No. 116, col. 287 above, and Sawâṭi'-alanwâr, No. 22, col. 331 above), according to a note on fol. 1^a. Ṣadr-al-din Ḥakim is mentioned in col. 332 above under *d*. There is neither preface nor introduction. The collection begins at once with the first Ṣaḥifah عهد در وفاء, followed on fol. 3^a by the second عقبا, and on fol. 5^a by the third در نیت, etc.

Beginning of the first Ṣaḥifah: برادر دینی و محبت حقیقی خواجه خیرالدین ادام الله بقاء را توفیق اعمال خیر رفیق باد الخ

The fifty-fourth Ṣaḥifah is left blank (see fol. 172^a). No date.

No. 158, ff. 196, ll. 15-17, written by many different hands in Nasta'liq on different paper; size, 10½ in. by 6 in.

2176

Dhakhirat-almulûk (ذخیره الملوك).

A work on ethics and politics, composed by Mir Sayyid 'Ali bin Shihâb of Hamadân, who died the 6th of Dhû-alḥijjah, A. H. 786 (A. D. 1385, Jan. 19), comp. No. 1850 above, where details of his life and works are given; Majâlis-almu'minin, No. 36 (col. 1037 in this Cat.); and H. Khalfa iii. p. 329, No. 5792. Other copies of this work are described in Bodleian Cat., Nos. 1451-1453; Rieu ii. p. 447; W. Pertsch, Berlin Cat., p. 17, No. 5, and pp. 321-323; G. Flügel iii. p. 284; Fleischer, Dresden Cat., No. 5; Rosen, Persian MSS., p. 291; C. J. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat. iv. p. 320; etc.

Beginning: حمد بسیار و ثناء بی شمار مر حضرت ملکی را که اسباب معاش سگان خطه ملک دنیوی را بتمهید قانون سیاست الخ

It is divided into the following ten bâbs:

باب اول در شرائط و احکام ایمان و لوازم کمال آن الخ (on faith), on fol. 2^a.

باب دوم در حقوق عبودیت (on the duties of worship), on fol. 9^a.

باب سوم در مکارم اخلاق و حسن خلقی الخ (on noble character), on fol. 22^b.

باب چهارم در حقوق والدین و زوج و زوجه والوالاد الخ (on the rights and duties of parents, children, etc.), on fol. 27^b.

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرائط حکومت الخ (on the laws of state), on fol. 36^b.

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی الخ (on spiritual government), on fol. 47^a.

باب هفتم در بیان امر معروف و نهی منکر الخ (on obedience), on fol. 55^a.

باب هشتم در بیان فضیلت شکر و حقیقت اقسام آن الخ (on gratitude), on fol. 66^b.

باب نهم در فضیلت (supply from the following copy) (on forbearance), on fol. 80^b.

باب دهم در مذمت تکبر و غضب و فضیلت تواضع الخ (on pride, hatred, humility, etc.), on fol. 92^b.

Many marginal and interlinear glosses.

Copied A. H. 1037 (A. D. 1627, 1628).

The second half of the last page is filled with a مناجات, beginning: اللهم صل علی محمد و علی آل محمد الخ

College of Fort William, 1825.

No. 2169, ff. 106, ll. 23; small and close, but clear Nasta'liq; size, 9½ in. by 5½ in.

2177

Another copy of the same.

Beginning as in the preceding copy.

Bâb I (در بیان شرائط و احکام الخ), on fol. 2^b.

Bâb II (در آداب حقوق عبادت الخ), on fol. 16^b.

Bâb III, on fol. 43^b.

Bâb IV (در حقوق والدين و زوج و زوجه و اولاد الخ), on fol. 53^a.

Bâb V (در احکام ولايت و سلطنت و امارات الخ), on fol. 72^a.

Bâb VI, on fol. 95^a.

Bâb VII (در بيان وجوب امر معروف و نهی), on fol. 111^b.

Bâb VIII (در بيان فضيلت شكر و حقيقت و اقسام الخ), on fol. 135^b.

Bâb IX (در فضيلت صبر و شكر و حقيقت آن الخ), on fol. 163^b.

Bâb X (در مذمت کبر و غضب الخ), on fol. 188^a.

The copy ends on fol. 214^b and is dated the 11th of the month of غوث اعظم (Shaikh 'Abd-alqâdir Jilânî), i. e. Rabi'-alâkhar (see col. 278, last line, and col. 279, first line, above), A. H. 1135 (A. D. 1723, Jan. 19); the last page of this MS. (215^a) contains a few mathnawî-baits, beginning:

اشقيا را دیده بینا نبود
نيك ويد در دیدشان یکسان نمود

No. 1130, ff. 215, ll. 17; large Nasta'lik; the Arabic quotations in Naskh; size, 10½ in. by 5½ in.

2178

A slightly defective copy of the same.

This copy, which, according to a note on fol. 1^a, was finished the 1st of Dhû-alhijjah, A. H. 1047 (A. D. 1638, April 16), at Patna, and presented to the son of 'Â'ishah Bânû Begam by Sayyid 'Abdallâh, usually called 'Abd-allâhkhân Bahâdur Firûzjang Hâshimi Kuraishi Husainî Nakshbandî, is greatly damaged both by worms and damp, and is moreover slightly incomplete at the end; about half a page is missing; the last words correspond to fol. 214^a, l. 10, middle, in the preceding copy.

Beginning as usual. Bâb I, on fol. 3^a; II, on fol. 20^a; III, on fol. 52^a; IV, on fol. 63^b; V, on fol. 86^b; VI, on fol. 114^a; VII, on fol. 135^a; VIII, on fol. 166^a; IX, on fol. 199^b; X, on fol. 226^b.

No. 1323, ff. 257, ll. 19; splendid Naskh; size, 9½ in. by 5½ in.

2179

A very defective copy of the same.

This copy contains only the greater part of the *first* bâb, the end of the *sixth*, and the *last four* complete, in consequence of an immense lacuna of sixty-two leaves (according to the Arabic paging) between ff. 173 and 174, corresponding to fol. 14^a, l. 3, to fol. 110^b, l. 12, middle, in No. 2177 above.

Beginning as usual. Bâb I, on fol. 166^a; VII, on fol. 174^b; VIII, on fol. 189^a; IX, on fol. 205^b; X, on fol. 221^a.

Dated the 11th of Dhû-alhijjah, A. H. 1045 (A. D. 1636, May 17), by 'Uthmân, who copied it for Malik Miyân Shaikh Junaid, son (the والد) in the colophon is probably misspelt for ولد, as some little strokes through the Alif seem to indicate) of Miyân Shaikh Habib-allâh.

No. 1540, ff. 165-237, ll. 21; Nasta'lik; size, 10½ in. by 6 in.

2180

الرسالة الكبرى في المنطق (Alrisâlat-alkubrâ fi-almanṭiḡ).

The larger treatise on logic by Mir Sayyid Sharif-aldin 'Alî Jurjânî, who was born A. H. 740 (A. D. 1339, 1340) in Tâghûn near Astarâbâd and died A. H. 816 (A. D. 1413, 1414), see his life and works in Haft Iklim, No. 1162 (col. 465 in this Cat.), and Rieu ii. p. 522; comp. also H. Khalfa iii. pp. 416 and 446, and Sprenger in Z. D. M. G., vol. 32, p. 9. Other copies of this treatise, which is styled here simply علم المنطق, are noticed in Bodleian Cat., No. 1455, and Rieu ii. p. 812. Printed in the Majmû'a-i-manṭiḡ, Lucknow, 1819, pp. 10-50. A defective and anonymous commentary on it is described in Rieu ii. p. 440^a, see ib. iii. p. 1088^a.

Beginning: فصل بدانکه آدمی را قوتیست در آنکه که منتقش میگردد در وی صور اشیاء الخ

A lacuna after fol. 12.

Dated by Muḥammad 'Askar ibn Hâjî Muḥammad Kâshânî, the 19th of Dhû-alhijjah, A. H. 1175 (A. D. 1762, July 11).

No. 1901, ff. 14, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

2181

الرسالة الصغرى في المنطق (Alrisâlat-alsughrâ fi-almanṭiḡ).

The smaller treatise on logic by the same Mir Sayyid Sharif-aldin, here simply styled صغرى در علم منطق.

Beginning: بدانکه هرچه در ذهن در آید اگر خالی از حکم باشد آنرا تصور خوانند الخ

Dated the 18th of Muḥarram, A. H. 1211 (A. D. 1796, July 24).

No. 290, ff. 34-38, ll. 11; Nasta'lik; size, 8 in. by 5½ in.

2182

Another copy of the same.

Beginning the same; no date. The author's name appears in the colophon as Maulânâ Sayyid Sharif.

No. 1988, ff. 9, ll. 11; large Nasta'lik; size, 9½ in. by 5½ in.

2183

لوامع الاشراف (Lawâmi'-alishrâḡ fi makârim-alakhlâḡ) (في مكارم الاخلاق).

The well-known work on ethics by Jalâl-aldin Muḥammad bin As'ad alshiddiqi aldawânî or aldawwânî,

who was born A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503), see Haft Iklim, No. 167 (col. 390 in this Cat.), and No. 1922, 1 above; Bodleian Cat., Nos. 1298, 1, and 1457-1459; Rieu ii. p. 442 sq.; W. Pertsch, Berlin Cat., p. 307; J. Aumer, p. 62; A. F. Mehren, p. 6; H. Khalfa i. p. 202, No. 275. and v. p. 340, No. 11210; etc. It is often simply styled اخلاق جلالی. Edited in 'Selections for the Use of the Students of the Persian Class,' vol. v, Calcutta, 1809, and in 'Classic Selections,' vol. ii; lithographed in the Nawal Kishor press, A. H. 1283 and 1296; extracts by Munshi Kāmar-al-dīnkhan have been lithographed at Akbarābād, 1859. English translation by W. F. Thompson, London, 1839 (in the Oriental Translation Fund). The work is dedicated to Ḥasanbeg Bahādūr, an Āk-koyunlū Sultān of Trāk, who reigned A. H. 872-882 (A. D. 1467-1477).

Like the Akhlāk-i-Nāsiri, on which it is based, the present work is divided into three chapters (لامعة), viz.:

1. در تهذيب اخلاق, on fol. 23^a, subdivided into ten لمعة.

2. در تدبير منزل, on fol. 96^b, subdivided into six لمعة.

3. در تدبير مطن و رسوم پادشاهی, on fol. 118^a, subdivided into seven لمعة.

Beginning: کلام بنام واجب الاعظام سلطانی
سزد که بامر نافذ ازلی الخ

This splendid copy was finished the 3rd of Šafar, A. H. 896 (A. D. 1490, Sept. 16), by Ibn Maḥmūd bin Isma'il bin 'Alī Fath-allāh alḥāfiẓ alhanafi and verified by the autograph of the author himself; it was further collated with the original A. H. 962 (A. D. 1555) by Ibn Maṣṣūr Ahmad.

No. 3516, ff. 179, ll. 15; small, but clear and distinct Nasta'liq; occasional corrections on the margin; illuminated frontispiece; size, 6½ in. by 3½ in.

2184

Another copy of the same.

Beginning as in the preceding copy. No chapter-headings marked.

Dated the 17th of Šafar, A. H. 1036 (A. D. 1626, Nov. 7), by 'Abd-alrasul in Ḥāji-pūr.

No. 1392, ff. 68^b-125, ll. 21; distinct Nasta'liq, by two different hands (the second begins on fol. 104^a); size, 12½ in. by 8½ in.

2185

The same.

Chapter I, on fol. 19^b; II, on fol. 86^b; III, on fol. 107^a, first line. This copy was finished by 'Alā-aldin, who transcribed it from that of Mirzā Muḥammad Amir Harawi, the 2nd of Jumādā-alawwal, A. H. 1076 (A. D. 1665, Nov. 10). Many pages are slightly damaged; a few glosses and various readings here and there.

No. 441, ff. 165, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2186

The same.

This copy is dated by Muḥammad Raḥim, A. H. 1128 (A. D. 1716).

No. 823, ff. 170-268, ll. 19; Nasta'liq; size, 8½ in. by 5 in.

2187

A very incomplete copy of the same.

This copy breaks off in the sixth lam'ah of the second chapter, which is headed, on fol. 145^b, l. 6: در سیاست نتواند نمود وبا آنکه سبب سقوط...; the last words correspond to fol. 104^b, l. 5 in No. 2185 above. Marginal glosses.

No. 102, ff. 145, ll. 13; Nasta'liq; size, 6½ in. by 4½ in.

2188

Akhlāk-i-Muḥsinī (اخلاق محسنی).

A work on ethics by the well-known author of the *Raudat-alshuhadā* (see Nos. 158-161 above), the *Anwār-i-Suhailī* (Nos. 757-766 above), the *Lubāb-i-ma'nawī* and *Lubb-i-Lubāb* (No. 1086 above), the *Makhzan-alinshā* (Rieu ii. p. 528), the *Šahīfa-i-Shāhī* (Bodleian Cat., Nos. 1357 and 1358), commentaries on the Kurān (see further down), and other works, Ḥusain bin 'Alī alwā'iz alkāshifi, who died A. H. 910 (A. D. 1505). Its title is differently given by the author himself; in the preface (see fol. 4^b, l. 2) he styles it اخلاق المحسنين, and at the end اخلاق محسنی. The latter is undoubtedly the correct one, as it represents a chronogram for the completion of the work itself, viz. A. H. 900 (A. D. 1495). W. Pertsch, Berlin Cat., p. 308, thinks that in the ta'rikh, تأريخ هم نویس اخلاق محسنی, the words

اخلاق محسنی should be taken as indicating the date, which would give A. H. 907; but that is scarcely possible, since the prince Abū-almuḥsin, the son of Sultān Ḥusain Mirzā, to whom the work is dedicated and after whom it is named, rebelled against his father in A. H. 904 (A. D. 1498, 1499); and although he was pardoned in A. H. 906 (A. D. 1500, 1501), Ḥusain alkāshifi would have been very imprudent to heap on him such eulogies, as he does, in the preface, one year after that event. For other copies of the اخلاق محسنی see (besides the Berlin copy, just mentioned) Rieu ii. p. 443; Bodleian Cat., Nos. 1460-1462; A. F. Mehren, p. 6; J. Aumer, p. 63; Cat. des MSS. et Xylographes, p. 257; Krafft, p. 183; Rosen, Persian MSS., p. 291; E. G. Browne, Cambridge Cat., pp. 207 and 208, etc. It has been printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i, Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Hertford, 1823 and 1850; Calcutta, 1850; Lucknow, 1862 and 1889; Constantinople (between 1877 and 1879); Cawnpore, 1888, etc. English translation by H. G. Keene, Hertford, 1851; comp. also G. de Tassy, Notice du traité persan sur les vertus de Hussein Vaéz, Paris, 1837 (Journ. Asiat. iv. pp. 61-81). A Turkish translation under the title of انیس العارفین was made by 'Azmi (i. e. Pir Muḥammad bin Pir Ahmad bin Khalil of Brussa), A. H. 974 (A. D. 1566, 1567), see G. Flügel iii. p. 308; Fleischer, Leipzig Cat., p. 488 sq.; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc.'

Beginning: حضرت پادشاه علی الاطلاق عزت کلمته و جلّت عظمتہ الخ.

It is divided into the following forty chapters:

1. در عبادت, on fol. 6^a.
2. در اخلاص, on fol. 6^b.
3. در دعاء, on fol. 7^b.
4. در شکر, on fol. 8^b.
5. در صبر, on fol. 10^b.
6. در رضا, on fol. 11^b.
7. در توکل, on fol. 12^a.
8. در حیاء, on fol. 13^a.
9. در عفت, on fol. 16^a.
10. در آداب, on fol. 16^b.
11. در علوّ همّت, on fol. 18^a.
12. در عزم, on fol. 20^a.
13. در جدّ و جهد, on fol. 20^b.
14. در نبات, on fol. 23^a.
15. در عدالت, on fol. 24^b.
16. در عفو, on fol. 36^a.
17. در حلم, on fol. 38^b.
18. در خلق و رفی, on fol. 41^a.
19. در شفقت و مرحمت, on fol. 43^b.
20. در خیرات و مبرات, on fol. 46^b.
21. در سخاوت و احسان, on fol. 50^a.
22. در تواضع و احترام, on fol. 60^a.
23. در امانت و دیانت, on fol. 64^a.
24. در وفا و عهد, on fol. 67^b.
25. در صدق, on fol. 71^b.
26. در احتیاج حاجات, on fol. 73^b.
27. در تأتّی و تأمل, on fol. 75^a.
28. در مشاورت, on fol. 78^a.
29. در جرم و دور اندیشی, on fol. 82^b.
30. در شجاعت, on fol. 84^b.
31. در غیرت, on fol. 93^a.
32. در سیاست, on fol. 98^a.
33. در تیقّظ و آگاهی, on fol. 101^b.
34. در فراست, on fol. 109^a.
35. در کتمان اسرار, on fol. 114^a.
36. در اغتنام فرصت, on fol. 115^b.
37. در رعایت حقوق, on fol. 120^a.
38. در صحبت اخبار, on fol. 131^a.
39. در دفع اشرار, on fol. 135^a.
40. در تربیت خدم و حشم و آداب ایشان, on fol. 150^b.

Dated by 'Abd-alkarim the 3rd of Rabi'-alawwal, A. H. 990 (A. D. 1582, March 28).

No. 3362, olim 8. J. 13, ff. 179, ll. 17; large Nasta'lik; size, 8½ in. by 4½ in.

2189

Another copy of the same.

Beginning: الحمد لله رب العالمین والصلوة . . . و آله
الطّیّبین الطّاهرین حضرت پادشاه علی الاطلاق الخ.

This copy is greatly damaged in many places,

especially on the first leaves; it is worm-eaten too. The proper order of ff. 1-11 is: 1-5, 7-10, 6, 11.

The title اخلاق محسنی appears on fol. 4^a, l. 5. Index on fol. 5^a; fol. 3 is supplied by another hand.

Dated by Ahmad bin Shaikh Muhammad Šadīkī the 11th of Shawwāl, A. H. 1067 (A. D. 1657, July 23). College of Fort William, 1825.

No. 2133, ff. 154, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

2190

The same.

Excellent copy, dated the 24th of Rabi'-alawwal, A. H. 1092 (A. D. 1681, April 13), by Muhammad Kulī bin Muhammad Šālīh of Nishāpūr. It ends on fol. 142^b and is followed by a short fragment of a treatise on archery (تیر انداختن).

No. 3332, olim 8. J. 15, ff. 143, ll. 17; Nasta'lik; size, 10½ in. by 5½ in.

2191

The same.

Beginning: مر (!) حضرت پادشاه علی الاطلاق الخ.

Collated. The proper order of leaves is: ff. 14-93, 95-171, 94. The copy is complete in spite of a Persian note on the fly-leaf, that about a chapter is wanting at the end (a statement, evidently caused by the undetected confusion in the order of the leaves).

Dated the 14th of Dhû-alka'dah, A. H. 1096, the twenty-ninth year of 'Ālamgir's reign (= A. D. 1685, Oct. 12). Haileybury MS.

No. 3234, ff. 14-171, ll. 15; written in very different styles of penmanship, partly in Nasta'lik mixed with Shikasta, partly in Naskhī; size, 9½ in. by 5½ in.

2192

The same.

Beginning as usual. Index of the forty chapters on ff. 6^a-7^a; first chapter on fol. 7^b.

Dated Ramaḍān in the third (or rather more likely, thirtieth) year, probably of 'Ālamgir's reign, since on fol. 210^b similar dates, in a more complete form, appear, viz. the forty-fourth and the forty-eighth year of the same reign=A. H. 1071 or 1098 (A. D. 1661, May, or 1687, July, August). The work ends on fol. 208^b; fol. 209 contains entries of former readers, and fol. 210 a list of drugs for dyeing the nails and hair (ادویّ خضاب). This MS. was purchased from the executors of the Marquess of Hastings.

No. 3146, ff. 210, ll. 15; but in most pages a certain part is written in diagonal lines; Shikasta; size, 10½ in. by 5½ in.

2193

The same.

Dated the 11th of Shawwāl, A. H. 1118 (A. D. 1707, Jan. 16). It is slightly injured in several places.

No. 1885, ff. 202, ll. 13; clear and distinct Nasta'lik; small illuminated frontispiece; size, 8½ in. by 4½ in.

2194

The same.

Dated the 11th of Šafar, A.H. 1192 (A.D. 1778, March 11; not, as incorrectly stated in the colophon, April 10).

No. 2891, ff. 79, ll. 17-22; Nasta'lik; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{8}$ in.

2195

The same.

Dated in the month Rabi'-alawwal, A.H. 1208 (A.D. 1793, Oct., Nov.), by Himmat 'Alī مونسیری, at a place called چنارکده. Collated.

No. 1698, ff. 170, ll. 15; unequal Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

2196

The same.

As date appears the 12th of Šafar only, without a year. Bibliotheca Leydeniana.

No. 2500, ff. 247, ll. 14; Nasta'lik, the first three pages supplied by a more modern hand; size, 8 in. by 4 $\frac{1}{4}$ in.

2197

The same.

No date. Every page (except ff. 11^a, 75^b-107^a, 199^b, and 200^a) contains a small coloured portrait.

No. 1097, ff. 200, ll. 13; large and distinct Nasta'lik; illuminated frontispiece; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

2198

The same.

No date. The name of the copyist is 'Abd-alkādir ibn Mullā Aḥmad Ākhund of Gilān, who wrote at جوار.

No. 3331, olim S. J. 12, ff. 135, ll. 17; unequal and in many parts very careless Nasta'lik, mixed with Shikasta; size, 10 in. by 5 $\frac{1}{2}$ in.

2199

The same.

No date. The copyist is Tamyīz-aldīn. It has been collated by a European hand, and there are on the margins occasional translations into English, written in pencil.

No. 3497, olim 9. J. 5, ff. 292, ll. 13; large Nasta'lik; size, 9 $\frac{1}{8}$ in. by 6 $\frac{1}{2}$ in.

2200

The same.

No date. This copy appears to have been written by the same hand as the preceding one. On the first leaves many marginal and interlinear English translations in pencil. At the end is written in pencil too, 'Lindsay finished this book Oct. 29, 1817—J. Grant, April 29, 1821.'

No. 3492, olim S. J. 14, ff. 287, ll. 13; large Nasta'lik; ff. 16 and 17 are supplied later by a European hand; size, 9 in. by 6 $\frac{3}{8}$ in.

2201

Laḥ-i-mahfūz (لوح محفوظ).

A Persian paraphrase and exposition by Jabra'il, alḥusainī, known as Ḥakim-almulk, of the various Arabic commentaries on the *first* namat (نمط) of the *second* part of Ibn Sinā's (see Nos. 2149 and 2150 above) famous work on logic, physics, and metaphysics, entitled *الأشارات والتنجيها*, chiefly the following three, viz.: (1) that of Naṣir-aldīn Ṭūsī (see No. 2155 above), composed A.H. 644 (A.D. 1246, 1247), and styled *حل مشكلات الأشارات* or *شرح الأشارات*, designated here in a note on fol. 1^a as *شبهات*; (2) that of Muḥammad bin 'Umar Fakhr-aldīn Rāzī (born A.H. 544 = A.D. 1150, died A.H. 606 = A.D. 1210), comp. on this and the preceding commentary, O. Loth, Arabic Cat., pp. 133 and 134; and Haft Iklim, Nos. 1007 and 1064 (coll. 451 and 456 in this Cat.), see also ib., No. 1152 (where glosses to Ṭūsī's commentary by Sharif Jurjānī are mentioned), and O. Loth, p. 134^b, No. 482, where an Arabic supercommentary on the same, styled *المحاكمات*, by Kutb-aldīn Muḥammad bin Muḥammad Rāzī or Talṭānī (died A.H. 766 = A.D. 1364, 1365), is described; and (3) that of Abū-alkāsim Samarḳandī, i.e. Abū-alkāsim bin Abī Bakr Laithī, who flourished about the end of the ninth century of the Hijrah, see O. Loth, p. 249^b.

The second part of Ibn Sinā's work treats of physics and metaphysics (the first deals with logic) and consists of ten anmāt (انماط); only the *first* of these appears in this Persian commentary, see fol. 7^b: *نَمَطُ أَوَّلِ دَرْ تَجْوِيزِ*.

الشرح بدانکه: and begins on the same page thus: *شیخ ابواب منطق را معنون بانهاج کرده و ابواب طبیعی و الهی را مستقی بانماط ساخته الخ*.

The preface, on fol. 1^b, begins: *حمد و ستایش که انوار اخلاص آفاق و انفس را چون فاتحه صبح صادق متلألی سازد و قنادیل اشباح انس را بمصابیح اضواء قدس منور گرداند الخ*.

The title, لوح محفوظ, appears on fol. 4^b, ll. 6 and 5 ab infra; the author's name on fol. 4^b, last line.

The general arrangement of this commentary is: first the Arabic text, then the Persian paraphrase, and finally the commentary; but there are many other discussions inserted, sometimes in the form of question and answer (سؤال and جواب), dealing, among other topics, with the difference in the views of Ṭūsī and Rāzī.

The copy is dated A.H. 1035 (A.D. 1625, 1626). Collated and annotated.

No. 462, ff. 193, ll. 17; small, but clear Nasta'lik; the Arabic quotations in Naskhī; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2202

Kunūz-alrumūz (کنوز الرموز).

A short tract of ethical import, by an anonymous author (who must, however, have composed it before A.H. 944 = A.D. 1537, 1538, the date of the Bodleian

copy), containing ten sections, each enumerating ten things (ده چیز, as each section is headed) which serve a useful purpose either in mental or physical matters. The *first* section gives ten prescriptions for preserving one's memory (حفظ را نگاه دارد).

Beginning: الحمد لله على افضاله . . . اما بعد این رساله ایست مسمی بکنوز الرموز و بالله التوفيق والاعانة ده چیز حفظ را نگاه دارد طعام با حلاوت خوردن الخ

Other copies of this tract are described in W. Pertsch, Berlin Cat., pp. 44 and 316; Bodleian Cat., No. 1467; Cat. Codd. Or. Lugd. Bat. iv. p. 223, etc.; see also Z. D. M. G., vol. 16, p. 222. Between the sixth and the eighth sections the seventh is not marked.

No date. Bibliotheca Leydeniana.

No. 2731, ff. 102^b-106^a, ll. 11; Naskhi; size, 10 in. by 5½ in.

2203

Akhlāk-i-Hakīmī (اخلاق حکیمی).

A work on ethics and politics, compiled by Hasan 'Alī almunshī alkhākānī (see fol. 6^a, l. 1), or as he is called at the end of the work, Hasan 'Alī bin Ashraf Tajāwuz-allāh, A. H. 987-988 (A. D. 1579, 1580), in Kābul, where the author had been retained during the war of Shāh Muḥammad Hakīm, the son of the emperor Humāyūn, to whom the work is dedicated, against Badakhshān.

It is divided into the following fourteen makālas:

1. در حسن خلق, on fol. 7^a.
2. در علو همت, on fol. 16^a.
3. در توکل, on fol. 23^b.
4. در صبر, on fol. 28^a, last line.
5. در عدالت, on fol. 34^a.
6. در شجاعت, on fol. 50^b, last line.
7. در سخاوت, on fol. 61^b.
8. در فراست و محاوره, on fol. 82^a.
9. در سیاست, on fol. 94^b.
10. در عفو, on fol. 99^b.
11. در حزم, on fol. 106^b.
12. در وفا و عهد, on fol. 111^a.
13. در مشورت, on fol. 117^b.
14. در فوائد متفرقه, on fol. 122^a.

Beginning, on fol. 1^b: رتبا آتنا من لدنك رحمة وهی لنا من امرنا رشدا، جواهر زواهر مقال که زینت قلائد تعظیم و اجلال تواند بود الخ

This copy is apparently the compiler's autograph.

No. 1684, ff. 144, ll. 15; clear Nasta'liq; illuminated frontispiece; size, 9½ in. by 6½ in.

2204

Ā'ina-i-Hikmat (آئینه حکمت).

A discussion on the principles of philosophy and the exact meaning and import of the term حکمة accord-

ing to the different schools, by Ḥasan bin 'Abd-alrazzāk, in three bābs, viz.:

1. در ذکر آنچه ایشان در تعریف حقیقت حکمت و بیان فضیلت آن گویند, on fol. 335^b.

2. در ذکر مسائل چند که بر سر آنها اینهمه نزاع کنند الخ, on fol. 342^b.

3. در ذکر بعضی اخبار که از اهل بیت اخبار صلوات الله عليهم روایت شده, on fol. 350^b.

Beginning: حمد و سپاس بحد و قیاس جناب کبریای حکیم بیهمتای را سزااست الخ

No date.

Another larger work by the same author, of ethical contents, entitled جمال الصالحین, in a copy dated A. H. 1010, 5th of Ramaḍān (A. D. 1602, Febr. 27), is described by W. Pertsch, Berlin Cat., pp. 315 and 316.

No. 1234, ff. 334^b-351^b, ll. 19; Naskhi; size, 8 in. by 4½ in.

2205

Mau'iza-i-Jahāngiri (موعظه جهانگیری).

The same essay on political and ethical wisdom, compiled A. H. 1021 = A. D. 1612, 1613 (see the chronogram, on fol. 62^a, موعظه), by Muḥammad Bākīr Najm-i-thānī, with the title of Bākīrkhan, which has been noticed in the Kulliyāt-i-Bākīrkhan, No. 1535 above. It is divided into *two bābs*, the *first* dealing with the duties of princes and rulers, the *second* with those of the subjects and men in general.

Bāb I. در نصیحت پادشاهان, in a muḥaddimah and six fuṣūl, on fol. 4^b:

Faṣl 1. در عدالت و سیاست, on fol. 8^b.

Faṣl 2. در سخاوت و شجاعت و حلم, on fol. 11^a.

Faṣl 3. در مشورت و تدبیر, on fol. 16^a.

Faṣl 4. در احتراز نمودن از دشمنان, on fol. 20^a.

Faṣl 5. در عمل نکردن بسخن صاحب غرض و ساعی, on fol. 23^a.

Faṣl 6. در تربیت ملازمان, in two kīsms, (a) در تربیت ملازمان, on fol. 26^a; (b) در آداب خدمت ملازمان, on fol. 35^b.

Bāb II. در نصیحت زبردستان و اخوان زمان, in four fuṣūl:

Faṣl 1. در مصاحبت و مخالفت یاران, on fol. 41^a.

Faṣl 2. در مذمت بیخبری و سعی در طلب دولت نمودن, on fol. 49^a.

Faṣl 3. در رضا بقضای الهی دادن و قناعت و عزلت, on fol. 55^a.

Faṣl 4. در تحصیل کمالات و استرضای الهی, on fol. 57^a.

Beginning: ستایش مر حکیمی را که بحکمت بالغه و صنعت کامله از عین حکمت بی دستپارگی شریک و سهم الخ

This work concludes on fol. 62^a and is dated the 10th of Rabī'-althānī, A. H. 1028 (A. D. 1619, March 27), by 'Abdallāh Shihābī. The rest of the leaves are filled by another philosophical tract by the same Muḥammad

Bâkir, dedicated to Jahângir and beginning with a eulogium of the deceased Akbar; it is a kind of general introduction, styled مقدمه at the end, and begins on fol. 62^b: اهمّ مهمّات ارباب عقول سليمه واصحاب طباع مستقيمہ در مبداء هر کار و مطلع هر گفتار حمد و ثنائى آفریدگار يست الخ.

This part is copied by the same transcriber in the same year 1028; on the last two pages, ff. 71^b and 72^a, a short *kašidah* is found in praise of the poet Itâbî, that is Sayyid Muhammad Najafî Itâbî, who was imprisoned for a long time by Akbar in Gwâliyâr, comp. A. Sprenger, Catal., p. 126. It begins thus: ای عتابى چونسيم ارگذرى سوى فراه.

No. 1666, ff. 72, ll. 11; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 10½ in. by 6½ in.

2206

Sirâj-almunir (سراج المنیر).

A collection of moral anecdotes, illustrating the ethical aspect of prominent virtues and vices, in imitation of Sa'dî's Gulistân, completed at the end of the month Rabi'-alawwal, A. H. 1030 (A. D. 1621, Febr. 22), by Ibn Shams-al-din Muhammad Sharif (اقلّ عباد الله), (الملك اللطيف ابن شمس الدين محمد شريف التخاللّ of Kâshif, see Bodleian Cat., No. 1241, 9; Rieu ii. p. 861^b, and Supplement, pp. 266, II, and 269^a, I; Mélanges Asiatiques ii. p. 58, and iv. p. 498. It is divided into twenty لمعه, viz.:

1. در شرائط ادب, on fol. 4^b.
2. در زهّاب حيا, on fol. 7^b.
3. در فوائد حلم, on fol. 10^b.
4. در مناقب عدل, on fol. 13^a.
5. در محامد احسان, on fol. 15^a.
6. در حالات صبر, on fol. 18^a.
7. در عذوبت عشق, on fol. 21^a.
8. در چاشنى محبت, on fol. 24^b.
9. در مكارم سخاوت, on fol. 27^a.
10. در محاسن شجاعت, on fol. 29^b.
11. در مراعات صحبت, on fol. 34^a.
12. در مراتب ادبار, on fol. 37^a.
13. در نتائج خاموشى, on fol. 40^b.
14. در عزّت قناعت, on fol. 42^b.
15. در ذلت طمع (in the text wrongly طمع, on fol. 45^a).
16. در ثمره فتوّت, on fol. 46^b.
17. در حسن تدبير, on fol. 48^b.
18. در شأمت ظلم, on fol. 50^b.
19. در مذمت خدعه, on fol. 53^b.
20. در ملامت حسد, on fol. 55^b.

Beginning: سپاس و ستايش مرگريمى را كه حليه خلتش زيور يست زمينه و رشحه محبتش گوهر يست ارزنده الخ.

No date.

A later work by the same author is the خزان و بهار, likewise a collection of moral tales and anecdotes based on the فرج بعد الشدة (see Nos. 733-738 above), composed between A. H. 1060 and 1063 (A. D. 1650-1653), see Rieu, Supplement, p. 250.

No. 721, ff. 59, ll. 15; clear and distinct Nasta'lik; size, 7½ in. by 4½ in.

2207

Akhlâk-i-Jahângiri (اخلاق جهانگیري).

A large ethical work, dealing with all the various branches of moral and political philosophy, compiled by Nûr-al-din Muhammad Kâdî Khâkânî, the son of Shaikh Mu'in-al-din (who cannot very well be identical with Nûr-al-din Muhammad, the nephew of Abû-alfadl, see above, No. 2066, as his father was 'Ain-almulk, the famous physician of Shirâz), see fol. 3^b, l. 8, and fol. 95^b, l. 3, and dedicated to the emperor Jahângir; see ib., l. 7. According to the preface (fol. 3^b, l. 13) the title is a chronogram for the completion of this work, viz. A. H. 1031 (A. D. 1622); but at the end the author states himself, that he finished it already in Dhû-alka'dah, A. H. 1029 (A. D. 1620, October). Consequently the preface must have been written two years after the composition of the main work. It is divided into the following twenty-two makâlas:

1. در محبت و عشق و سخنان اولياء الله تعالى, on fol. 4^a.
2. در فضيلت علم و علما رحمهم الله, on fol. 52^b.
3. در بيان خوف از عذاب و رجا از رحمت حق, on fol. 66^a.
4. در حسن خلق و مذمت بد خلقى, on fol. 139^a.
5. در تواضع و شفقت و ذمت (مذمت) تكبر و در تواضع و شفقت و ذمت (مذمت) تكبر و خشونت, on fol. 161^a.
6. در بيان علو همت, on fol. 177^a.
7. در توكل, on fol. 188^a.
8. در صبر و شكر, on fol. 200^b.
9. در سخاوت و مذمت بخل و حسد (here is to be read مقالة نهم instead of هشتم).
10. در عدالت و احوال امراى اولاي امير و تائى, on fol. 264^a.
11. در حزم, on fol. 302^a.
12. در فراست و محاورت, on fol. 316^a.
13. در فوائد مشورت, on fol. 323^b.
14. در ميامن توبه, on fol. 333^a.
15. در عفو الهى مريندگانرا و بندگان مريندگانرا, on fol. 359^a.
16. در معارج شجاعت, on fol. 372^b.
17. در سياسات, on fol. 384^b.
18. در محمديت وفا و عهد و مذمت بد عهدى و بيوفائى, on fol. 393^a.
19. در مدح راست گفتارى و مذمت دروغ گوئى, on fol. 413^b.
20. در فضيلت تقوى و قناعت و مذمت طمع و حرص و در فضيلت تقوى و قناعت و مذمت طمع و حرص, on fol. 428^b, last line.

21. در مطایبات, on fol. 434^a.

22. در فوائد تفرق (در متفرقات), on fol. 455^a.

Beginning: الحمد لله . . . اما بعد که چون حکمت کامله دین حکیم وجود فائز الجود الخ

Dated the 5th of Dhū-alka'dah, A. H. 1047 (A. D. 1638, March 21), by Mihr 'Alī, son of Murād 'Alī Daulat-shāhi; the copy was made for Maulānā Pir Muḥammad.

No. 1547, ff. 526, ll. 21; clear Nasta'liq, ff. 1 and 8 supplied by another hand; illuminated frontispiece; size, 10½ in. by 6½ in.

2208

Rāḥat-alkulūb (راحت القلوب).

A work, partly of ethical, partly of theological and paraenetical contents, composed by Mubārak Faiḍ-allāh and divided into twenty bābs (see the index):

1. در بیان روز قیامت, on fol. 2^b.
2. در خوف و عذاب قیامت, on fol. 9^b.
3. در صفت دوزخ, on fol. 15^a.
4. در صفت بهشت, on fol. 21^a.
5. در صفت خدمت پدر و مادر, on fol. 24^b.
6. در بیان خوردن و دادن ربا, on fol. 28^b.
7. در فضیلت نماز و روزه و زکوة, on fol. 29^b.
8. در منع کردن خوردن خمر و مناهی, on fol. 32^a.
9. در فضیلت نیز در نمازها, on fol. 33^a.
10. در فضیلت خواندن قرآن, on fol. 35^a.
11. در فضیلت روزه ماه رمضان, on fol. 36^b.
12. در حق شوهر بر زن, on fol. 39^b.
13. در منع کردن از دروغ, on fol. 42^a.
14. در منع کردن از غیبت, on fol. 43^a.
15. در منع کردن از حسد و عجب و کبر, on fol. 44^b (this chapter is entirely repeated on ff. 49^a–51^a, the reason being that on fol. 49^a another, more modern hand begins; the original handwriting breaking off on fol. 48^b).
16. در فضیلت نیکو کردن با خلق, on fol. 51^a.
17. در فضیلت خشم فرو خوردن, on fol. 52^a (in the text there is a slightly different arrangement of the chapters, viz.: 15 is headed only حسد کردن از حسد و کبر; در منع کردن از عجب و کبر, and 17 در فضیلت خلق (نیکو و خشم فرو خوردن).
18. در نصیحت و حکایت, on fol. 55^b.
19. در غریب کردن پدر (in the text: در فضیله ابو شحمة), on fol. 61^a.
20. در عقوبت نوحه کردن, on fol. 65^a.

Beginning: الحمد لله رب العالمین و طوبی للفائزین والصلوة علی رسوله محمد وآله اجمعین الخ

Dated the 4th of Dhū-alka'dah, A. H. 1043 (A. D. 1634, May 2), by Aḥmad ibn Shaikh Bihkahārī ibn Shaikh 'Abd-alghafūr Kuṭb-i-'alam Shar'i. Other copies of the same work are described in the Bodleian

IND. OFF.

Cat., No. 1787; and in Cat. Codd. Or. Lugd. Bat. iv. pp. 335 and 336; the latter is dated A. H. 1037 (A. D. 1627, 1628).

No. 541, ff. 1–65, ll. 13 (on the first forty-eight leaves), ll. 17 (on ff. 49–65); written by two different hands; size, 7¾ in. by 4¼ in.

2209

Jāmi'-altamthil (جامع التمثیل).

A large collection of Persian proverbs, the first ever made, amplified and illustrated by short tales, anecdotes, verses, etc., and entitled Jāmi'-altamthil, see fol. 8^a, l. 3. It is arranged alphabetically, according to the first letter of each proverb, in twenty-eight faṣls, and compiled by Muḥammad 'Alī Ḥablrūdī (حبیل رودی, so distinctly written here as in the two Berlin copies) or rather Jabalrūdī (جبل رودی, as the Brit. Mus. copy has), A. H. 1054 (A. D. 1644, 1645). The author happened to come in that year to Haidarābād in the reign of Sulṭān 'Abdallāh Kuṭbshāh, and to get admission into the majlis of the Shāikh-alislām Muḥammad alkhātūn (see fol. 2^b, last line), where a discussion arose about the proverbs of the Turks, Arabs, and Persians, and Muḥammad 'Alī resolved at once to do with regard to Persian proverbs the same that had been done already for the Arabic and Turkish ones, for the latter in Shāh 'Abbās Šafawī's reign. Other copies of the same collection of Persian proverbs are noticed in Rieu ii. p. 773; Mélanges Asiatiques, v. p. 522; Relatsek, Cat. raisonné, p. 223, No. 22; and W. Pertsch, Berlin Cat., p. 325. According to the last-mentioned Cat. this work is a large amplification of a similar, but very short collection by the same author, the مجمع الامثال, made by him five years before in A. H. 1049 (A. D. 1639, 1640) and having the same beginning as the present work, see ib., p. 324. The جامع التمثیل (or, as W. Pertsch prefers to style it, جامع التماثيل) has been printed in Teheran, A. H. 1278.

Beginning: سپاس بی حد و ستایش ببعده بی مثلی
را سزد که بایمای دلکشای و لله المثل الاعلی رایات
کنایات الخ

No date.

No. 1463, ff. 376, ll. 12; Nasta'liq (a second hand seems to have written ff. 241–376); size, 9¾ in. by 5¾ in.

2210

Intikhāb-i-Shāyistakhānī (انتخاب شایسته خانی).

The Persian paraphrase of a curious book of wise sayings, comprising ethical and political wisdom, by Abū 'Alī Aḥmad bin Muḥammad Miskawih, the author of the طهارة النفس or کتاب الطهارة on which Naṣir-al-din Tūsī based his ethical work اخلاقی ناصری, see ff. 5^a and 5^b, and No. 2155 above. The author of the Arabic original adapted his work, which is styled in the older Persian version, made by Taḳī-al-din Muḥammad bin Shaikh Muḥammad al-Arājānī al-Tustarī in Jahāngir's reign, see Rieu ii. pp. 440^b and 441^a, جاوریدان خرد, from an old venerable tract pretended to have been

written by the old Persian king Hūshang to his son as last will, and said to have been discovered by the Khalif Ma'mūn (who died A. H. 218 = A. D. 833), see fol. 6^a sq. He first heard of its existence when reading Abū 'Uthmān Hāfiẓ's *استطالة الفهم*, and succeeded after much searching in obtaining a copy in the house of a Persian gentleman. He then amplified and enlarged it by many more modern quotations, and gave it to the world in an Arabic garb. It was translated a second time into Persian by Ibn Hāji Shams-al-din Muḥammad Husain Ḥakim, A. H. 1065 = A. D. 1655 (see fol. 2^a, l. 10), who again added many new materials; and this later Persian paraphrase we have before us in the present copy. The old tract by Hūshang, quoted here as the original source of the present work, is apparently the same which is found in No. 1417 of the Bodleian Cat. and entitled there *قانون الحكمة و دستور*, since its introductory story, relating the discovery to which the Khalif Ma'mūn was led by the wise Dhaubān or Dhaupān, almost verbally agrees with that given here on fol. 6^a sq.

The book, as far as it appears here in Persian paraphrase, opens with a preface by the translator, on fol. 2^a. The translation of the original Arabic work begins, on fol. 5^b, last line, with a chapter on the earlier Persian version: *در پیدا شدن کتاب جاویدان خرد*. Then follow:

Sayings of Hūshang, on fol. 8^a.

Sayings of Buzurjmihr, on fol. 15^b.

Sayings of Ādharbād, on fol. 22^a, and again on fol. 42^a.

Sayings of Kaikubād, on fol. 23^a.

Admonitions of Nūshirwān, on fol. 25^b.

Sayings of Jamshid, on fol. 39^b; of Bahman bin Isfandiyār, on fol. 40^b; of Barzūya, on fol. 43^a. After that an ethical treatise begins, headed *شرائط و آداب پادشاهان*, on fol. 50^b, accompanied by a short chronicle of all the old Persian kings. This chapter is followed by:

Sayings of Arabian Sages and Kings, on fol. 59^a.

Sentences and miracles of Muḥammad and several Imāns, on fol. 63^a.

Sayings of the Šūfis, on fol. 78^b.

Last will of Luḡmān, on fol. 85^b; of Pythagoras, on fol. 87^a.

Admonitions of Socrates, on fol. 87^b; of Plato addressed to Aristotle, on fol. 91^a; of Aristotle to Alexander, on fol. 93^a.

Sayings of Indian Saints, on fol. 118^a, etc.

Beginning of the preface: *سزاوارتر ستایش پروردگار : عالمیان هم اظهار جمال و کمال صفات و اسمای خویش است الی*.

Dated the 21st of Jumādā-althānī in the 7th year of Farrukhshāh's (correctly, Farrukhsiyar's) reign (probably meant for A. H. 1130 = A. D. 1718, May 22, since he reigned, properly speaking, only six years and three months and was in Jumādā-althānī of A. H. 1131 already deposed and blinded). Compare on this work also H. Ethé, *Neupersische Litteratur*, p. 346.

No. 1731, ff. 124, ll. 15; clear Nasta'liq; size, 8½ in. by 4½ in.

2211

Risāla-i-Muḥammad Sa'id (رساله محمد سعيد).

A treatise on ethics and practical philosophy, with many extracts from standard works and numerous quotations from the sayings of old and modern saints, shaikhs, and learned men, principally from those of 'Alī, composed by Hāfiẓ Muḥammad Sa'id bin Hāfiẓ Karam-allāh ibn Hāfiẓ Salmān Maḥmūd ibn Hāfiẓ 'Ain-al-din, A. H. 1102 (A. D. 1690, 1691), and dedicated to the emperor 'Ālamgir, see fol. 1^a, l. 10 and fol. 1^b. It is divided into a muḥaddimah, five bābs, and a few concluding words which serve as khātimah.

مقدمه در بیان شمه از حقیقت و کیفیت آدمی زاد و وضع اهل زمانه, on fol. 5^b.

باب اول در اجناس فضائل انسان که مکارم اخلاقی باشد, on fol. 24^a.

باب دوم در تهدید اهل جرم و خطا و لطائف و نکات, on fol. 29^a.

باب سوم در بیان دوست و دشمن و مناسب آن, on fol. 35^b.

باب چهارم در تدبیرات امور و مواعظ حکما و عقلا و فوائد سکوت و کم گفتن, on fol. 39^b.

باب پنجم در کلمات و نکات و لطائف متفرقه و کلام سعادت انجام ختم خلافت امیر المؤمنین حضرت مرتضی علی, on fol. 58^a.

حمدی که حضرت آفریدگار را سزد کجا از : زبان این تهجدان حیران که زبون نفس الخ.

This copy is dated the 26th of Ramadān, in the twenty-seventh year of Muḥammadshāh's reign (= A. H. 1158, A. D. 1745, Oct. 22). On the fly-leaf there are written by another hand a few extracts from the diwān of Maulānā Nawidī or Nuwidī (نَویدی) of Isfahān, who wrote a diwān of ghazals, comprising nearly 7,000 verses, with his own hand A. H. 1155 (correctly according to A. Sprenger, *Catal.*, p. 526, A. H. 1055 = A. D. 1645).

No. 818, ff. 80, ll. 18-19; some pages are written in diagonal lines; Shikasta; size, 8½ in. by 4½ in.

2212

Wājib-al-hifẓ (واجب الحفظ).

A philosophical mathnawī, treating of the various subjects of law, morals, theosophy, rhetoric, traditions, religious teaching, mystical doctrine, etc., in sixty-three short maḳālas, composed A. H. 1105 (see fol. 11^b, last three lines) = A. D. 1693, 1694, and dedicated to the emperor 'Ālamgir. The author is not distinctly named, but from a note on the fly-leaf and the last bait of the praise of God (fol. 2^a, l. 3):

*نه راه گمراهان قوم ضالین
زعائل این دعا از خلق آمین*

it might perhaps be conjectured that it was 'Āḳilkhān Rāzi, the well-known poet, who died A. H. 1108 (A. D.

1696), see No. 1634 above, although his usual takhallus was Râzi, not 'Âqil.

Beginning:

بسم الله كنم سر این بیان را
به الحمدش كنم گویا زبان را

Occasionally some marginal glosses. Very worm-eaten in many places. Dated the 14th of Jumâdâ-alawwal, A.H. 1130 (A.D. 1718, April 15). On the fly-leaf there is a second title given to this mathnawî, viz. Majma'-albayân (مجمع البيان).

No. 186, ff. 124, 2 coll., each ll. 11; clear Nasta'liq; size, 9½ in. by 5½ in.

2213

Abwâb-aljinân (ابواب الجنان).

The first volume or bâb of the famous collection of ethical and paraenetic orations, styled the 'doors of paradise,' by Mirzâ Muhammad Rafi' Wâ'iz of Kazwîn, who died shortly after A.H. 1105 (A.D. 1694) and left a diwân (see Bodleian Cat., No. 1144, and Rieu ii. p. 698^a); comp. G. Flügel iii. p. 293; Bodleian Cat., Nos. 1472-1474; Rieu ii. p. 826, and Supplement, p. 109; W. Pertsch, Berlin Cat., pp. 312 and 313; J. Aumer, p. 61; E. G. Browne, Cambridge Cat., pp. 59-62. The whole work was to comprise eight bâbs, but only two are extant (see the Bodleian Cat., loc. cit. Mr. Browne in his remarks on p. 60 has overlooked the contents of that copy), and the present MS. contains only one, viz. the first bâb.

Beginning: بهترین مقالی که سرخیل کاروان فنون : محاورات تواند بود الخ

The author's name appears on fol. 7^a, l. 4, the title on fol. 8^a, l. 10.

The first volume is divided into a mukaddimah and three fasls.

The mukaddimah contains three مطلب, viz.:

1. در بیان احتیاج بوعظ و فائده آن و فضیلت وعظ, on fol. 8^a.

2. در آداب وعظ گفتن و شروطی که در آن رعایت باید نمود, on fol. 11^a.

3. در شنیدن وعظ و آداب و شروطی که مستمع را رعایت باید نمود, on fol. 14^a.

On fol. 17^a the first bâb itself begins, headed: در ذکر دنیای فانی و شرح مفاسد و ذمائم این رخسار حصن مسلمانی, subdivided into three fasls, viz.:

1. در تحقیق حب دنیا الخ, on fol. 17^a, in three kisms.

2. در ذکر بیوفائی دنیای غداره الخ, on fol. 22^b.

3. در ذکر هر يك از طرق و شعب حب دنیا الخ, on fol. 37^b. In this fasl there are at first enumerated the same seven qualities (صفات) which Flügel quotes, in the following order: طمع, حقد و حسد, بغل, تكبر; and then follow the same fourteen qualities as in all other copies. In the Cambridge Cat. all the headings are quoted; here only those are given, which are either not found

in Flügel's copy (viz. 4-6) or differ in wording from them:

1. On fol. 38^b.

2. On fol. 53^a.

3. On fol. 67^a.

4. در شهوت مباشرت شاهدان گلعذار و بوس و کنار, on fol. 76^a.

5. در شهوت اكل و شرب و مذمت بر خوردن الخ, on fol. 107^b.

6. در تسكين شهوت لباس و خود آرائی الخ, on fol. 123^a.

7. On fol. 130^b.

8. On fol. 167^b.

9. On fol. 199^a, in two fasls: (a) در صفت ربا و سمعت, on fol. 199^b; (b) در مذمت عجب, on fol. 212^a.

10. در ذم صفت بغض و حسد, also in two fasls, on fol. 229^b.

11. On fol. 259^a.

12. On fol. 287^b.

13. در ذکر جود و یر و احسان و بیان مصارف مال, on fol. 314^b.

14. در مذمت صفت ظلم, on fol. 353^a.

No date. This first bâb of the ابواب الجنان has been printed at Tabriz about A.H. 1240, and lithographed at Teheran A.H. 1274, and at Lucknow 1868.

No. 1681, ff. 377, ll. 16; neat and clear Nasta'liq; size, 10½ in. by 6 in.

2214

Three treatises on logic and metaphysics.

I. The first is divided into ten short chapters, viz.:

1. در حکایت مذاهب و اشارت بحجّت هر قومی, on fol. 139^a.

2. در ذکر وجوب و امکان و امتناع و احکام هر يك, on fol. 140^a.

3. در ذکر اسباب و علل و اشارت بمعنی اختیار و خیر, on fol. 141^a.

4. در آنکه سبب تا موجب نبود مسبب از صادر نشود, on fol. 142^a.

5. در کیفیت اسناد اتفاقیات تعلل بر طریق جمله, on fol. 142^b.

6. در بیان (؟ آنکه) وجوب فعل از فاعل منافی اختیار او, on fol. 144^a.

7. در ذکر قوی و افعال انسانی و فرق میان آنچه با اختیار او بود, on fol. 145^b.

8. در بحث از قدرت و ارادت و کیفیت صدور افعال, on fol. 146^a.

9. در آنچه حاصل این مباحث است درین مطلوب, on fol. 148^a.

10. در آنکه اطلاق اختیار باین معنی بر باری تعالی شاید یا نشاید, on fol. 149^a.

Beginning, on fol. 138^b: الحمد لله ربّ الارباب و مسبب الاسباب و مفتّح الابواب و ملهم الصواب و مسهل الامور الخ

II. The second consists only of three leaves and is ascribed to 'Abd-alkabir; it begins, on fol. 150^a:

رسم المولى الصمد الكبير العالم الفاضل مؤيد الدين ملك
الحكام والاكابر قدوة المهندسين المدققين الخ

III. The third begins, on fol. 152^b: افتتاح ايراد كلام
و استعجاج مراد و مرام بذكر ايزد علام اولى باشد و بحمد
خداوند الخ

Copied by Muḥammad Raḥim, A. H. 1127 (A. D. 1715).

No. 823, ff. 138-168, ll. 19; Nasta'liq; size, 8½ in. by 5 in.

2215

Haft Kishwar (هفت کشور).

A book on ethics and politics in the form of short tales and anecdotes, dealing with the early kings of Persia and other renowned men, all illustrating different points of moral philosophy, see a reference to this work in Rien iii. p. 1039^a, I. No author's name is to be found anywhere. The book is divided into a *muḥaddimah*, which consists of seven manzils (not marked in the text), seven *kishwars* (so called after the seven climates of the world), and six *masāfats* (that is, the six distances between the seven climates), inserted respectively after the first six *kishwars*. The following table of contents is drawn from the index on ff. 5^b-6^a (the same index is written on fol. 1^b).

Muḥaddimah, on fol. 6^a, margin.

منزل اول در شناختن انسان کامل و فائده خدمت

منزل دوم در صفت ادب و مرتبه یافتن اهل طلب

منزل سیم در صفت تواضع و فائده آن

منزل چهارم در صفت حلم و بهره آن

منزل پنجم در صفت صلاح و فائده آن

منزل ششم در صفت قول و صدق

منزل هفتم در صفت افعال حمیده

Kishwar I, on fol. 78^b در رعیت پروری و معدلت گستری و تاریخ سکندر و بستن سد یاجوج و ماجوج (و اسامی بلاد آن کشور).

Masāfat I, on fol. 93^b در آنچه پادشاهان را باید و تاریخ پادشاهی فیروز بن یزدجرد و پادشاهی هرمز و جنگ بهرام (چوبین بملک ترک و پادشاه شدن خسرو پرویز).

Kishwar II, on fol. 114^b در پیدا شدن قضا و صفت علما و تاریخ پادشاهی شدید و شداد و اسامی بلاد آن (کشور).

Masāfat II, on fol. 118^a, margin در صفت علو همت و اعتقاد و حق نمک نگاهداشتن و تاریخ پادشاهی اسمعیل (سامانی و لیث صقار).

Kishwar III, on fol. 122^a در ضبط و سیاست و بیان هزیمت خوردن افراسیاب از زو بن طهماب و پیدا شدن ایام عید و خطبه خواندن ملوک و تاریخ پادشاهی منوچهر (و فریدون و صفت طوفان و اسامی بلدان آن کشور).

Masāfat III, on fol. 129^b در صفت پیدا شدن آسمانها و زمینها و بهشت و دوزخ و عجائب و غرائب عالم و تاریخ پادشاهی هوشنگ و ترتیب اسباب سلطنت

Kishwar IV, on fol. 133^b در نگاهداشتن خاطرها و مرتبه یافتن سلطان سنجر ماضی رحمه الله و اسامی بلاد (آن کشور).

Masāfat IV, on fol. 136^a, margin در صفت فراست زنان و قصه حضرت سلیمان علیه السلام و بلقیس و تاریخ (پادشاهی شاپور بن اردشیر و حکایت نصیره).

Kishwar V, on fol. 149^a در باب قضا و قدر و تاریخ (سلطنت سلطان ادهم و اسامی بلاد آن کشور).

Masāfat V, on fol. 153^a در صفت منشیان صاحب (کمال و احوال مباحثان و عمال).

Kishwar VI, on fol. 156^b در صفت وزرا و تاریخ آصف (برخیا و حکما و قلم زنان و کاتبان و نقاشان و شعرا).

Masāfat VI, on fol. 172^a, margin در بیان سوالات صحیفه که جبریل علیه السلام بانگشتری مملکت بحضرت داود آورد و سلیمان جواب گفته انگشتر برار (تصرف نمود).

Kishwar VII, on fol. 173^b, margin تاریخ پادشاهی جمشید و کشته شدن سیاوش و پیدا شدن کیخسرو و (احوال حاتم طائی و پیدا شدن شراب و خاتمه کتاب).

Beginning of the preface (for the greater part in mathnawi-baits), on fol. 2^b: حمد و سپاس و ستایش: بیقیاس حکیمی علیمی را که در هر چه میکند آثار قلم قدرت اوست الخ

Dated the 20th of Sha'bān, A. H. 1141 (A. D. 1729, March 21), by Mihr 'Alī.

No. 1532, ff. 194, ll. 15, and an additional margin-coll., ll. 12; large and distinct Nasta'liq; small illuminated frontispiece; size, 10¼ in. by 5½ in.

2216

Minhāj-alsalāṭin (منهاج السلاطين).

A collection of anecdotes, moral tales, and traditions of the prophets, saints, old and modern rulers, illustrating the duties of royalty and the mutual relation between rulers and subjects. It begins with an enlogium of Sulṭān Abū-almuẓaffar Jahānshāh bin Mubashshir (?), and is divided into five bābs, viz.:

1. در اخبار و احوال سلطنة انبيا و اوليا و اتقيا.

2. در شرائط حکومت و سلطنت.

3. در حقوق رعایا و اهل اسلام بر سلاطين.

4. در شرائط اهل کتاب و ذمه بموجب عهدنامه امير المؤمنين.

5. فی الاخبار و الاحادیث فی باب السلطنت.

A khātimah begins on fol. 119^b.

Beginning of the preface: - بسم الله الرحمن الرحيم نفائس حمد و ثنای که سالکان مسالك تجاهد وافی سبیل الله در میدان الخ

Copied by Ghiyāthāi Muḥammad Badr-al-din.

No date.

No. 1623, ff. 52-135, ll. 21; Nasta'liq; size, 8½ in. by 4½ in.

2217

Wasiyyat-i-Luḡmān (وصیّت لقمان).

One hundred wise sayings and admonitions (صد پند) (لقمان حکیم), pretended to have been left as the last will by the famous Luḡmān to his son.

It begins: الحمد لله... اما بعد بدان این صد پند دل‌بند دل‌پسند سودمندست که لقمان حکیم پسر خود را وصیّت کرده و فرموده که الخ

This little tract is identical with the پندنامه لقمان, noticed in the Bodleian Cat., No. 1241, 44 (col. 765).

No. 1627, ff. 1^a-4^a, ll. 12; rough Naskhī, mixed with Shikasta; size, 8½ in. by 4¾ in.

Compendia of Science and Encyclopædias.

2218

Dānishnāma-i-'alā'ī (دانش نامه علائی).

An incomplete copy of the first three sections of Ibn Sinā's (see Nos. 2149-2152 above) famous compendium of philosophical sciences, styled properly دانش نامه علائی (also حکمت علائی, as in the British Mus. copy, or کتاب العلائی, see H. Khalfa v. p. 118, No. 10319, or دانش نامه, ib., iii. p. 184), but appearing here under the more general designation of اصول و نکات. This work was dedicated to خداوند ملک عادل مؤید منصور و عضد الدین علاء الدولة و فخر الملة و تاج الاثمة ابو جعفر محمد بن دشمنیار (correctly دشمن‌نزار), i.e. 'Alā-aldaulah Abū Ja'far Muḥammad bin Dushmanziyār Ibn Kākawāh, who ruled over Iṣfahān A.H. 398-433 (A.D. 1007-1041), and in whose service Ibn Sinā was during the last years of his life. It was edited after his death by his disciple, 'Abd-alwāḥid bin Muḥammad Jūzjāni, who added to the extant three sections on logic, metaphysics, and physics, which Ibn Sinā had completed himself, and which alone are preserved in the present copy, from other treatises of the great philosopher on geometry, arithmetic, music, and astronomy, two more sections on mathematical science and on music; comp. Rieu ii. pp. 433 and 434, and Supplement, p. 115^a, No. III; W. Pertsch, Berlin Cat., p. 114.

Beginning: سپاس و ستایش مر خداوند آفریدگار بخشنده خرد را الخ

First section: Logic (علم منطق), on fol. 2^a.

Second section: Metaphysics (علم الهی or, as it is styled in the text itself, الوهیات), on fol. 44^b.

Third section: Physics (علم طبیعی), on fol. 122^b. This section breaks off on fol. 167^b; fol. 168^a has no connexion with it and is supplied by another hand.

The first section is dated A.H. 1064 (A.D. 1654).

No. 478, ff. 168, ll. 14; Naskhī; size, 8½ in. by 4¾ in.

2219

Durrat-altāj (درة التاج).

A vast encyclopædia of sciences by Kutb-al-din Maḥmūd bin Mas'ūd bin al-Musliḥ alshirāzī, the greatest pupil of Naṣir-al-din Tūsī (see No. 2155 above), who was born in Shirāz, A.H. 634 (A.D. 1236, 1237), and died in Tabriz, A.H. 710 (A.D. 1310, 1311); see Haft Iklim, No. 196 (col. 392 in this Cat.), where some of his Arabic works are mentioned, and on the present work, G. Flügel i. pp. 35-37; Rieu ii. pp. 434 and 435; and W. Pertsch, Berlin Cat., p. 340 (where a short fragment of the same, dealing with music, is noticed); comp. also H. Khalfa iii. p. 201, No. 4926; Wiener Jahrbücher, vol. 88, Anzeigblatt, pp. 17-21; and Mélanges Asiatiques ii. p. 57. The full title of this work is درة التاج لغرة الدباج, on which comp. Rieu, loc. cit. The present copy, dated the 16th of Rabi'-alawwal, A.H. 1075 (A.D. 1664, Oct. 7), is particularly valuable, as it has been carefully collated throughout with an old and trustworthy MS., A.H. 1191 (from the 25th of Shawwāl to the 11th of Dhū-alḥijjah = A.D. 1777, Nov. 26 to 1778, Jan. 10), in Akbarābād. The collator has made many valuable additions to his copy from that older authority, partly on the margin, partly by inserting whole supplementary pages, for instance, ff. 474-476, which give another and fuller reading of the preceding and following pages and do not originally belong to the present copy at all.

Beginning: اگرچه بر ضمیر ارباب کیاست و خاطر: اصحاب فراست پوشیده نماند که نعت جلال ربوبیت و وصف کمال الوهیت و شکر مواهب نعم بی نهایت و ذکر لطائف کرم بی غایت مبدعی الخ

It is divided into a فاتحة, five جمله, and a خاتمة.

Fātiḥah or introduction in three chapters (فصل), on the advantages of knowledge, the real purport of all sciences, and their division.

در (1): اصل اول, on fol. 5^a, subdivided into three فصل اول; در بیان فضیلت علم علی الاطلاق; در بیان فضیلت تعلیم (3); تعلیم.

در (2): فصل دوم در حقیقت علم, on fol. 10^a, likewise subdivided into three اصل.

در (3): فصل سیم در تقسیم علوم و آنچه بدان تعلق دارد, on fol. 11^b, also in three اصل.

Between this and the beginning of the first Jumlah a complete and detailed index of the whole work is inserted on ff. 19^b-27^b.

First Jumlah, on logic (در منطق), in seven maḳālas, on fol. 27^b.

Second Jumlah, on first philosophy, i.e. philosophy proper (در فلسفه اولی), in two branches (فَنّ), each of which is subdivided into seven maḳālas.

در (1): فصل اول در امور عامه مر جمله مفهومات را, on fol. 63^a.

در (2): فصل دوم در اقسام اعراض وجودی و اعتباری, on fol. 74^b.

Third Jumlah, on the lowest science, that is natural science (در علم اسفل که علم طبیعی است), in two فَنّ, each again subdivided into seven maḳālas.

فَنّ اَوَّل در اجسام طبیعی و مقومات و احکام آن, on fol. 88^a.

فَنّ دوم در نفوس و صفات و آثار آن, on fol. 104^a.

Fourth Jumlah, on the middle science, that is mathematics (در علم اوسط که علم ریاضی است), in four fann (dealing with Euclid, Almagest, arithmetic, and music respectively), the first of which contains fifteen makālas, the second thirteen, the third four, the fourth a mukaddimah and five makālas.

فَنّ اَوَّل در اسطغسات که عبارتست از کتاب اقلیدس, on fol. 118^a.

فَنّ دوم در تلخیص مجسطی بطلمیوس, on fol. 194^b.

فَنّ سیم در اَرثماطیقی یعنی خواص اعداد, on fol. 251^b.

فَنّ چهارم در علم موسیقی یعنی علم الحان, on fol. 265^a.

Fifth Jumlah, on the highest science, that is metaphysics (در علم اعلی که علم الهی است), in two fann, each subdivided into seven makālas.

فَنّ اَوَّل در عقول و آثار آن در عالم جسمانی و روحانی, on fol. 309^a.

فَنّ دوم در واجب الوجود و وحدانیت او و نفوت جلال او, on fol. 318^b.

Khâtimah, on theology, ethics and politics, and Šūfism (در اصول دین و فروع آن که بعبادات تعلّق دارد و) (در حکمت عملی و کیفیت سلوک راه حقّ), in four poles (قطب), the first of which is subdivided into forty questions, the second into two قواعد or bases, the third into four قواعد, the fourth into two باب or chapters.

قطب اَوَّل در اصول دین, on fol. 335^a.

قطب دوم در آنچه بفروع دین تعلّق دارد, on fol. 418^b.

قطب سیم در حکمت عملی که منحصرست در تهذیب اخلاق و سیاست منزلی و مدنی, on fol. 468^b.

قطب چهارم در بیان آنچه طالب راه حقّ را دانستن آن در بایست شود در سلوک راه حقّ, on fol. 507^b.

No. 1402, ff. 526, ll. 27; Naskhi; size, 12½ in. by 6½ in.

2220

Another copy of the same.

Dated the 19th of Sha'bān, A.H. 1177 (A.D. 1764, Feb. 22). Beginning as in the preceding copy.

Fâtihah: first faṣl, on fol. 6^a; second, on fol. 13^a; third, on fol. 15^a.

First Jumlah, on fol. 25^b; second: first fann, on fol. 81^b, first line; second, on fol. 95^b; third: first fann, on fol. 111^a; second, on fol. 130^a; fourth: first fann, on fol. 147^b; second, on fol. 249^b; third, on fol. 318^b; fourth, on fol. 335^a; fifth: first fann, on fol. 387^a; second, on fol. 397^b.

Khâtimah: first kutb, on fol. 416^b; second, on fol. 507^b; third, on fol. 565^a; fourth, on fol. 618^b.

No. 982, ff. 647, ll. 27; Naskhi; illuminated frontispiece; size, 11½ in. by 6½ in.

2221

Nafā'is-alfunūn (نفائس الفنون).

The famous encyclopædia of science, with its full title: نفائس الفنون فی عرائس العیون, composed by Muḥammad bin Maḥmūd al-Āmulī between A.H. 735 and 742 (A.D. 1335-1342, according to the various dates given in the book itself), in imitation of the Durrat-altāj (see the preceding work), comp. Haft Iklim, No. 1188 (coll. 467 and 468 in this Cat.); H. Khalfa iv. p. 500, and vi. p. 364, No. 13906; Bodleian Cat., Nos. 1483-1491; Rieu ii. pp. 435-438; G. Flügel i. pp. 38-42; W. Pertsch, Berlin Cat., p. 148, 7; pp. 164-167; and p. 352, 2; Wiener Jahrbücher, vol. 61, Anzeigeblatt, pp. 2-10; Mélanges Asiatiques iii. p. 734, and v. p. 261; Rehatsek, Cat. raisonné, p. 58, No. 44. The author dedicated it to the Amir Jamāl-al-din Shaikh Abū Ishāq bin Maḥmūdshāh (who ruled over Fārs and 'Irāk, A.H. 742-754 = A.D. 1341-1353), and died after A.H. 753 (A.D. 1352). According to H. Khalfa, loc. cit., the now *first* kism, dealing with islamitic sciences, was originally the second, but put at the top of the whole on account of its more intrinsic value. Detailed descriptions of this work are given both in Flügel and Rieu, and also in the Bodleian Cat.

Beginning, on fol. 1^b: حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انظار عقلا آنچ.

Mukaddimah, in three fā'idās, viz. در بیان شرف و در تقسیم علوم بر سبیل اختصار, on fol. 3^a; فضیلت علوم, on fol. 4^a; and در ترتیب کتاب, on fol. 4^b. An index, on ff. 4^b-5^b.

FIRST KISM, modern sciences, i.e. islamitic sciences (در علوم اواخر), in four makālas, containing eighty-five sciences in thirty-six fanns or sections.

First makālah, literary sciences (در علوم ادبی), in fifteen fanns, on ff. 5^b, last line, 8^b, 14^a, 17^a, 19^a, 22^a, 25^a, 27^b, lin. penult., 32^b, l. 3 ab infra, 36^b, 39^a, 41^b, 49^a, 55^a, and 60^b, beginning with the art of writing and ending with that of account-keeping.

Second makālah, legal sciences (در علوم شرعی), in nine fanns (No. 1483 in the Bodleian Cat. counts ten, by contracting the first and second, i.e. علم کلام and علم تفسیر, into one, but inserting two new ones, viz. one styled علم اخبار, the other علم اسامی, so that the total of fanns in the first kism amounts there to thirty-seven), on ff. 65^b, 71^b, 79^a, 84^a, last line, 89^b, 98^a, 103^b, 106^b, and 113^a, beginning with scholastic theology and ending with forms of prayers and their times of recitation.

Third makālah, Šūfic sciences (در علم تصوّف و توابع آن), in five fanns (the first here called by mistake (قسم), on ff. 119^a, 128^a, 135^a, 139^a, and 143^a, beginning with the mystic road and ending with moral perfection.

Fourth makālah, conversational sciences (در علوم محاوره), in seven fanns, on ff. 147^a, 156^a (second and third fann combined), 177^b, 182^b, 186^a, and 193^a, beginning with the art of conversation and ending with the science of riddles.

SECOND KISM, ancient sciences (در علوم اوائل, a heading left out in the present copy), in five makālas, containing seventy-five sciences, in thirty-four fanns (correctly thirty-three; the mistake here and also in the following copy has arisen from the statement in the beginning of the fourth makālah, respectively in the heading of the second kism, that it is divided into ten fanns, whereas in the text itself both here and in the next copy only the usual nine are marked).

First makālah, practical philosophy (در حکمت, so styled here rather incorrectly, instead of حکمت عملی), in three fanns, on ff. 198^a, 206^a, and 210^a, beginning with ethics and ending with the management of cities and states.

Second makālah, speculative philosophy (در اصول, حکمت نظری), in four fanns, on ff. 216^a, 222^a, 227^a, and 232^a, beginning with logic and ending with physics.

Third makālah, mathematics (در اصول ریاضی), in four fanns, on ff. 237^b, 243^b, 247^b, and 253^a, beginning with geometry and ending with music.

Fourth makālah, branches of physics (در فروع طبیعی), in nine fanns (not ten, as the heading states by mistake), on ff. 261^a, 271^a (this second fann, usually devoted to alchemy, علم کیمیا, but styled here غریبه, and subdivided into a mukāddimah and five faṣḥs, includes the third fann, on magic, سیمیا, too, as the fourth faṣḥ on fol. 277^a proves), 284^b (here called the *third* fann, on the interpretation of dreams, but in all other copies correctly marked as *fourth*), 294^a (here correctly styled *fifth* fann, on physiognomy; a fourth therefore is not marked here at all), 296^a, 300^b, 309^a, and 311^b, beginning with medicine and ending with the holding of the breath and similar tricks.

Fifth makālah, branches of mathematics (در فروع ریاضی), in thirteen fanns, on ff. 312^b, 318^a, l. 3 ab infra, 321^b (read فتن بنجم instead of فتن سیم, as here is written by mistake), 322^a, 325^b, lin. penult., 326^b, 328^b, 331^a, 334^a, 338^b, 346^b, 347^a, last line, and 351^a.

A short index, injured both at the beginning and end, is found on the fly-leaf.

This copy, which is a little worm-eaten here and there, is dated month Dhū-al-hijjah, A. H. 1037 (A. D. 1628, August), by Walī al-ḥusainī.

No. 1099, ff. 356, ll. 29; clear Nasta'liq; illuminated frontispiece; size, 14 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

2222

Another copy of the same, with some omissions.

A complete and detailed index, on ff. 1^b-8^a.

Beginning, on fol. 9^b: حمد و ثنا و شکر بی انتها: حضرت پادشاهی را که افکار ازکیا الخ

Mukāddimah, in three fa'idas, on ff. 12^a, 13^a, and 14^a.

FIRST KISM, in four makālas, viz.:

First makālah, in fifteen fanns, on ff. 16^b, first line, 20^a, 28^a, 32^a, lin. penult., 35^a, 39^b, 44^a, 47^b, 54^b, 60^b, 63^b, 67^b, 78^a, 87^b, first line, and 95^a.

Second makālah, in nine fanns, on ff. 103^b, 112^a, l. 3 ab infra, 123^a, 130^b, 138^b, 151^a, second line, 158^b, 161^a, first line, and 166^a.

Third makālah, in five fanns, on ff. 184^b, first line, 197^a, 206^b, 212^b, and 218^a.

Fourth makālah, in seven fanns, on ff. 224^a, lin. penult., 236^b (second and third fann combined), 266^b, 273^a, l. 3 ab infra, 277^b, and 287^b.

SECOND KISM, in five makālas, viz.:

First makālah, in three fanns, on ff. 294^b, 305^a, and 310^b.

Second makālah, in four fanns, on fol. 320^a, 329^a, 337^a, and 345^a.

Third makālah, in four fanns, on ff. 351^b, 360^a, 365^b, and 374^a, second line.

Fourth makālah, in nine fanns, of which, however, the second and third are entirely missing (just as in the first Brit. Mus. copy, see Rieu ii. p. 437^a), on ff. 385^b, 401^a, 416^a, 418^b, 425^a, 437^b, last line, and 441^a.

Fifth makālah, in thirteen fanns, on ff. 442^b, 450^b, 455^a, 456^a, 461^b, 463^a, 465^b, 469^b, 474^a, 481^a, last line, 493^b, 495^a, and 501^b, second line.

No date; worm-eaten throughout.

No. 748, ff. 509, ll. 25; distinct Nasta'liq; size, 11 $\frac{1}{8}$ in. by 7 in.

2223

A defective copy of the same.

This copy is incomplete both at the beginning and end and defective in the second makālah of the first kism; the first words وحکایت مرسوم الخ correspond to No. 2221 above, fol. 2^a, l. 20; the last in the thirteenth fann of the last makālah of the second kism to fol. 354^b, l. 8 in the same copy; the lacuna between ff. 177 and 178 comprises fol. 89^b, l. 7 ab infra to fol. 90^a, l. 6 ab infra in No. 2221.

Mukāddimah, in three fa'idas, on ff. 2^b, first line, 4^b, and 6^a. The index on ff. 6^a-8^b.

FIRST KISM, in four makālas, viz.:

First makālah, in fifteen fanns, on ff. 9^a, 14^a, last line, 25^b, 32^a, 36^a, 42^a, 48^a, 53^a, 63^a, 71^a, 76^a, 81^a, 96^b, 108^a, and 119^a.

Second makālah, in nine fanns, on ff. 129^a, 141^b, 156^a, 166^b, lin. penult., 194^a (*sixth* fann, the beginning of the fifth not being marked in consequence of the lacuna, noted above), 205^a, 212^a, l. 3 ab infra, and 226^a.

Third makālah, in five fanns, on ff. 238^a, 257^a, 271^a, l. 3 ab infra, 280^b, and 289^b.

Fourth makālah, in seven fanns, on ff. 299^a, 319^a (second and third fann combined, as usually), 368^b, second line, 380^a, 387^b, and 404^b.

SECOND KISM, in five makālas, viz.:

First makālah, in three fanns, on ff. 416^b, 433^b, and 442^b.

Second makālah, in four fanns, on ff. 456^b, 470^a, 483^a, and 495^b.

Third makālah, in four fanns, on ff. 508^a, 519^b, 527^b, and 540^b.

Fourth makālah, in nine fanns (not ten, as here again is stated by mistake), on ff. 559^a, 582^b (second and third fann combined), 583^b, 607^a, 611^b, 621^a, last line, 640^b, and 645^b.

Fifth makālah, in thirteen fanns, on ff. 648^a, 660^a, 667^a (to be styled *فَنِّ سِيم* instead of *فَنِّ دَوِيم*), 668^b, 676^b, 679^a, second line, 682^b, 687^b, 694^a, 704^a, 720^b, 722^a, and 730^b.

Worm-eaten throughout; especially the first pages greatly damaged.

No. 991, ff. 735, ll. 25; Naskhī; size, 10½ in. by 5½ in.

2224

Extracts from the same.

Detached portions of the *Nafā'is-alfunūn*, put together in a perplexing manner, without any system or order. It begins abruptly on fol. 1^a; the first heading appears on fol. 1^b, *در یافتن اخلاق مردم* (called *باب*), followed on fol. 5^a, last line, by another (called *باب دوم*), styled *در ترجیح بعضی ازین علامات بر بعضی الخ*; these two sections correspond to the first and second *bāb* in the fifth fann of *Makālah IV* in *Ḳism II*=fol. 294^b, l. 3 to fol. 296^a, l. 10 in No. 2221 above. After these are put the following sections: *در اکتاف*, on fol. 7^b=fol. 311^a in No. 2221 (*faṣl* 5 of the eighth fann of *Makālah IV* in *Ḳism II*); *در علم وهم*, on fol. 8^a, and *در علم دم*, on fol. 9^b=ff. 311^b-312^b in the same copy (*faṣl*s 1 and 2 of the ninth fann of the same *Makālah IV*); *در قلع آثار جامه سپید*, on fol. 10^b=fol. 310^a in No. 2221 (*faṣl* 3 of the eighth fann of *Makālah IV*); *در فلاح*, on fol. 11^b=fol. 310^b in the same copy (*faṣl* 4 of the same fann); *در خواص جواهر واحجار*, on fol. 12^b=ff. 306^a-309^a in the same copy (*bāb* 4 of the seventh fann of *Makālah IV* in *Ḳism II*); *در خواص حیوانات*, on fol. 21^a=ff. 300^b-304^b, ib. (*bāb* 1 of the same seventh fann); *در خواص بعضی از حیوانات بحری*, on fol. 32^b=ff. 305^b-306^a, ib. (*bāb* 3 of the same fann); *در بیطره که آنرا طبّ الدّوّاب خوانند*, on fol. 34^b=ff. 309^a-310^a (*faṣl* 1 of the eighth fann of *Makālah IV* in *Ḳism II*); *در احوال مرغان شکاری*, on fol. 37^a=fol. 310^a, ib. (*faṣl* 2 of the same eighth fann); *در طیور عنقا که*, on fol. 37^b=ff. 304^b-305^b, ib. (*bāb* 2 of the seventh fann of *Makālah IV* in *Ḳism II*); *مشاهیر انبیاء علیهم السّلام* (Prophets, from *Ādam* to *Muḥammad*, whose biography begins on fol. 60^a), on fol. 41^a; *حقیقت پادشاهانی که پیش از حضرت پیغمبر بوده* (ante-Islāmic kings from *Gayūmarth* to *Yazdajird*, the last Sāsānian, with an appendix styled *باب سیم* *باب در ذکر* (در اشاره بملوک ختای و فرنگ), on fol. 63^a; *احوال خلفای الخ* (the first four *Khalifs*, the *Umayyades* and *Abbāsides*), on fol. 77^a; and *باب در تواریخ سلاطین* که از عهد خلافت بنی عباس تا اکنون سلطنت کرده (the dynasties, contemporary with and subsequent to the *Abbāsides*, down to the author's time, i.e. A. H. 736, in seven *ṭā'ifas*, viz.: *Saffārides*, *Sāmānides*, *Dailamis*, *Ghaznawides*, *Saljūkides*, *Khwarizmshāhis*, and *Cingizkhān*, with successors to the death of *Abū*

Ṣa'id), on fol. 86^a; these four historical sections correspond to the full five *bābs* of the second and third fann of *Makālah IV* in *Ḳism I*=ff. 156^a-177^b in No. 2221; *در انساب که عبارت از شناختن وصول و فروع* در انساب که عبارت از شناختن وصول و فروع, on fol. 103^a=ff. 182^b-186^a, ib. (fifth fann of the same *Makālah IV* in *Ḳism I*); *در علم انشا*, on fol. 112^a=ff. 55^a-60^b, ib. (fourteenth fann of *Makālah I* in *Ḳism I*); *در علم تعبیر*, on fol. 126^b=ff. 284^b-294^a, ib. (fourth fann of *Makālah IV* in *Ḳism II*, styled in No. 2221 by mistake the third, see above).

No date.

No. 2084, ff. 154, ll. 17; clear, but often very incorrect, *Nasta'liq*; worm-eaten; size, 8½ in. by 4½ in.

2225

Mujmal-alḥikmat (مجمّل الحکمة).

A philosophical encyclopædia in form of a Persian translation of an Arabic abridgement of the famous *رسائل اخوان الصفا و خلّان الرّوا*, usually styled *Ikhwān-alsafā*, entitled *مجمّل الحکمة*, comp. G. Flügel i. p. 42; *Bodleian Cat.*, No. 1492, and *W. Pertsch, Berlin Cat.*, pp. 158-161; see also H. Khalfa v. p. 486, No. 11468, and on the writings of the 'brethren of purity,' *Z. D. M. G.*, vol. 13, p. 1 sq. This translation was made by a man of *Khurāsān* and dedicated to *Sultān Timūr* (reigned A. H. 771-807=A. D. 1370-1405), on fol. 2^a, l. 7, and is divided into four sections (قسم), each containing several abridged *risālas* (خلاصه رساله). The whole was to comprise fifty-one *risālas*, but only forty-one are found, the last of which is subdivided into ten *faṣl*s, which, added to the forty-one *risālas*, represent indeed fifty-one chapters.

The first section, in fourteen abridged *risālas*, comprises the mathematical and logical sciences, on fol. 2^a; the second, the natural sciences in sixteen abridged *risālas*, on fol. 24^a; the third, astronomy, psychology, and similar sciences, in ten abridged *risālas*, on fol. 45^a, last line; the fourth, the science of the different religious creeds and sects in one *risāla*, subdivided into ten *faṣl*s, on fol. 60^b.

Beginning: *سپاس و مّنت وجودیرا که واجب الوجود است و هر چه جزو یست ممکن الوجود است الخ*.

Copied A. H. 1036 (this year is taken from the second part of this MS., containing the *Akhlāk-i-Jalālī* (see No. 2184 above); here only the day of the month is given, 6th of *Rabi' I*=A. D. 1626, Nov. 25).

No. 1392, ff. 1-67^a, ll. 20; distinct *Nasta'liq*; size, 12½ in. by 8½ in.

2226

Shāhid-i-ṣādiq (شاهد صادق).

A vast encyclopædia of sciences, particularly of religious, philosophical, political, ethical, and esomographical matters, based on the *Qurān*, the traditions, sayings of wise men, stories and legends, with numerous poetical compositions, and commenced A. H. 1054 (A. D. 1644) by *Muḥammad Ṣādiq bin Muḥammad Ṣālīh*

Isfahānī Āzādānī, the author of the historical work, *صبح صادق* (see Bodleian Cat., No. 102; Rieu iii. p. 889; Elliot, *History of India*, vi. p. 453), who was born A.H. 1018 (A.D. 1609, 1610) in Sūrat, see a full biography of the author in Rieu ii. p. 775, another copy in W. Pertsch, *Berlin Cat.*, p. 167. In his poetical compositions he uses as takhalluṣ Ṣādiqī. This work is divided into five bābs and a khātimah, with an immense number of subdivisions.

Beginning, on fol. 1^b: الحمد لله تعالى ومنه المبتدى واليه المنتهى والصلاة والسلام على نبيه محمد المصطفى خير الانبياء وعلى آله الصفياء واصحابه الاتقياء وبعد در هزار و پنجاه و چهار از هجرت سيد البرار که خاطري شاد و دلي آباد داشتم الخ. A detailed index on ff. 2^b-7^b.

باب اول در ذکر خدا و رسول و نبوت و ولايت و ايمان و اسلام و حسنات و سيئات (و سيئات read) و آنچه در باب دوم در رياست و سلطنت و حکومت و آداب و متعلقات آن

باب سيم در عقل و علم و عيب و هنر و آنچه مناسب است، on fol. 196^b, in eighty faṣls.

باب چهارم در عشق و محبت و عداوت و فقر و غنى و عيش و غم و لهو و لعب و سعى و سفر و آنچه باين و لاى، on fol. 348^b, in seventy-five faṣls.

باب پنجم در عالم و زمان و بقا و فنا و موت و حيات و ذکر افلاك و عناصر و مواليد و آنچه متعلق است بدان، on fol. 432^b, in ninety-six faṣls.

Ff. 485-488 are left blank, and there is consequently a lacuna of eight pages, which were to complete the fifty-first faṣl on the seven climates and on longitude and latitude.

خاتمه در ضبط اسما، on fol. 561^a, in alphabetical order.

This copy is dated the 11th of Muḥarram, in the forty-ninth year of 'Ālamgir's reign=A.H. 1117 (A.D. 1705, May 5). The entry of a former owner in Shāh-jahānābād (on fol. 1^a) gives the full name of the author, mentions also his other work, the *صبح صادق*, and states that this copy was obtained by the kindness of Mirzā Mahdi Mu'tamadkhān in A.H. 1155 (A.D. 1742).

No. 1537, ff. 622, ll. 17; irregular and unequal Nasta'liq; worm-eaten; size, 10½ in. by 6½ in.

2227

A very incomplete copy of the same.

This copy contains only the *first two bābs* complete, and the *third* to the middle of the seventy-fifth (here wrongly styled seventy-fourth) faṣl (در علم حساب); the last words here correspond to fol. 292^a, lin. penult. in the preceding copy.

Beginning as there. Index, on ff. 2^a-6^b, first line. IND. OFF.

Bāb I, on fol. 6^b, first line; *II*, on fol. 81^b; *III*, on fol. 144^a.

No. 1284, ff. 216, ll. 21; Nasta'liq; size, 10½ in. by 6½ in.

2228

Ḥadiqa-i-ḥādiq-i-ganjina-i-Ṣādiq (حديقة حادق گنجینه صادق).

The first half of a curious kind of encyclopædia with the most puzzling mixture of heterogeneous matters, compiled by Shākirkhān bin Ṣādiq, i. e. Shākirkhān bin Amir Shams-aldaulab Luṭf-allāhkhān Bahādur Ṣādiq, the author of a history of the reigns of Muḥammadshāh and his successors (see Rieu i. pp. 279 and 280), A.H. 1174 (A.D. 1760, 1761), and dedicated to the memory of his father (who was born A.H. 1077=A.D. 1666, 1667, and died A.H. 1165=A.D. 1752, eighty-eight years old, see fol. 7^a; Rieu, however, iii. p. 1084^b, fixes his death in A.H. 1166=A.D. 1753). The author himself, as he informs us on fol. 53^a, was born A.H. 1128 (A.D. 1716). According to the index on ff. 1^a-4^b the work contains twelve *chiyābān*, each of which is subdivided into numerous *bariki* and *cham*. Unfortunately there is a great confusion in the headings of the various subdivisions in the text (all added in red ink on the margin by another hand); but a comparison with the index proves, that we have in this copy only *one half* of the whole work, the *first six chiyābān*.

The work begins with a general *cosmography*, creation of the world and all sublunar and superlunar matters. After that comes an *anatomical* sketch, then an *historical* one, preceded by an account of the author himself (on fol. 53^a), and dealing with the Persian kings (on fol. 60^a), the stories of the prophets from Ādam to Muḥammad, etc. (on fol. 81^a). Next comes the history of *Nādirshāh* and an account of the house of *Timūr*, a tract on *archery* in verse and a very elaborate treatise on *love* and *sexual intercourse* (on fol. 187^b). The second half of this MS. is filled with discussions on Muḥammadan *theology*, the rites and observances of Islām (on fol. 214^a), dogmatic history and the prominent points of Muslim doctrines. The last part deals with *ṣūfism* and breaks off in the discussion on the *ṣūfī* *amārah*.

Beginning, on fol. 5^b: حمد و سپاس هادی را که گمراهان بادیة وسواس نفسانی را از سرگردانی الخ.

Numerous additions and glosses on the margin. The *second half* of this work was to contain, according to the index, biographical accounts of great Imāms and mystic Shaikhs, stories, tracts on poetry and prose, on trade, medical science, veterinary surgery, etc.

No. 1781, ff. 545, ll. 18; large and distinct Nasta'liq; size, 11½ in. by 7½ in.

2229

Khazān u Bahār (خزان و بهار).

Autumn and spring, a short general compendium of sciences, compiled by Mir 'Iwād alridwi, who was in the service of Mirzā Muḥammad 'Alibeg of Kirmān at Lāhūr (see fol. 2^b, l. 1 sq.; the title of the book occurs

on fol. 3^a, l. 7). No date of composition is mentioned anywhere. It is divided into an introduction, four chapters (مقاله), and a conclusion.

Introduction, on fol. 3^b: account of the creation and the created beings (در بیان آنکه موجود کیست و وجود او از چیست و پیغمبر کرا خوانند و امام مفروض الطاعة (گردانند و پادشاه کرا نامند الخ).

First chapter, on fol. 9^b, on medical science (در علم طب).

Second chapter, on astronomy, etc. (در علم هیأت و انجوم و شناختن اجرام فلکی و اقدار کواکب الخ).

Third chapter, on the art of government, the duties of a wazir, on epistolography, etc. (در علم دبیری و وزیری). او مراسلات و مکاتبات خطابی و بلاغی.

Fourth chapter, on poetical composition, with a few specimens of poetry, for instance, a rubā'i, extemporized by 'Unşuri, on fol. 41^a (در علم و تصنع شاعری).

Conclusion, on fol. 41^b, several stories, traditions, a short account of the author's life, some *kaşidas* and *ghazals*, composed by himself, etc. (در بعضی روایات و حکایات و روایات و مؤذۀ قلیلی از حالات ابنحقیر برسم اختصار و قصائد و غزلیات که بخاطر ناقص رسیده الخ according to the heading itself). This part is imperfect at the end, some leaves being wanting. It breaks off on fol. 47^b.

No. 296, ff. 1-47, ll. 16; Nasta'lik; size, 8 in. by 4 in.

2230

Tarjuma-i-Kashf-alzūnūn 'an asāmī al-kutub wa-alfunūn (ترجمۀ کشف الظنون عن اسامی الكتب والفنون).

An abridged Persian translation of Hāji Khalīfah's (or, as he is commonly called in a contracted form, Hāji Khalfā's) famous bibliographical lexicon (see Flügel's edition of the Arabic text with Latin translation, in seven volumes, Leipzig, 1835-1854), made at the request of Mr. John Herbert Harington (جان هربرت), see fol. 642^b, l. 10), by Karīm-al-dīn Muḥammad bin al-'Allām bin 'Abd-alsalām (see ib., l. 5), who began this paraphrase in Rajab, A. H. 1220 (A. D. 1805, Sept.-Oct.). The statement, that he completed it in Ṣafar of the same year (بمآء صفر از سال مذکور), must needs be an oversight, since it is nonsensical; either the following year 1221 is intended, or the month Ṣafar must be substituted for the previous Rajab and vice versa.

Beginning: بهترین نطق که ظاهر میشود انوار الطاف آن از مطالع کتب و صحائف و خوبترین کلام که بوی خوش میدهد غنچههای اعطاف آن بر صفحات علوم و معارف الخ.

The lexicon itself, after the long introductory chapters, begins with the letter l on fol. 83^a.

Bibliotheca Leydeniana.

No. 2702, ff. 643, ll. 15; Nasta'lik; size, 10 in. by 6½ in.

II. MATHEMATICS: ASTRONOMY, ASTROLOGY, CHRONOLOGY, ARITHMETIC, GEOMETRY, MAGIC ART, FORTUNE-TELLING, AND INTERPRETATION OF DREAMS.

2231

Sharḥ-i-fārsi-i-Thamarah dar nujūm (شرح فارسی ثمره در نجوم).

A Persian paraphrase and exposition of the Arabic version of Ptolemy's astrological work *Liber Fructus* (καρπός), commonly styled Sharḥ-i-Thamara-i-Baṭlamyūs (شرح ثمره بطلمیوس), by the well-known philosopher and astronomer Naṣīr-al-dīn Muḥammad bin Muḥammad bin al-Ḥasan al-Tūsī, who died A. H. 672 (A. D. 1274), see above, Nos. 1807-1810; 1929, 23; and 2155 sq. H. Khalfā ii. p. 496, No. 3848, gives the full title of the Arabic version as الثمرة فی احکام النجوم, and in the Bodleian Cat., No. 1510, the present Persian paraphrase is styled تفسیر الثمرة; comp. also Rieu iii. p. 1088^a; Steinschneider, Cat. Codd. Hebraeorum Lugd. Bat., p. 368; Cat. Codd. Or. Lugd. Bat. iii. pp. 145 and 146; Wenrich, de auctorum Graec. etc., p. 231. It was made (about A. H. 660 = A. D. 1262) for Bahā'-al-dīn Muḥammad, son of the famous Ṣāhib Diwān Shams-al-dīn Muḥammad Juwainī (who was executed A. H. 683 = A. D. 1284).

Beginning: الحمد لله حمد الشاکرین والصلوة علی نبیّه محمد و آله چنین گوید مخدوم المولی المعظم والامام الاعظم الخ.

It contains 102 کلمه in Arabic, each followed by a paraphrase or ترجمه; the Arabic original of each کلمه, besides being given in the text, is usually repeated at the top of the respective page.

Dated 7th of Ṣafar, A. H. 1017 (A. D. 1608, May 23).

No. 1922, ff. 34, ll. 21; Naskhi; size, 10½ in. by 6½ in.

2232

Zij-i-Khākāni (زیج خاقانی).

The first or original edition of the chronological and astronomical tables of Sulṭān Ulughbeg bin Shāh-rukh bin Timūr Gurgān (who was governor of Transoxania from A. H. 812 to 852 = A. D. 1409-1448, and ruler of Harāt from A. H. 852 to 853 = A. D. 1448-1449), with a detailed description, compiled under his superintendence by Jamshīd bin Mas'ūd bin Muḥammad alṭabīb alkāshī, called Ghiyāth or Ghiyāth-al-dīn (see fol. 1^b, l. 9). They are frequently styled زیج الغ بیک (see ff. 2^a, l. 5, and 3^a, l. 4), and were completed, according to the last line of the last page, as early as A. H. 816 (A. D. 1413, 1414). This original edition, which is not found in any other collection, is divided into six makālas, viz.:

I. در معرفت تواریخ مشهور, on fol. 6^b, subdivided into a muḥaddimah and four bābs.

II. در معرفت جیب و سهم و ظل و میل و مطالع و ذکر طول و عرض بلدان, on fol. 24^b.

III. در معرفت مواضع کواکب در طول و عرض و توابع آن, on fol. 75^a.

IV. در معرفت قسّ مشهوره (or according to the wording in the text itself, در استخراج سائر قسّ و خطوط مشهوره), on fol. 167^b.

V. در معرفت طالع از معلومات مختلفه, on fol. 183^a.

VI. در باقی اعمال نجومی که آن تسمیرات است الخ, on fol. 198^b.

Each of the last five makālas comprises a mukaddimah and two bābs. Ff. 144^b, 145^a, 146^a–148^a, 150^b–153^a, and 209^a are left blank.

Beginning: حمد و سپاس بی قیاس حضرت خالق را که بید ابداع و قدرت این طالع رفیع مطابق الخ

Dated A. H. 905 (A. D. 1499, 1500).

No. 430, ff. 213, ll. 23; small, unequal Nasta'liq; size, 10 in. by 7 in.

2233

Zij-i-jadid-i-Sulṭānī (زنج جدید سلطانی).

The usual edition of Sulṭān Ulughbēg's tables, i. e. the second and revised one, compiled by the Sulṭān with the assistance of Ṣalāḥ-almillat wa-aldin Mūsā with the epithet Kāḏizāda-i-Rūmī, and Maulānā Ghiyāth almillat wa aldin Jamshīd (the compiler of the original edition), and after the death of both of them, by co-operation with the—afterwards famous—arithmetician, geometrician, and astronomer, 'Alī bin Muḥammad Kūshjī (who died A. H. 879 = A. D. 1474, 1475, in Constantinople, see further below, Nos. 2240–2245).

This edition is divided into four makālas, viz.:

I. در معرفت تواریخ, on fol. 2^b, subdivided into a mukaddimah and seven bābs, with small scattered tables.

II. در معرفت اوقات و طالع هر وقت و آنچه تعلّق بدان دارد, on fol. 19^a, subdivided into twenty-two bābs; tables found on ff. 32^a–124^a.

III. در معرفت روش ستارگان و مواضع ایشان در طول و عرض و توابع آن, on fol. 124^b, subdivided into thirteen bābs; tables on ff. 137^a–230^a.

IV. در باقی اعمال نجوم, on fol. 231^b, subdivided into two bābs; tables on ff. 235^b–241^a and 242^b–261^a.

Beginning: تبارک الذی جعل فی السماء بروجاً وجعل فیها سراجاً و قمرّاً منیراً و هو الذی جعل اللیل الخ

The title given to this work, on fol. 1^a, is: کتاب زنج. میرزا الغ بیک زنج سعید جدید گورگانی; on fol. 1^a in the immediately following copy it is simply styled (as the older edition too, see above) زنج الغ بیک, and at the top of fol. 1^b in the same more fully زنج الغ بیک زنج جدید گورگانی. The proper title, زنج سلطانی گورگانی and گورگانی زنج جدید سلطانی, is confirmed by Barjandi (or Birjindi), see below, Nos. 2237–2239; the tables were compiled between A. H. 823 and 841 (A. D. 1420–1438). Other copies of the same are described in the Bodleian

Cat., Nos. 1515–1518; Ricu ii. p. 456 sq.; and W. Pertsch, Berlin Cat., p. 358 sq. The work was edited by Sédillot, Paris, 1847; French translation by the same, ib., 1853. Older editions of detached portions of the Zij-i-jadid-i-Sulṭānī are 'Epochae celebriores ex traditione Ulugh Beigi,' by John Greaves (Gravius), London, 1650, reprinted in Hudson's 'Geographi Graeci minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i; comp. also H. Khalfā iii. p. 559, No. 6939. Other references are given in Rieu and Pertsch, loc. cit.

This copy is dated, on fol. 261^a, end of Dhū-alḥijjah, A. H. 1072 (A. D. 1662, Aug. 15), by Mullā Shāhī ibn Amīrkhān. On ff. 261^b and 262^a a short treatise in Arabic is added, on astronomical and chronological matters, by Alḥasan bin Mūsā alṭabari almuḥāsib, copied by Zain-al'ābidin bin Muḥammad 'Alī alriyādi. On ff. 263^b and 264^a two additional tables.

Many marginal glosses and interlinear explanations and additions to the text.

No. 878, ff. 264, ll. 17; Nasta'liq; size, 10 in. by 6½ in.

2234

Another copy of the same.

Beginning as in the preceding copy. Makālah I, on fol. 2^a; II, on fol. 15^a; III, on fol. 117^b; IV, on fol. 199^b. There are tables at the end of the *second* makālah, on ff. 26^b–117^a, at the end of the *third*, on ff. 130^b–199^b, and on ff. 204^a–207^a, 208^b–211^a, and 214^a–216^a.

No date.

No. 893, ff. 216, ll. 21; irregular Nasta'liq, mixed with Shikasta; worm-eaten; many waterspots; size, 9½ in. by 6¼ in.

2235

A slightly defective copy of the same.

The leaves of this copy are misplaced in an almost bewildering way, their proper order seems to be: ff. 1–78, 110–140, 79–100, 141–144, 101–109, 145–174. Ff. 1–78 contain only tables; the text begins abruptly on fol. 110^a, the first words correspond to fol. 1^b, l. 5 ab infra in the preceding copy. There is besides a lacuna between ff. 144 and 101, comprising parts of the fourth and the eighth bāb and the whole of bābs 5–7 of the third makālah, and corresponding to fol. 119^a, l. 4 ab infra, middle, to fol. 121^a, l. 8 in the preceding copy.

Makālah I, on fol. 110^b; II, on fol. 88^a; III, on fol. 141^a; IV, on fol. 145^a. No date. On fol. 1^a this work is wrongly styled زنج خاتانی. No date.

No. 431, ff. 174, ll. 19; Nasta'liq; size, 9½ in. by 6½ in.

2236

The same.

This copy contains only the tables without text, except half a page (on fol. 198^a), which is filled with the beginning of the *fourth* makālah. Ff. 93, 101^b, 105^a, 198^b, and 199^a are left entirely blank.

No. 429, ff. 206; Nasta'liq; size, 9½ in. by 6½ in.

2237

Sharḥ-i-Zij-i-jadid-i-Sultāni (شرح زیج جدید سلطانی).
A commentary on the preceding work, by Niẓām-al-dīn 'Abd-al-'alī bin Muḥammad bin Ḥusain al-Bar-jandi (or Birjindi), composed A.H. 929 (A.D. 1523), which embodies the whole text of the Zij, without the tables.

Beginning: اجناس حمد و سپاس معرّا از توهم تناهی
و انواع شکر بقیاس الخ
Maḳālah I, on fol. 2^b; II, on fol. 52^a; III, on fol. 146^a; IV, on fol. 274^b.

Dated, at Kābul, A.H. 1101 (A.D. 1689, 1690).

Other copies of the same are noticed in the Bodleian Cat., No. 1520; Rieu ii. p. 457^b, and Mélanges Asiatiques v. p. 252. Two older commentaries on the Zij-i-jadid-i-Sultāni are the سلم السما or the heavenly ladder, by 'Alī bin Muḥammad Kūshjī (see No. 2233 above), comp. Bodleian Cat., No. 1519, and Rieu, Supplement, p. 111^b; and the دستور العمل فی تصحیح الجداول, by Maḥmūd bin Muḥammad bin Kāḏizāda-i-Rūmi, usually called Miram, which was completed the 12th of Rajab, A.H. 904 (A.D. 1499, Febr. 23), see W. Pertsch, Berlin Cat., p. 360.

No. 1838, ff. 303, ll. 21; Nasta'liq; size, 9½ in. by 6½ in.

2238

Another copy of the same.

This copy, slightly injured here and there, is dated the first of Rabi'-althāni, A.H. 1114 (the forty-sixth year of 'Ālamgir's reign)=A.D. 1702, Aug. 25.

Maḳālah I, on fol. 2^a; II, on fol. 39^a; III, on fol. 105^b; IV, on fol. 198^a.

No. 1439, ff. 218, ll. 25; Nasta'liq; size, 10½ in. by 6½ in.

2239

The same.

No date.

Maḳālah I, on fol. 3^a; II, on fol. 68^b; III, on fol. 194^b; IV, on fol. 354^a.

No. 439, ff. 388, ll. 19 (on ff. 351^b-353^b, ll. 9-10); Nasta'liq; size, 9½ in. by 5½ in.

2240

Risālat fi-albā'at (رسالة فی البیئة).

The famous astronomical treatise of 'Alī Kūshjī, with his full name, 'Alā-aldīn 'Alī bin Muḥammad al-Kūshjī, the collaborator in the Zij-i-jadid-i-Sultāni (see No. 2233 above), who died A.H. 879 (A.D. 1474, 1475).

Beginning: الحمد لله رب العالمین حمد الشاکرین وصلى
الله على محمد وآله واصحابه اجمعین، اما بعد این
کتاب الخ

It is divided into a muḳaddimah, two maḳālas, and a khātimah, viz.:

Muḳaddimah: geometrical and physical preliminaries, in two kisms: (1) در آنچه تعلق بهندسیات دارد, on fol. 1^a; (2) در آنچه تعلق بطبیعیات دارد, on fol. 1^b.

Maḳālah I: on the heavenly bodies (در بیان احوال اجرام علوی), on fol. 2^a, in six bābs, the last of which is subdivided into four faṣls.

Maḳālah II: on the division of the globe and the influence of the planets on it (در بیان هیات زمین و قسمت آن باقالیم و بیان آنچه لازم آید اورا بحسب اختلاف اوضاع علویات), on fol. 14^a, in eleven bābs.

Khātimah: distances and sizes of the various planets (در معرفت ابعاد اجرام), on fol. 26^b.

Other copies of this treatise, which was composed for Sultān Muḥammad II (A.H. 855-886=A.D. 1451-1481), are described in Bodleian Cat., Nos. 1534-1538 (where it is styled در علم هیئت ریه); Rieu ii. p. 458; W. Pertsch, Berlin Cat., p. 351; Krafft, p. 139 (No. 346); J. Anmer, p. 137 (No. 346); Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9; comp. also H. Khalfa iii. p. 458, No. 6427. An enlarged Arabic version of the same is the رسالة الفتحیة, see H. Khalfa iv. p. 379, No. 8900, and Wöpcke in Journ. Asiat., 1862, i. p. 120 sq. Turkish versions are the خلاصة هیئة by Kātibī Rūmī (died A.H. 970=A.D. 1562), made A.H. 956 (A.D. 1549), see Bodleian Cat., No. 2212; Rieu, Turkish Cat., p. 120 sq.; W. Pertsch, Berlin Turkish Cat., p. 189, etc.; and the مرقات السما, by Mullā Parwiz (who died A.H. 987=A.D. 1579, 1580), see W. Pertsch, p. 24. There are also two Persian commentaries extant, one by Muṣliḥ-al-dīn Muḥammad al-Lārī al-Anṣārī (who died A.H. 979=A.D. 1571, 1572), see G. Flügel ii. p. 489; the other by Shāh Mir, i. e. Hibat-allāh alḥasanī alḥusainī, see W. Pertsch, Berlin Cat., p. 352.

This copy is dated the 7th of Dhū-alka'dah, A.H. 1174 (A.D. 1761, June 10); it came into Lieutenant Wm. Hamilton's possession the 29th of September, 1800, and was transmitted from him (then Captain Hamilton), at Aḥmadnagar, 1804.

No. 3071, ff. 27, ll. 15; careless Nasta'liq; size, 8½ in. by 7½ in.

2241

Another copy of the same.

Beginning as in the preceding copy.

No date.

Muḳaddimah, in two kisms, on ff. 1^b and 4^b.

Maḳālah I, on fol. 5^a; II, on fol. 34^a.

Khātimah (styled on the margin سیوم مقاله), on fol. 57^b.

College of Fort William, 1825.

No. 2184, ff. 59, ll. 15; Nasta'liq; the latter half of the MS. slightly damaged by worms; size, 9 in. by 4 in.

2242

Risālah dar 'ilm-i-hisāb (رساله در علم حساب).

A treatise on arithmetic and geometry by the same 'Alī bin Muḥammad Kūshjī, divided into three maḳālas, viz.:

I. On Indian arithmetic (در حساب اهل هند), on fol. 1^b, in a muḳaddimah and two bābs.

II. On astronomical calculations (در حساب اهل تنجیم), on fol. 21^a, in a muḥaddimah and six bâbs.

III. On geometrical measurement (در مساحت), on fol. 33^a, in a muḥaddimah and three bâbs.

Beginning: الحمد لله رب العالمين اما بعد اين رساله ايست در علم حساب مشتمل بر سه مقاله الخ.

As date is given the 23rd of Jumâdâ II only, without a year; the copy is collated and annotated throughout. Other copies of the same are described in the Bodleian Cat., Nos. 1528-1533 (where the contents are given in detail), and in W. Pertsch, Berlin Cat., p. 151, No. 6 (without the name of the author).

No. 1092, ff. 37, ll. 19; Nasta'lik, by two different hands; worm-eaten; size, 6½ in. by 4 in.

2243

Another copy of the same.

Beginning slightly different from that in the preceding copy: الحمد لله رب العالمين اما بعد بدانکه اين كتاب مشتمل است بر سه مقاله الخ.

Makâlah I, on fol. 1^b; II, on fol. 17^b; III, on fol. 28^a. On the top of fol. 1^b the wrong title رساله تقويم is given to this treatise.

No date. Numerous marginal additions.

No. 2066, ff. 32, ll. 19; distinct Nasta'lik; size, 9½ in. by 5½ in.

2244

The same.

Beginning as in No. 2242 above.

No date.

Makâlah I, on fol. 1^a; II, on fol. 15^b; III, on fol. 23^b.

No. 702, ff. 27, ll. 15-16; Shikasta, by two different hands, the first on ff. 1-7; size, 8½ in. by 5½ in.

2245

A defective copy of the same.

This copy is in a hopeless confusion; there are frequent lacunas, and the leaves are mixed together in such a way that it is impossible to find out their proper order.

Makâlah I, on fol. 1^b; II, on fol. 31^a; III is not found at all.

Beginning as usual.

No. 1343, ff. 37, ll. 16; Nasta'lik; size, 7¾ in. by 3¾ in.

2246

Risâlah dar ma'rifat-i-taḳwim (رساله در معرفت تقويم).

A treatise on the computation or construction of almanacks, by the same Nizâm-aldin 'Abd-al'ali bin Muhammad al-Barjandi (or Birjindi), who wrote the Sharh-i-Zij-i-jadid-i-Sultâni (see above, No. 2237); it is divided into twenty bâbs and was compiled A.H. 883, in the month of Jumâdâ-alawwal=A.D. 1478, August. According to the Munich copy, J. Aumer, p. 138, No. 5, the title of this treatise would be حل تقويم (but this is probably due to a confusion with Muhammad bin Fârisi's treatise of similar name and contents, see

further below, Nos. 2248 and 2249); the Bodleian copies, Nos. 1539 and 1540 of the Bodleian Cat., style it مختصر در معرفت تقويم; comp. on Barjandi (or Birjindi) and his various works, especially Rieu ii. p. 453^b, where the present treatise is mentioned too; another tract on the distance and sizes of planets quoted there is no doubt identical with the رساله هيئت, described in No. 1541 of the Bodleian Cat.

Beginning: بسم الله الرحمن الرحيم و بتوفيقك نعتصم يا كريم اما بعد اين مختصر يست در معرفت تقويم نام مشتمل بر بيست باب باب اول در معرفت حساب جمل الخ.

Dated the 12th of Rabi'-alawwal, A.H. 1106 (A.D. 1694, Oct. 31). It was lithographed A.H. 1276 at Tabriz (?).

No. 1780, ff. 102^b-114^a, ll. 20; large and distinct Nasta'lik; marginal glosses; size, 12½ in. by 7¼ in.

2247

Nuskah dar 'ilm-i-hai'at (نسخه در علم هيئت).

A Persian commentary on the preceding treatise, as the contents seem to indicate, by Muzaffar the astronomer, who lived in the reign of Shâh 'Abbâs I (A.H. 996-1038=A.D. 1588-1629), to whom this work is dedicated.

Beginning: حمد و ثنای بى ريب و ربا قدرى را سزاست که کلك صنعت او اوراق الخ.

The date of the copy is the same as that of the preceding one.

No. 1780, ff. 1-101, ll. 20; large and distinct Nasta'lik; size, 12½ in. by 7¼ in.

2248

Muntakhab ḥal' taḳwim (منتخب حل تقويم).

Extract from another treatise on the construction of almanacks, styled حل تقويم, by Abû-alḥusain (in the following copy Abû-alkhair) Muhammad bin Fârisi, in a muḥaddimah, one makâlah, and a khâtimah.

Beginning: بعد از حمد و ثنا و صلوة و دعا مخفي: نيست که اين رساله انتخابيست از حل تقويم که فقير غنى ابو الحسن محمد بن فارسى در سابق زمان تحرير نموده جهت آنکه فصول و ابواب قديم الخ.

Another copy of the same extract is noticed in J. Aumer, p. 138, No. 7.

No date.

No. 666, ff. 59, ll. 12; Naskhi; size, 8½ in. by 4¾ in.

2249

Another copy of the same.

The author of the treatise is called here Abû-alkhair Muhammad bin Fârisi.

Beginning: بعد از حمد خدا و ثنا و صلوات و دعا الخ.

Dated the 12th of Rabi'-alawwal, A.H. 1106 (A.D. 1694, Oct. 31), see Nos. 2246 and 2247 above.

No. 1780, ff. 114^b-130, ll. 20; large and distinct Nasta'lik; size, 12½ in. by 7¼ in.

2250

Risāla-i-takwīm (رساله تقویم).

A third, very short, treatise on the same subject, styled رساله تقویم (in the colophon and at the top of fol. 1^b) or مختصر در معرفت تقویم (on fol. 1^b, l. 2), by Muḥammad Sirāj.

Beginning: بعد سپاس بی قیاس خداوندی را عز و جل و درود بر رسول او الخ

It is divided into three kisms, viz.:

1. در برج و کواکب, on fol. 1^b.
2. در معرفت ارقام که در جدول نوشته اند, on fol. 2^b.
3. در معرفت آنچه در باقی اوراق تقویم بنویسد (بنویسند), on fol. 5^a.

Dated the 13th of Ramaḍān, A. H. 1019 (1. 11) = A. D. 1610, Nov. 29.

No. 2065, ff. 5, ll. 17-19; Nasta'liq; size, 9½ in. by 4½ in.

2251

Tarjuma-i-Khulāṣat-alḥisāb (ترجمه خلاصه الحساب).

A Persian paraphrase of and commentary on Bahā-aldin Muḥammad bin Ḥusain 'Āmilī's (died A. H. 1030 = A. D. 1621) famous Arabic work on arithmetic, styled خلاصه الحساب. On the Arabic original, see Loth, Arabic Cat., p. 220^b sq.; Arabic Cat. of the British Museum, p. 622^b; Cat. des MSS. et Xyl., p. 230; J. Aumer, p. 138, No. 6; H. Khalfa iii. p. 168, etc.; on the author, Bahā-aldin 'Āmilī, with the takhalluṣ Bahā'i, Nos. 1517-1520 above. To the various works of this prolific writer and poet, enumerated there (the wrong title مفتاح الفلاح, given in the Safinah, see col. 829, l. 16 above, must be corrected into مفتاح الفلاح, a collection of prayers, which was translated into Persian by Jamāl-aldin Muḥammad bin Ḥusain Khwānsāri, who died A. H. 1125 = A. D. 1713, see Rieu, Supplement, pp. 4^b and 254^a; the مشرق العین and مشرق الشمس quoted there, col. 829, ll. 11 and 17, seem to be misspelt for مشرق الشمس, see G. Flügel iii. p. 510, l. 4; the تشریح الافلاك, on astronomy, with a Persian commentary under the title of تقریر الادراك, by Sadr-aldin Muḥammad ibn al-Ṣādiq alḥusainī, is noticed in Loth, Arabic Cat., p. 298^b; Arabic Cat. of the Brit. Mus., p. 244; and W. Pertsch, Berlin Cat., p. 76, last three lines; on the كجکول or كشکول, see Loth, Arabic Cat., p. 241^a sq., and G. Flügel i. p. 409 sq.; the رساله اصطربال, col. 829, l. 11, is probably identical with the Persian treatise on the Astrolabe noticed in Bodleian Cat., No. 1508), may further be added: العروة الوثقى, التهذيب, الزبدة في الاصول, الحبل المتين, الصراط المستقيم, في النحو, all quoted in G. Flügel iii. p. 510, ll. 4 and 5; بحار الانوار, see W. Pertsch, Berlin Cat., p. 59, note i; two Arabic letters to Mirzā Ibrāhīm, the first interspersed with Persian verses, ib., p. 99, No. 2; and two Arabic riddles, one on قانون, the other on كافية,

see Loth, Arabic Cat., p. 298^a, No. V. The present work contains:

An index, on ff. 1^a and 1^b, beginning: رب يسرو وتم بالخير خلاصة الحساب مرتب است بر يك مقدمه و ده باب و خاتمه مقدمه در بيان ماهيت علم حساب و موضع او الخ

The Arabic text with Persian paraphrase and exposition, in a mukaddimah, ten bâbs, and a khâtimah, prefaced by a short Persian introduction, which, however, does not give any translator's name, and beginning, حمدي که هیچ عددي احصای آن نکند و : 2^a fol. شكري که هیچ محاسبی بمنتهای او نرسد مر واجب الوجودی راست که ذات احدیتش الخ

Mukaddimah, on fol. 2^b, last line.

Bâb I (در بیان حساب, Persian: فی حساب الصحاح), in six faṣls, on fol. 10^a.

Bâb II (در بیان حساب, Persian: فی حساب الکسور), in three mukaddimas and six faṣls, on fol. 45^a.

Bâb III (در استخراج المجهولات), in three faṣls, on fol. 61^b.

Bâb IV (در استخراج المجهولات بحسب الخطائین), on fol. 65^a.

Bâb V (در استخراج المجهولات بالعمل بالعکس), on fol. 67^b.

Bâb VI (در استخراج المجهولات بالمساحة), in a mukaddimah and three faṣls, on fol. 69^a.

Bâb VII (در استخراج المجهولات بتبع المساحة), in three faṣls, on fol. 84^b.

Bâb VIII (در استخراج المجهولات بطريق الجبر والمقابلة), in two faṣls, on fol. 90^b.

Bâb IX (در قواعد الشریفة (!) و فوائد لطيفة), in twelve kâ'idās, on fol. 106^b.

Bâb X (در مسائل متفرقة بطرق مختلفة), on fol. 111^b. Khâtimah, on fol. 129^a.

This copy was made by order of Khwājah Muḥammad Maḥfūẓkhān for the perusal of Nawwāb 'Abd-al-wahhābkhān Bahādur, by Muḥammad Ghiyāth-aldin, an inhabitant of Zuhārābād in the district of Ghāzipūr, an appendage of the Sūbah of Allāhābād, and finished by him in Arcot (ارکات) the 27th of Rajab, A. H. 1107 (A. D. 1696, March 2). It is rather incorrectly written, especially in the Arabic part. Many headings of subdivisions are left blank. The Khulāṣat-alḥisāb has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A. H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques par Terquem e Gerono,' 1846, vol. v. p. 263 sq.; new edition, Rome, 1864. Arabic commentaries on the same are—among others—Tismat-allāh's خلاصه الحساب (A. H. 1086), printed at Calcutta, 1829; Lutf-allāh's, Ḥājī Ḥusain Yazdī's, and Shams-aldin 'Alī Ḥusainī Khalkhālī's, see O. Loth, Arabic Cat., p. 221.

No. 816, ff. 132, ll. 15 (on ff. 1-8, ll. 9); Nasta'liq, by two different hands, a large one on ff. 1-8, a smaller one on ff. 9-132; the Arabic text in Naskhi; size, 8½ in. by 4½ in.

2252

Fa'id-alwahrâb fi sharh-i-Khulâṣat-alḥisâb (فيض الوقاب في شرح خلاصة الحساب).

Part of another Persian paraphrase and explanation of the Khulâṣat-alḥisâb, together with the Arabic text, made by Nizâm-al-din Aḥmad bin Muḥammad 'Abdallâh alshahid (see ff. 2^a, ll. 4-5; 2^b, ll. 2 and 7) at the request of 'Abd-alwahrâbkhân (probably the same for whose perusal the preceding copy was written, A.H. 1107=A.D. 1696). This copy contains only the *muḥaddimah*, on fol. 9^a, and the first two bâbs of the original, on ff. 14^b and 54^b. With the heading of the third bâb, *في استخراج المجهولات*, on fol. 82^a, this copy breaks off.

Beginning: *تَنَا وَحَمْدٌ بِحَدِّكَ أَقْسَامٌ وَأَنْوَاعٌ عَدَدٌ* از ادای آید.

No. 684, ff. 82, ll. 14; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

2253

Muntakhab-i-Khulâṣat-alḥisâb (منتخب خلاصة الحساب).

An abridged Persian translation of the same Khulâṣat-alḥisâb, made at the request of Mir Sayyid Muḥammad Sa'id ibn Mir Muḥammad Yaḥyâ, by Luṭf-allâh Muhandis (the astronomer), the son of Ustâd Aḥmad Mi'mâr Lâhûrî (the architect of Lâhûr), A.H. 1092 (A.D. 1681, the chronogram being contained in the word *منتخب*), see another copy of the same translation in the following copy, No. 5, and in Rieu ii. p. 451^a.

Beginning: *الحمد لله رب العالمين . . . اما بعد ميگويد فقير لطف الله مهندس ابن استاد احمد معمار لاهوري* غفر الله له آید.

No date.

No. 1711, ff. 40, ll. 15; Nasta'liq; size, 8 $\frac{1}{8}$ in. by 5 $\frac{3}{8}$ in.

2254

A collection of astronomical, astrological, and arithmetical treatises.

Contents:

1. An astronomical tract, styled: *Risâla-i-sifasî dar 'ilm-i-nujûm* (رساله سی فصل در علم نجوم), in thirty fasls, defective at the beginning, on fol. 1^a. It is alleged to be by Khwâjah Naṣir-al-din Tûsî (see No. 2231 above), but this statement is probably due to a confusion of this treatise with the well-known *فصل رساله سی* of the same author in No. 3 of the present copy, as no astronomical or astrological work of this title and with the same subdivision into thirty fasls is known as having been written by the author in question. Dated the 8th of Jumâdâ-alawwal, A.H. 1004 (A.D. 1596, Jan. 9), by Bahâ-al-din alḥusainî.

2. *Risâlah dar ma'rifat-i-Astârlâb* (رساله در معرفت اسطرلاب), that is Naṣir-al-din Tûsî's famous treatise on the Astrolabe, known as *باب بیست* (or *رساله*), on account of the twenty bâbs, into which it is divided; it begins on fol. 34^b with an introduction, setting forth the meaning, etc. of the term Astrolabe *باید دانست*

که; the treatise itself begins on fol. 38^b: *استلک توفیق الاتمام یا ذا الفضل*. و الاکرام، اما بعد این مختصر است در معرفت اسطرلاب آید.

Dated the 21st of Muḥarram, A.H. 1081 (A.D. 1670, June 10). Other copies of the same are noticed in Bodleian Cat., Nos. 1503-1505; Rieu ii. p. 453^a, and Supplement, p. 111, II; Cat. des MSS. et Xyl., pp. 112 and 306; W. Pertsch, No. 38; Berlin Cat., p. 69 (No. 22, 1); A. F. Mehren, p. 9; comp. also H. Khalfa ii. p. 83, No. 2027.

3. *Mukhtaṣar dar ma'rifat-i-takwim* (مختصر در معرفت تقویم), that is Naṣir-al-din Tûsî's well-known treatise on the computation of almanacks, known as (or *رساله*) *کتاب*, on account of the thirty fasls, into which it is divided, and completed A.H. 658 (A.D. 1260). Beginning, on fol. 52^b: *الحمد لله رب العالمين . . . اما بعد این مختصر است در معرفت تقویم مشتمل بر سی فصل آید*.

Dated the 3rd of Ṣafar, A.H. 1081 (A.D. 1670, June 22). Other copies of the same are described in Bodleian Cat., Nos. 1511 and 1512; Rieu ii. p. 452^b; G. Flügel ii. p. 490 (i); Cat. Codd. Or. Lugd. Bat., iii. p. 148, etc.; comp. also H. Khalfa iii. p. 642, No. 7352. On an Arabic version of the same, see Arabic Cat. of the Brit. Mus., p. 188. A Persian commentary by Badr-alṭabari is noticed in G. Flügel ii. p. 490 (2); an anonymous one in Rieu, loc. cit.; see also No. 1 in the following copy.

4. *Madkhal-i-manẓûm dar 'ilm-i-nujûm* (مدخل منظوم), a versified treatise on astrology in mathnawî-baits, on fol. 63^b, beginning:

مرد دانا سخن ادا نکند تا بنام حق ابتدا نکند
An author's name does not appear (it might be Mubârak, comp. H. Khalfa v. p. 472). Other copies of this treatise are described in Bodleian Cat., No. 1549, and Rieu ii. pp. 801^a, IV, and 811^b, III.

5. *Muntakhab-i-Khulâṣat-alḥisâb* (منتخب خلاصة الحساب), the same abridged Persian paraphrase of Bahâ-al-din 'Amilî's Arabic work on arithmetic, as in the preceding copy, by Luṭf-allâh Muhandis, here styled simply *منتخب الحساب*, on fol. 71^b. Beginning the same as there. Dated the 3rd of Sha'bân, A.H. 1145 (A.D. 1733, Jan. 19), by Abû-alkhair at Akbarâbâd.

6. Some arithmetical tables, on ff. 110^b-116^b.

7. *Sirâj-alistikhrâj* (سراج الاستخراج), an astronomical treatise by Farid, the astronomer of Dihlî, that is Mullâ Farid-al-din Mas'ûd bin Hâfiz Ibrâhîm, the author of the astronomical tables of Shâhjahân, styled *زنج شاهجهانی* (see Rieu ii. p. 459 sq.; and iii. p. 1088^a), on fol. 118^b. It is divided into a *muḥaddimah*, nine bâbs, and a *khâtimah*, and begins: *حمد مبدعی را سزد که مهندس قدرت کامله اش در ارقام درجات مخلوقات دقیقه آید*. Farid-al-din compiled this treatise A.H. 1006 (A.D. 1597, 1598), and died A.H. 1039 (A.D. 1629); see another copy in Bodleian Cat., No. 1556. Dated the 22nd of Rabi'-alawwal, A.H. 1169 (A.D. 1755, Dec. 26).

8. Risālah dar 'ilm-i-ḥisāb (رساله در علم حساب), 'Alī bin Muḥammad Kūshjī's famous treatise on arithmetic, on fol. 150^b, see above, Nos. 2242-2245. Beginning as usual. Dated in Rabi'-alākhar, A.H. 1169 (A.D. 1756, Jan.), at Akbarābād; the copyist is for the greater part the same as that of the preceding treatise.

No. 476, ff. 173, ll. 17-23, written by many different hands in Naskhī, Nasta'liq, and even Shikasta; size, 8½ in. by 5½ in.

2255

Two astronomical treatises.

1. Ff. 1-99^b: a defective copy of a commentary on Naṣir-al-din Ṭūsī's کتاب سی or مختصر در معرفت تقویم, see No. 3 in the preceding copy. It seems to be styled Ḥall-alkawīm dar 'ilm-i-nujūm (حلّ التّکویم در علم النجوم), and begins abruptly thus: اجتماع کواکب: باؤل حمل و میزان که سبب توسط زمین باشد الخ. The original text is written in red ink, the commentary in black. Whether the latter is identical with one of the two commentaries, quoted in the preceding copy, is impossible to say, as the initial words are missing. Dated in Dhū-alka'dah, A.H. 878 (A.D. 1474, March-April).

2. Ff. 102^b-140^b: Miftāḥ-i-bist bāb (مفتاح بیست باب), the same commentary on Naṣir-al-din Ṭūsī's treatise on the Astrolabe in twenty bābs (see No. 2 in the preceding copy), as that described in Bodleian Cat., No. 1506, by an anonymous author, beginning: حمد بی حد و ثنای بی عدد واجب الوجودی را که ذهن انسان و عقل ایشانرا قوت داد الخ. The Bodleian copy is dated A.H. 856 (A.D. 1452), which may be the author's autograph; the present copy is dated in Muḥarram, A.H. 879 (A.D. 1474, May-June). Two other commentaries are known, one by Nizām-al-din bin Ḥabib-allāh Husaini, composed A.H. 873 (A.D. 1468, 1469), mentioned by H. Khalfa, the other by 'Abd-al'ali bin Muḥammad bin Ḥusain al-Barjandi or Birjindi (see above, No. 2237 sq.), completed A.H. 890 (A.D. 1485), see Rieu ii. p. 453^b, and Supplement, p. 111, No. V.

No. 965, ff. 1-140, ll. 21; small Naskhī; size, 6½ in. by 3½ in.

2256

Persian and Arabic tracts on astrology and astronomy. Contents:

1. Risāla-i-Aṣṭarlāb (رساله اسطرلاب), or Mukhtaṣar dar ṣan'at-i-Aṣṭarlāb (مختصر در صنعت اسطرلاب), a treatise on the preparation and working of the Astrolabe, in twenty short chapters. It is entirely different from Naṣir-al-din Ṭūsī's باب بیست and identical with the treatise described in W. Pertsch, Berlin Cat., p. 346, 1, which is very likely due to Khidrshāh Efendi, comp. Cat. des MSS. et Xyl., No. 317, 3. Beginning, on fol. 1^b: اما بعد این مختصریست در صنعت اسطرلاب شمالی و جنوبی مشتمل بر بیست باب باب اول در مقدمات صناعیه که معرفت آن در صنعت اسطرلاب ضروریست،

چون خواهند که خطی تصنیف کنند الخ. Dated middle of Jumādā-alawwal, A.H. 1056, collated the 23rd of the same month (=A.D. 1646, end of June and July 7).

2. Some astronomical tables and figures, on ff. 9-12.

3. Risālah dar 'ilm-i-ḥikmat (رساله در علم حکمت), a compendium of the elements of astronomy by Abū-alḥasan Kūshyār bin Layyān aljabali. This treatise is identical with the مجمل الاصول of the same author, described in Bodleian Cat., No. 1543, but whilst the latter is in Persian, the present little work is in Arabic. Beginning, on fol. 13^b: الحمد لله رب العالمین اما بعد الکیا الجلیل ابو الحسن کوشیار بن لیان الخ.

It is divided into the same four maḳālas as the Persian version, viz.:

I. فی المدخل و الاصول, on fol. 13^b, in twenty-two bābs.

II. فی الحکم علی امور العالم, on fol. 17^b, in twelve bābs.

III. فی الحکم علی الموالد و تحویل سنینها, on fol. 22^b, in twenty-one bābs.

IV. (فی جمل الاختیارات: on fol. 13^b) فی عمل الاختیارات, on fol. 28^a, in three bābs.

Dated the 18th of Shawwāl, A.H. 1061 (A.D. 1651, Oct. 4), by Muḥammad bin Ḥasanbeg Munajjim.

No. 1514, ff. 29; written by different hands, partly in Nasta'liq, partly in Naskhī; size, 13¼ in. by 7¾ in.

2257

Lubāb dar dānistan-i-Aṣṭarlāb (لباب در دانستن اسطرلاب).

Another anonymous treatise on the Astrolabe in forty short chapters, beginning: اما بعد این رساله ایست مستوی بلباب در دانستن اسطرلاب الخ.

The first chapter opens thus: باب اول در القاب، علاقه آنست که اسطرلاب را بدان بیاویزند بعضی از حریر کنند الخ.

The second begins, on fol. 212^b: باب دوم در گرفتن ارتفاع شمس و کواکب، چون خواهی که ارتفاع الخ.

The last (fortieth) chapter begins, on fol. 244^b: باب چهارم در معرفت طالع سال در خط استواء یا در بلادیکه صفحه عرض آنها در اسطرلاب موجود بود الخ.

No date.

No. 1873, ff. 208-249^b, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2258

Another treatise of astrological and astronomical contents.

No title or author's name appears anywhere.

It begins abruptly: بر بالای این اجزاء و عنکبوت و این را شبکه نیز خوانند صفحه ایست مشبکه محزوقه که در میان الخ.

It is divided into the following twenty short chapters and a khātimah:

1. در دانستن ارتفاع آفتاب و کواکب, on fol. 255^a.

2. در معرفت ظل از ارتفاع و ارتفاع از ظل, on fol. 256^a.
 3. در دانستن طالع از ارتفاع آفتاب یا کواکب, on fol. 256^b.
 4. در معرفت ساعات ماضیه از روز یا از شب, on fol. 257^b.
 5. در معرفت قوس النهار و قوس اللیل, on fol. 258^b.
 6. در معرفت ساعات از طالع و طالع از ساعات, on fol. 259^b.
 7. در معرفت طالع تحویل سال, on fol. 260^b.
 8. در تسویه البیوت, on fol. 261^b.
 9. در معرفت آنچه گذشته باشد از ساعات روز, on fol. 262^b.
 10. در معرفت طلوع کواکب بدرج آفتاب, on fol. 263^a.
 11. در معرفت مطالع بروج در خط استواء, on fol. 263^b.
 12. در معرفت اجزاء بروج از مطالع, on fol. 266^a.
 13. در معرفت میل آفتاب, on fol. 266^b.
 14. در معرفت عرض بلد و طولش, on fol. 267^a.
 15. در معرفت خط نصف النهار و سمت قبله, on fol. 269^a.
 16. در معرفت وقت نماز ظهر و عصر, on fol. 270^a.
 17. در دانستن طلوع صبح روز بروز, on fol. 270^b.
 18. در دانستن عرض شهری یا مساحتی بر زمین که باشد مانعی میان مساحت او و میان ماسح حائل باشد, on fol. 271^a.
 19. در معرفت عمق بئر, on fol. 271^b.
 20. در معرفت طول مناره یا دیواری یا عمود کوهی, on fol. 272^b.
- در امتحان اسطرلاب از خطوط و دوائر و اعضاؤه :
 Khâtimah, on fol. 273^b, last line.
 No date.

No. 1873, ff. 251^b-277, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2259

Badâ'i-i-funûn (بدائع فنون).

Fragment of a treatise on arithmetic, chiefly based on the Lilâwatî (see above, Nos. 1998-2000), as a kind of commentary to that work, by Dharma Narāyan ibn Kalyānmal Kāyath (دهرم ناراین ابن کلیانمل قوم کایته), A.H. 1074 (A.D. 1663, 1664), and dedicated to the emperor 'Ālamgir. It is imperfect in the beginning (some portions of the preface being missing) and breaks off in the fourth bâb, whereas according to the index on fol. 170^b it was to contain nine bâbs. The headings of the first four bâbs are :

- باب اول در حسابهای آسان, on fol. 170^b.
- باب دوم در باب دانستن طریق دستور که در زمانه کار می آیند (?), on fol. 174^b.
- باب سوم که آسان حسابهای مشکل مینماید, on fol. 194^b.
- باب چهارم در علم سیاق, on fol. 195^b.

No. 2420, ff. 169-199, ll. 13; Shikasta; size, 8 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.
 IND. OFF.

2260

(ترجمه تحریر اقلیدس) Tarjuma-i-tahrir-i-Uklidus.

A Persian translation of the elements of Euclid, made from the Arabic version of Khwājah Naṣir-al-din Ṭūsî (see fol. 2^a, l. 2, and comp. Nos. 2231, 2254, and 2255 above), by Khair-allāhkhān bin Luṭf-allāh, the astronomer (see No. 2253 above), in Muḥammadshāh's reign, A.H. 1144 (see fol. 1^b, ll. 3 and last) = A.D. 1731, 1732; comp., on the Arabic original, J. Aumer, Arabic Cat., p. 374; Loth, Arabic Cat., p. 214^b sq.; J. C. Gartz, De interpretibus et explanatoribus Euclidis arabicis, Halae, 1823; Naṣir-al-din's Arabic translation is printed, Constantinople, 1801. It is divided into fifteen makālas, with altogether 478 (not 468) figures.

Makālah I, on fol. 2^a, with forty-eight figures; II, on fol. 48^b, with fourteen figures; III, on fol. 59^b, with thirty-six figures; IV, on fol. 83^a, with sixteen figures; V, on fol. 93^b, with twenty-five figures; VI, on fol. 105^b, with thirty-three figures; VII, on fol. 125^a, with thirty-nine figures; VIII, on fol. 136^b, with twenty-seven figures; IX, on fol. 146^a, with thirty-eight figures; X, on fol. 160^b, with 109 figures; XI, on fol. 227^b, with forty-one figures; XII, on fol. 254^a, with fifteen figures; XIII, on fol. 278^a, with twenty-one figures; XIV, on fol. 301^a, with ten figures; XV, on fol. 309^a, with six figures.

Beginning: شکر است مر خدائی را که ازوست ابتدا بسوی اوست انتها و بدست اوست اختیار همه چیزها الخ

Dated the 1st of Rajab, A.H. 1194 (A.D. 1780, July 3). According to a note on the fly-leaf this copy was prepared for Mr. Richard Johnson, at Lucknow, by Rājāh Nandārām Pandit.

No. 1791, ff. 311, ll. 17; Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2261

Khazānat-al'ilm (خزانة العلم).

A curious, but very interesting and valuable work on arithmetic, geometry, and astronomy, composed A.H. 1229 (A.D. 1814), by Kānījī (کانجی), at 'Azimābād, with a great number of English explanations of technical terms in Persian, made by the author himself, who must have been well acquainted with the English language and science.

Beginning: حمدی چو مراتب عدد بیکد وعد آن واحدرا سزد که نیست واحد بعدد الخ

It is dedicated to Mr. Francis هاکنس (Hawkins?). and divided into a mukāddimah, ten bâbs, and a khâtimah. The English explanations and translations are written both in English and Persian characters, for instance, منطق = logic; لاجیک; جوهر = substance; سُجِسْتَس, etc. Full lists of such scientific expressions in both languages are inserted here and there between the leaves on special tables. Some of the more interesting ones are quoted here:

علم ریاضی mathematics.

علم هندسه geometry.

علم هیئت astronomy.

علم حساب	arithmetic.
علم مرآيا	optics.
كيف	quality.
آين	situation.
متى	duration.
اضافة	relation.
ملك	habit.
فعل	action.
انفعال	passion.
كم	quantity.
فرد	odd.
زوج	even.
جمع	addition.
تفريق	subtraction.
ضرب	multiplication.
مضروب	multiplicand.
مضروب فيه	multiplier.
حاصل ضرب	product.
قسمت	division.
مقسوم	dividend.
مقسوم عليه	divisor.
خارج قسمت	quotient.
استخراج جذر و مجذور	evolution of the square root.
استخراج ضلع اول مضلعات	evolution in general.
كسور	fraction.
اربعة متناسبة مستوية	direct proportion.
قلب النسبة	inverse proportion.
ابدال النسبة	alternate proportion.
تركيب النسبة	compound proportion.
فصل النسبة	divided proportion.
تفريق النسبة	
نسبة مع التركيب والتفريق	mixed proportion.
نسبة مضروبة	by multiplication proportion.
نسبة منقسمة	by division proportion.
مستطيل	oblong.
شبهة بالمعين	rhomboid.
منحرف	trapezium.
كثير الاضلاع	multilateral figure or polygon.
مخمس	pentagon equilateral and equiangular.
مسدس	hexagon equilateral.
مستبع	heptagon equilateral.
مثمّن	octagon equilateral.
دائرة	circle.
مركز	centre.
محيط دائرة	circumference.
نصف قطر	semidiameter.
جزء حصة	segment.
قوس	segment of circumference.
قطعة دائرة	segment of circle.
نصف دائرة	semicircle.
قطاع دائرة	sector of a circle.

قطعة متشابهة	similar segment.
مخروط	cone.
اسطوانة	cylinder.
كرة	globe or sphere.
نصف كرة	semisphere.
قطب كرة	pole.
مماس	touch.
جسم	solid.
زاوية مجسمة	solid angle.
محور	axis.
مخروط قائم الزاوية	right-angled cone.
مخروط منفرجة الزاوية	obtuse-angled cone.
مكعب	cube.
ذو اربعة قواعد مثلثات	tetrahedron.
ذو ثمانية قواعد مثلثات	octahedron.
ذو اثني عشر قواعد مخمسات	dodecahedron.
ذو عشرين قواعد مثلثات	icosahedron.
ذو ستة قواعد اربعة اضلاع	parallelopipedon.
منشور	triangular prism.
طرف	extremities.
خط مستقيم	straight line.
خط مستدير	circular line.
خط منحنى	curved line.
ضلع	side.
قطر	diameter.
ارتفاع	altitude.
سطح	superficies.
سطح مستوي	plane superficies.
سطح مستدير	circular superficies.
خط متوازي	parallel line.
سطح متوازي	parallelogram.
زاوية مستطحة	rectilinear angle.
زاوية مستقيم الخطين	plane rectilinear angle.
زاوية قائمة	right angle.
زاوية منفرجة	obtuse angle.
زاوية حادة	acute angle.
مستقيم الاضلاع	rectilinear figure.
مثلث	trilateral figure or triangle.
مثلث متساوي الاضلاع	threesided or equilateral triangle.
مثلث مختلف الاضلاع	scalene triangle.
مثلث قائمة الزاوية	right-angled triangle.
مثلث منفرجة الزاوية	obtuse-angled triangle.
ذو اربعة اضلاع	quadrilateral figure.
مربع	square.
معيّن	rhombus.
نسبة عددية	arithmetical proportion.
نسبة هندسية	geometrical proportion, etc.

Ff. 207-218 contain a very detailed index of the whole work.

This copy was made by Shādi La'l ibn Faṭḥ Singh of Shāhjahānābād at the request of the author himself, shortly after the work's completion, A. H. 1230 (A. D. 1815), at 'Aẓimābād.

No. 3135, ff. 218, ll. 19; Nasta'lik; size, 12½ in. by 9 in.

2262

Naqūm-i-'Abdallāh ibn Ḥasan 'Alī (نقویم عبد الله ابن حسنعلی).

A calendar with many astronomical and chronological tables, compiled A. H. 1182 (A. D. 1768, 1769), by 'Abdallāh ibn Ḥasan 'Alī, who dedicated it to Nawwāb Ṣamsām-aldaulah Bahādur Hizabrijang Miyān Ghulām-shāhkhān.

It begins: حمد و ثنای بی منتها قدیمی را رواست که مصوّر قدرت بالغه او بقلم تصویر الخ.

On fol. 2^a, l. 17, there is a reference to the زیج جدید (see above, Nos. 2233-2236), the revised edition of Ulughbeg's tables (see above, Nos. 2233-2236).

No. 436, ff. 28, ll. 20; Nasta'lik; size, 9½ in. by 8 in.

2263

A Persian almanack for A. H. 1198 (not 1158, as by a foolish mistake is written at the top of fol. 1^a and printed on the back of the binding) = A. D. 1784.

Beginning: چون تحویل آفتاب عالمات شب شنبه بیست و هفتم شهر ربیع الثانی سنه ۱۱۹۸ هجری الخ.

It was received, according to a remark on fol. 14^b, from 'his Majesty Shah Alum, March 9. 84' (1784). Purchased from the executors of the Marquess of Hastings.

No. 3136, ff. 14 (containing twenty-five tables); Nasta'lik; size, 11¼ in. by 7¼ in.

2264

Fālnāma-i-Ja'far Ṣādiq (فالنامه جعفر صادق).

The fālnāma, ascribed to the famous Imām Ja'far Ṣādiq, containing the answers which certain verses of the Kūrān give to questions of various kinds.

Beginning: اِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (Sūrah 48, 1) ای خداوند فال الخ.

On fālnāmas in general, compare G. Flügel in 'Sitzungsberichte der K. Sächs. Gesellschaft der Wissenschaften,' xiii. (1861), p. 24 sq.; another copy of the present little work, in which the preface, here missing, appears in full, is noticed in Rieu ii. p. 800^b, No. 1.

No. 3240, ff. 1-20, ll. 13; careless Nasta'lik; the initial words supplied by another hand on fol. 1^b; size, 8½ in. by 5½ in.

2265

A short fragment of another fālnāma, without beginning or end, giving detailed explanations of the meaning of various passages and their predictions with regard to the future.

The first words run thus: بگو انشاء الله والله اعلم [کشتی نوح] بفالت کشتی نوح است و بنگر بیابی دولت و اقبال و زیور الخ.

No. 2420, ff. 88^a-93^b, ll. 12; Naskhi; size, 8½ in. by 5½ in.

2266

Kawā'id-alhidāyat (قواعد الهدایات).

A large and detailed work on geomancy (on fol. 1^a, styled therefore هدايت الرمل), compiled on the basis of fifty other works by Hidāyat-allāh, A. H. 1001 (A. D. 1592, 1593), and dedicated to the emperor Akbar (see ff. 5^a, l. 6; 6^a, l. 9, and last line; and 6^b, l. 7). In the preface he mentions besides other books on the same subject the ریاض الطالبین, by Aḥmad-al-din 'Abdallāh, usually called 'Abdallāh Auliya, the کتاب تسخیر, by Kāḍi 'Abd-alrahmān Jinnī (جتنی), the مصباح الكنوز, by the same, etc. This book is divided into a muḥaddimah and four Jihats (جهت), viz.:

مقدمه منقسم بر چهار فصل فصل اول در شرائط رمل, on fol. 13^b.

فصل دوم در قاعدة ریختن نقطه, on fol. 15^b.

فصل سیوم در عمل بیوت رمل و تولد اشکال, on fol. 18^a. فصل چهارم در اصل احکام و جدول همه مراتب, on fol. 22^a.

جهت اول در قاعدة سکن که شمال الرمل گفته ایم, on fol. 27^a.

جهت دوم در قواعد شجرة و ابدح و سائر اولیاء که آنرا, on fol. 56^b.

جهت سیوم بدائرة بزدح (?) برزخ که آنرا مغرب الرمل, on fol. 108^b.

جهت چهارم در قواعد دایره اصح که آنرا جنوب الرمل, on fol. 135^b.

Beginning: شکر و سپاس حمد ببقیاس مر صانع را که نقاش قدرت او و سرکار تصویر و بقلم تقدیر صفحات افلاک را الخ.

Many tables. No date.

No. 701, ff. 207, ll. 13; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

2267

Anwār-alraml (انوار الرمل).

Another elaborate work on geomancy, with many tables, compiled by Hānī Shirwānī (see author's name and title on ff. 1^b, l. 9, and 2^a, l. 12), who states in the preface that he wrote before this larger treatise a shorter one on the same subject and called it خلاصه. The present work is divided into a muḥaddimah, two makālas, and a khātimah, and begins: وَفَقَّكَ اللهُ تَعَالَى عَلَيَّ: طلبه و اوصلك الى معرفته الخ.

Muḥaddimah, on fol. 2^b, in three fā'idās, (1) بائدة اول

on fol. 5^b; the second *maḳālāh* (در بیان اشغال و اذکار) is entirely missing; the third *maḳālāh* (در تعبیر خواب و علم قیافه و غیره و علم طب) begins abruptly on fol. 6^a and fills the whole remainder of the copy, but even this is incomplete at the end, and two additional lacunas are found after ff. 93 and 109; the *khātimah* (در علاج شتی و علم هندسی و بعضی فوائد) is again entirely wanting.

No. 1008, ff. 170, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

2272

Ḍiyā-al'uyūn (ضیاء العیون).

A treatise on the magic power and influence of certain passages and letters in the *Qurān*, as well as on the mystic peculiarities of Muḥammad's seal of prophetic mission (مُهر نبوت), by Abū-almaḳālir Nizām-al-din Muḥammad Ḥādī alḥusainī alṣawafī, styled Shāh Mirzā, with the epithet of Mirzā Maḥdikhān Ṣafawī (see fol. 1^b). The title appears on fol. 1^b, l. 1, and fol. 2^a, l. 5 ab infra. According to the Bodleian copy (Bodleian Cat., No. 1563) the treatise was composed at Ḥaidarābād, A. H. 1114 (A. D. 1702, 1703). It is illustrated by many figures and representations of talismans, and divided into a *fātiḥah* and two *manẓars*:

فاتیحه در بیان صورۃ مَهر نبوت سید انبیاء و سرور اصفیاء
منظر اوّل در تکسیرات بعضی از سور و آیات قرآن مجید
و فرقان حمید و اشکال مکتومه و نقوش معظمه الخ
on fol. 6^a.

منظر دوم در نقش معظمی که در تمام ایّام هفته باید دید و مرتعات ذر الکتابه که هر روز از ایّام هفته مرتفع
و فرکان حمید و اشکال مکتومه و نقوش معظمه الخ
on fol. 6^a.

منظر دوم در نقش معظمی که در تمام ایّام هفته باید دید و مرتعات ذر الکتابه که هر روز از ایّام هفته مرتفع
و فرکان حمید و اشکال مکتومه و نقوش معظمه الخ
on fol. 31^a.

بعد از حمد بسمه و صلوات ببعده چنین :
گوید احقر بندگان درگاه احدی و افقر نیازمندان بارگاه
صمدی الخ

College of Fort William, 1825.

No. 2161, ff. 33, ll. 16-21; large Nasta'liq; size, 9½ in. by 5½ in.

2273

Dar 'ilm-aljafr (در علم الجفر).

Four short treatises on the peculiar form of fortune-telling, called جفر (i. e. divination from the entrails of a lamb or the membrane of a camel), and on making amulets, charms, etc., the first two in *Arabic*, the last two in *Persian*, all four anonymous.

1. On ff. 1^b-12^a, beginning: اسمعوا یا ابناء الحکمة
الرّثانیة ما اوصیکم به و اعلموا ان اصل کلّ شیء الخ

2. On ff. 13^b-16^b, beginning: الحمد لله . . . فهذه
عمل لطيفة رثانیة من حضرة الروحانیة متشبهة بها الخ

3. On ff. 17^b-22^a, beginning: حمد و ثنا بر واجب

الوجودی که بکون (! تکنون) و هستی ممکنات نزد وجود
او عدم شده است الخ

4. On ff. 22^b-32^a, beginning: مقدمه در اشاره تحقیق
عدد در حروف حکما بدانکه عدد عبارتست الخ

No date.

No. 1080, ff. 32, ll. 15 on ff. 1-16, ll. 17-19 on ff. 17-32;
written by two different hands in Nasta'liq, the second of which
is very careless and often approaching *Shikasta*; size, 7½ in.
by 4½ in.

2274

Khāfiya-i-jafri-i-jāmi' (خافیه جفر جامع).

Another treatise on the same subject, ascribed, as is usual with these occult sciences, to the Imām Ja'far Ṣādiq; it begins thus: ابتداء کتاب خافیة جفر جامع
و این کتاب محقق است و منسوبست بحضرت امام جعفر
صادق الخ

No date.

No. 1998, ff. 37, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

2275

Jawāmi'i-i-Ibn Sirin (جامع ابن سیرین).

One of the oldest Persian works on the interpretation of dreams, in fifty-nine bābs, by Sirāj-al-din Muḥammad bin Sirin, comp. Bodleian Cat., No. 1570 (where this book and its probable author are discussed); A. F. Mehren, p. 45, No. 113 (where it is incorrectly styled تعبیر خواب), and Fleischer, Dresden Cat., p. 5, No. 30, and p. 13, No. 92. The title given to this work on the fly-leaf, the back of the binding, and at the top of fol. 1^a, viz. تعبیر نامه سلطانی, is entirely wrong, see No. 2277 below. It is quoted as one of the authorities both in the تعبیر کامل and the تعبیر نامه سلطانی (see the two immediately following copies). The present copy is defective at the beginning; it opens abruptly thus: . . . یا رسول الله قال الرؤیا الصالحة . . .
یربها الرجل الخ

Ff. 25^b and 26^a do not belong to this work, they are filled by another hand with bits of *Rikhta* poetry.

Fol. 124^b (the last page) must be inserted between ff. 123^b and 124^a. It concludes on fol. 124^a and is dated by 'Abd-alkarim bin Naṣir of Daulatābād, A. H. 897 (so at least the date seems to be; all diacritical points are omitted)=A. D. 1492. Many of the first and last leaves are severely injured and portions torn away.

No. 1360, ff. 124, ll. 13; Naskhi and *Shikasta* mixed; size, 8 in. by 5½ in.

2276

Kāmil-alta'bir (کامل التّعبیر).

Another standard work on the interpretation of dreams, compiled by Shaikh Abū-alfadl Ḥusain bin Ibrāhīm bin Muḥammad of Tiflis, and dedicated by him

to the Pādishāh of Rūm, Sultān Abū-alfath 'Izz-al-din Kīlij Arslan bin Mas'ūd (who reigned A.H. 569-588 = A.D. 1173-1192), see Bodleian Cat., No. 1571, 3; and Bland's paper on the Science of Ta'bir, Journ. of the Royal As. Soc. xvi. pp. 124 and 155.

Beginning: سپاس مرخدا برا که واحد و صمد و قادست
مالک ذو الجلال و حتی فاطرست و رازق خلق و عالم
صمائرست الخ.

The work is based on the following authorities:

کتاب اصول دانیال (Bodleian Cat., No. 1571, 4).

کتاب تقسیم جعفر صادق (ib., No. 6).

کتاب جوامع محمد بن سیرین (see the preceding copy).

کتاب دستور ابراهیم کرمانی (Bodleian Cat., No. 1571, 7).

کتاب ارشاد جابر مغربی (ib., No. 8).

کتاب تعبیر اسمعیل بن اشعث (ib., No. 9).

کتاب کنز الرؤیا (ib., No. 10).

بیان التّعبیر.

کتاب تعبیر جاحظ بن اسحق.

کتاب جملة الدلائل و منامات.

کتاب مبادی التّعبیر.

ایضاح التّعبیر.

کتاب کانی الرؤیا, etc.

It is divided into the following sixteen faṣls:

1. در شناختن مزاج خواب, on fol. 4^b.
 2. در دانستن قسمتهای خواب, on fol. 5^a.
 3. در یاد کردن نفس و روح, on fol. 6^b.
 4. در درستی خوابها بعلامتها, on fol. 7^b.
 5. در معرفت خواب راست و دروغ, on fol. 8^a.
 6. در دانستن تفاوت میان خوابها و تفصیل خواب, on fol. 9^a.
 7. در معرفت فرق میان خوابها, on fol. 10^a.
 8. در دانستن خواب زجر و فال, on fol. 11^a.
 9. در خوابی که فراموش کرده باشد, on fol. 11^b.
 10. در گزاردن خواب بقول کرمانی, on fol. 12^b.
 11. در معرفت خوابها که از حال بگردد باوقات و اختلاف, on fol. 12^b.
 12. در معرفت شرائط و آداب علم تأویل خواب, on fol. 14^a.
 13. در ادب نگه داشتن سائل و معبر, on fol. 15^a.
 14. در معرفت آنکه تعبیر از چند نوع باشد, on fol. 15^b.
 15. در دانستن بعضی از مسائل خواب که تعبیر آن بود, on fol. 16^b.
 16. در دیدن خدای تبارک و تعالی و فرشتگان و پیغمبران, on fol. 17^a.
- Attached to this last faṣl is the largest and most important portion of the whole book, an *alphabetical list* of all the things which can be seen in dreams, with a detailed explanation of their

meaning; this glossary begins with the letter l, on fol. 23^b, and goes down to the end, on fol. 285.

Dated A.H. 934 (A.D. 1527, 1528) by Ibn Abū Ishāq. Worm-eaten; some of the last leaves severely injured.

No. 1003, ff. 285, ll. 17; illuminated frontispiece; Naskhi; size, 9½ in. by 5½ in.

2277

Ta'birnāma-i-Sultānī (تعبیرنامه سلطانی).

This work appears to be in substance identical with the well-known royal book on the interpretation of dreams, the Ta'birnāma-i-Sultānī, by Kādi Isma'il bin Nizām-almulk (compiled A.H. 763 = A.D. 1361-62, comp. H. Khalfa ii. p. 311, No. 3067). It is like that in alphabetical order and begins with the same word, آبادانی, on fol. 14^a, l. 1, as the Bodleian copy (Bodleian Cat., No. 1571). But all that precedes this alphabetical dictionary here is different from that copy. Instead of a preface and an introduction in two faṣls (each faṣl subdivided into ten nuktas) which are found there, we have here no preface whatever, nor any mention of the author, and the introduction simply consists of ten nuktas, the headings of which agree only in the last two with the ninth and tenth nuktaḥ of the second faṣl in the Bodleian copy.

Beginning: الحمد لله . . . اما بعد کتابیست در تعبیر
نامه که علماء حکما مرتّب داشته اند که امر عظیم است
و این کتاب بر ده نکته نهاده شد الخ.

No date. College of Fort William, 1825.

No. 2037, ff. 352, ll. 17; large and clear Nasta'liq; size, 10½ in. by 6 in.

2278

Khawābnāma (خواب نامه).

A treatise on the interpretation of dreams, ascribed to the Imām Ja'far Ṣādiq, in thirty-seven very short bābs, beginning: الحمد لله . . . اما بعد که این کتاب
در تفسیر خواب از امام جعفر صادق الخ.

It ends on fol. 211^b; fol. 212 contains the first two pages of a فالنامه, beginning: فالنامه معظم و مکرم
اینست بسم الله الرحمن الرحیم روایت میکند امیر
المؤمنین علی کرم الله وجهه میفرماید الخ.

No. 3083, ff. 203-212, ll. 14; Naskhi, mixed with Shikasta; size, 7½ in. by 5½ in.

2279

Miscellanies.

1. Ta'birnāma (تعبیرنامه), a treatise on the interpretation of dreams, in mathnawī-baits, with a short preface in prose; the first bait runs thus:

معبر گفت در تعبیر خوش راز
گرت باید شنو تا گویمت راز

2. Risāla-i-ṭibb (رساله طب), a short medical treatise in prose with little edifying stories, on fol. 217^a, beginning: چنین آورده اند در وقت نوشیروان عادل طبیبی
بود الخ.

No. 1997, ff. 207-221, ll. 13-15; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 6 in.

III. MEDICINE.

2280

Dhakhira-i-Khwârizmshâhi (ذخیره خوارزمشاهی).

The *first volume* of the 'Treasure of the Khwârizmshâh,' that is the oldest thesaurus of the whole medical science in Persian, composed by Zain-aldîn Abû Ibrâhîm Isma'il bin al-Husain (more correctly, according to other copies, bin al-Hasan) bin Muḥammad bin Aḥmad (or, as most other copies read, bin Aḥmad bin Muḥammad) alhusaini aljurjâni, who entered the service of the first Khwârizmshâh (or rather governor of Khwârizm under the Saljûkî Sultân Sanjar), styled here Arslan Takin Yamin-almulûk wa alsalâṭin Abû-alfath Muḥammad bin Yamin-almulûk (according to other copies: Yamin-almulk or Yamin-aldin, that is Nûstigin) Mu'in, with the honorary epithet Kuṭb-aldin (ruled A. H. 491-521 = A. D. 1098-1127), A. H. 504 (A. D. 1110, 1111), and dedicated this work to his sovereign. He died A. H. 531 or 535 (A. D. 1136, 1137, or 1140, 1141), comp. H. Khalfâ i. p. 368; iii. pp. 162 and 330; vi. p. 507; Yâkût's Mu'jam ii. p. 55; Cat. Codd. Or. Lugd. Bat. ii. p. 295; Wüstenfeld, Arabische Aerzte, p. 95, No. 165; Leclerc, Histoire de la médecine Arabe, ii. p. 18, etc. The fullest description of the work and details about the author and his royal patron are given in Bodleian Cat., Nos. 1576-1578, and Rieu ii. pp. 466^b and 467; other copies are noticed in W. Pertsch, Berlin Cat., pp. 574-576; and E. G. Browne, Cambridge Cat., p. 211; fragments of it in the Bibl. Italiana xlvii. p. 10, No. 158, and De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 228, note 2. The contents of the ninth kitâb are given in detail by Krafft, p. 147; see also H. Ethé, Neupersische Literatur, p. 367; Turkish translation by Abû-alfadl Muḥammad bin Idris aldaftari, who died A. H. 982 (A. D. 1574, 1575).

The whole work was originally divided into *nine bakhshs* or *kitâbs*, but afterwards the author added a *taṭimmah* or *tenth kitâb* on the *Materia Medica* or simple and compound medicaments, usually styled *Kitâb Qirâdin*, see Bodleian Cat., loc. cit., where in the first copy, Fraser 200 and 201, the reasons are given, why this last kitâb was added at a later time. A striking proof of the difference between the first or original and the second or enlarged recension of the work is given here on fol. 2^b, in the beginning of the general index, where immediately after the statement, that it comprises *nine* kitâbs only, the full *ten* kitâbs are enumerated without further remark.

The present copy contains only the *first half* of the work, viz. the *first five kitâbs*:

I. Definition of medicine and structure of the human body (کتاب اول اندر شناختن حدّ علم طبّ و منفعت آن) و شناختن گوهر تن مردم و چگونگی آن و شناختن مادّتها و خلطها چهارگانه و مزاجها و احوال عادتها و تشریح و گفتار آن, in six گفتار, on fol. 3^b.

II. Health and disease of the human body (کتاب دوم)

در یاد کردن انواع و بیان کردن خلطها تن مردم از تندرستی بهر وقت و حال بیماریها از هر جنس و اندر یاد کردن انواع و اعراض و چه چیزی اسباب آن و شناختن گفتار آن, in nine گفتار, on fol. 81^b.

III. Preservation of health (کتاب سیوم اندر بیان) کردن تدبیر و نگاهداشتن تندرستی و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و سپرغمها و بکار داشتن روغنها و تدبیر گفتار آن, in seven گفتار, on fol. 163^b.

IV. Diagnosis of diseases, etc. (کتاب چهارم اندر بیان) کردن استخراج مرض یعنی شناختن هر بیماری که آن کدام است و همچنین شناختن نضیح و بخرانها و شناختن گفتار آن, in four گفتار, on fol. 333^b.

V. Fevers and their cure (کتاب پنجم اندر بیان کردن) تب و اقسامها و انواع آن و بیان کردن احوال و اسباب تب و گفتار آن, in six گفتار, on fol. 369^b.

Beginning: الحمد لله حمد الشاکرین والصلوة علی سید المرسلین و آله الطّیّبین الطّاهرین و سلّم تسلیما چون تقدیر اینزد تعالی چنان بود که جمع کننده این کتاب بنده دعاگوی خداوند خوارزم شاه اجل عالم الخ

No date.

No. 995, ff. 446, ll. 21; inelegant Nasta'liq; small illuminated frontispiece; size, 11 in. by 6½ in.

2281

A fragment of the same *first volume* of the Dhakhira-i-Khwârizmshâhi.

This copy only goes down towards the end of the fifteenth bâb of the fifth Guftâr of the *second kitâb*; the *first kitâb* begins on fol. 3^b; the *second* on fol. 60^b. The author's name is given here on fol. 2^a, ll. 2 and 3, in this strange form: Isma'il bin Aḥmad bin al-Husain bin al-Husaini bin Muḥammad aljurjâni.

No. 131, ff. 96, ll. 26; written by three different hands, the first (on ff. 1-18^a, l. 5) in Naskhi; the second (on ff. 18^a, l. 5-24^b, last line), and the third (on ff. 25-96) in Nasta'liq; size, 13½ in. by 7½ in.

2282

Dhakhira-i-Khwârizmshâhi (ذخیره خوارزمشاهی).

The *second volume* of the same 'Treasure of the Khwârizmshâh,' in the first or original recension, comprising the *sixth, seventh, eighth, and ninth kitâbs* of the whole work.

VI. Diseases of the limbs and their cure (کتاب ششم) گفتار آن, in twenty-one گفتار, on fol. 2^b. A detailed index of this kitâb is found on ff. 1^b and 2^a.

VII. Tumours, ulcers, scabs, etc., and their cure (مقاله هفتم در اورام و بشور و جرب الخ) (more correctly, as in all the other kitâbs, گفتار), on fol. 520^a.

VIII. Preservation of the external parts of the body (کتاب هشتم اندرزینت و آراستگی ظاهر تن مردم از سر) (تا پای و غیره), in three گفتار, on fol. 589^b.

IX. Poisons and antidotes (کتاب نهم اندر دفع) (سمائم (?سمام) و منافع حیوانات), on fol. 609^a. This ninth kitâb contains in the present copy six مقاله, i.e. the five which correspond to the five گفتار in the first Bodleian copy (Fraser 200 and 201) and the five مقاله in the second (Laud. Or. 155), and a sixth which deals with the various medical uses of the different limbs of animals (احوال منافع حیوانات), in alphabetical order, beginning with انسان, on fol. 621^b. This supplement forms in Fraser 200 and 201 the first portion of the tatimma or tenth kitâb, in Laud. Or. 155 on the other hand, just as in the Berlin copy, it is inserted between the ninth and the tenth kitâb. Like the latter (the second) Bodleian copy, the fifth مقاله or گفتار of the ninth kitâb comprises here seven bâbs only, whereas in Fraser 200 and 201 it is subdivided into eleven: The author's statement about the reasons of the delay in the completion of his work (see above in No. 2280), and the whole tenth kitâb, are naturally missing here, as they did not exist in the original recension.

Dated by Muḥammad Ṣāliḥ the 7th of Ṣafar in the twenty-sixth year (of whose reign, is not stated).

No. 996, ff. 628, written by five different hands in various styles of Naskhī and Shikasta; the first on ff. 1-72, ll. 27; the second on ff. 73-264, 466-468, and 520-628, ll. 17; the third on ff. 265-318, ll. 16; the fourth on ff. 319-465, 469-480, and 483-502, ll. 16; the fifth (Shikasta) on ff. 481, 482, and 503-519, ll. 17-19; illuminated frontispieces on ff. 1^b and 42^b; a great number of leaves damaged at the top and carefully mended afterwards; size, 10 in. by 6½ in.

2283

An incomplete copy of the same second volume of the Dhakhīra-i-Khwārizmshāhi.

This copy, belonging to the second or enlarged recension, is not only full of blanks and lacunas and damaged in many places, especially on the last pages, but exhibits the most extraordinary heedlessness in the arrangement of leaves; they are misplaced to such an extent as almost to baffle any endeavour to set them right again. The proper order, so far as it is possible to find out, appears to be this: ff. 239^a, 32-38, 159-164, 9-31, 98-105, 1-8, 85-97, 77, 78-84, 43, 44, 39-42, 45, 46, 117-122, 47-76, 123-158, 111-116, 106-110, 165-238.

Kitâb VI (in twenty-one گفتار) begins on fol. 239^a; there are lacunas after ff. 8, 97, 77, and 76; the missing portions are: the end of Guftâr 2 (from the third bâb of the seventh juz'), the whole of Guftârs 3 and 4 and the beginning of Guftâr 5 (to the middle of the second bâb of the third juz'); the end of Guftâr 7 and beginning of Guftâr 8 (to the middle of the second bâb); the end of Guftâr 17 (from the second bâb) and the

beginning of Guftâr 18 (to the eleventh bâb of the first juz').

Kitâb VII, on fol. 114^b; there are lacunas after ff. 116 and 107; the missing portions are: the sixth bâb of the first juz' of Guftâr 1, the end of Guftâr 1 (from the fourth bâb of the third juz') and the greater part of Guftâr 2.

Kitâb VIII, on fol. 180^b.

Kitâb IX, on fol. 187^b. Both complete.

The fifth Guftâr of the ninth kitâb has here, since the copy represents the second or enlarged recension, eleven bâbs just as the first Bodleian copy. After that follows the same supplementary chapter, as in the preceding copy, styled گفتار اندر منافع اعضاء حیوانات, beginning on fol. 199^b with انسان.

On fol. 202^a the Kitâb X on simple drugs and compound medicaments begins, styled کتاب قرابادین, in two گفتار, viz.:

1. اندر یاد کردن نامۀ داروهای مفردة الخ, in thirty-eight bâbs.

2. اندر یاد کردن داروها و معجونها مرکب, in thirty-one bâbs, on fol. 222^a.

The explanation of the delay in the completion of the work, although promised by the author to be given at the end (see fol. 198^b), is again missing here.

Dated by Nizâm-aldin Sa'd-almulk al-Attâr in the month of Dhû-al-hijjah, A. H. 989 (A. D. 1582, Jan.).

No. 1644, ff. 1-239, ll. 31; Naskhī; size, 14½ in. by 9¾ in.

2284

Kitâb-i-Qarâbâdin (کتاب قرابادین).

Another complete copy of the tenth kitâb or tatimma of the ذخیرۀ خوارزمشاهی, on simple drugs and compound medicaments.

It begins (exactly as in the preceding copy, on fol. 202^a): بایاد دانست که نخست که بجمع ذخیرۀ: خوارزمشاهی مشغول گشته آمد آن بود که این کتاب الخ. First Guftâr, in thirty-eight bâbs, on fol. 1^a; second Guftâr, in thirty-one bâbs, on fol. 53^b.

No date. A fragment of the same in Bodleian Cat., No. 2378.

No. 1661, ff. 145, ll. 23; Nasta'lik, written by two different hands, the second of which, beginning on fol. 89, is much more distinct and regular than the first; size, 12½ in. by 6¾ in.

2285

Karâbâdin-i-Dhakhīra-i-Khwārizmshāhi (قرابادین ذخیرۀ خوارزمشاهی).

Another treatise on drugs and medicaments, compiled according to the title from the same, 'Treasure of the Khwārizmshāh,' but not identical with that, as it is divided into five makâlas and a khâtimah.

It begins with the theriac (ترباق), or rather the special kind of it, called ترباق کبیر; at the end there is an appendix on the حلوی تخم مرغ or egg-pudding, on fol. 87^a.

Dated in the reign of Aḥmadshāh (A. H. 1161-1167 = A. D. 1748-1754).

No. 1997, ff. 13^a-94^b, ll. 15; careless Nasta'lik, mixed with Shikasta; size, 8¾ in. by 6 in.

2286

Aghrâd-altıbb (اغراض الطب).

The aims and objects of medicine, another vast and elaborate thesaurus of medical science, by the author of the ذخیره خوارزمشاهی, compiled partly on the basis of that work, but enriched and enlarged in many directions. The author, whose name is given here as Isma'il bin al-Husain alhusaini Jurjani, wrote it at the request of the vizier of Abû-almuza'ffar Atsiz bin Khwârizmshâh (the son of Isma'il's earlier patron, who succeeded his father in A.H. 521=A.D. 1127, and ruled till A.H. 551=A.D. 1156), Majd-aldin Abû Muḥammad Şâhib bin Muḥammad albukhârî, and divided it into *two* distinct parts.

The *first part*, or بخش اول, is an abridgement of the Dlhakhira-i-Khwârizmshâhi and is subdivided into *two* volumes (جلد).

The first جلد contains the following fifteen گفتار:

1. Definition of medicine (در یاد کردن حدّ طب و), (موضوع و منفعت آن الخ), on fol. 10^b, in nineteen bâbs.
2. The simple members of the body (در شناختن), (اندامها بسمیت), on fol. 18^b, in seven bâbs.
3. The compound members of the body (اندر شناختن), (اندامها مرکب), on fol. 26^b, in seventeen bâbs.
4. Exposition of the bodily powers (در تشریح قوتها), on fol. 39^a, in five bâbs.
5. Health and disease of the body (در شناختن), (تندرستی و بیماری و سبب عرض و مرض و بیماری الخ), on fol. 43^b, in five bâbs.
6. The pulse (در نبض), on fol. 47^b, in twenty bâbs.
7. Breathing (اندر دم زدن), on fol. 61^a, in *one* bâb.
8. The urine (اندر تفسیر), on fol. 61^b, in twenty bâbs.
9. Symptoms of health and disease, as contained in the sediment (اندر شناختن حال تندرست و بیمار از), (احوال نُفُل), on fol. 73^a, in seven bâbs.
10. Sweat (در شناختن احوال عرق), on fol. 75^b, in five bâbs.
11. Spitting (در احوال نفث), on fol. 76^b, in five bâbs.
12. The diagnosis (اندر شناختن اسباب احوالی که در), (تن مردم پدید آید الخ), on fol. 77^b, in sixteen bâbs.
13. Birth and death (در اسباب و احوال زادن و مردن), on fol. 85^a, in six bâbs.
14. The arguments drawn from the known and visible state of a patient (فی تقدمة المعروف), on fol. 88^a, in three juz' (three, four, and six bâbs respectively).
15. The crisis (اندر بحران), on fol. 102^b, in eight bâbs.

The *first* volume ends on fol. 114^a.

The *second* (جلد دوم) جلد contains the following three گفتار:

1. Preservation of health (در تدبیر حفظ الصحّة), on fol. 114^a, in sixteen bâbs.
2. The simple medicaments (اندر یاد کردن ادویه مفردة و), (یاد کردن طبع و فعل و خاصیت و منفعت و مضرت drugs (اندر داروهای غذائی); (a) nutritious drugs (اندر داروهای), (b) animal drugs (اندر داروهای

اندر داروهای); (c) vegetable and mineral drugs (اندر داروهای نباتی و معدنی).

3. Or, as it is called here, the eighteenth (from the beginning of the whole بخش), compound medicaments (اندر قریب‌آیدین), on fol. 171^a, in twenty bâbs.

The second volume ends on fol. 213^b, and is dated the 15th of Sha'bân, A.H. 1139 (eighth year of Muḥammadshâh's reign)=A.D. 1727, April 7, at Shâhjahânâbâd.

On fol. 214^b begins the *second part* or بخش دوم (sometimes styled مقالت سیوم), which deals with the special diseases of all the various parts of the human body. It is divided into the following twenty-six گفتار:

1. Diseases of the head (اندر بیماریهای سر), on fol. 214^b, in six juz' (four, seven, five, four, eight, and eight bâbs respectively).
2. Diseases of the eye (اندر بیماریهای چشم), on fol. 249^a, in eight bâbs.
3. Diseases of the ear (اندر احوال گوش و شنوائی الخ), on fol. 263^a, in seven bâbs.
4. Bleeding of the nose, sneezing, rheum, etc. (اندر), (آمدن خون بینی و بسیمار عطسه و زکام الخ), on fol. 268^a, in five bâbs.
5. Diseases of the teeth (اندر احوال دندان و بیماریهای), (آن), on fol. 275^a, in three juz' (seven, six, and seven bâbs respectively).
6. Diseases of the windpipe and throat, quinsy, etc. (اندر احوال بیماریهای حَنَظِرَة و حلق و خناق الخ), on fol. 284^b, in five bâbs.
7. Diseases of the breathing-organs (اندر بیماریهای), (آلتهای دم زدن), on fol. 288^b, in seven bâbs.
8. Diseases of the heart (اندر احوال دل), on fol. 301^a, in six bâbs.
9. Diseases of the stomach and oesophagus (اندر احوال), (معدة و مری), on fol. 305^b, in twenty-two bâbs.
10. Diseases of the liver (اندر احوال جگر و بیماریها), (و علاج آن), on fol. 323^a, in eight bâbs.
11. Diseases of the spleen (اندر بیماریهای سِیَرَز), on fol. 331^b, in three bâbs.
12. Consequences of liver and spleen diseases (اندر), (بیماریها که از بیماری جگر و سِیَرَز خیزد الخ), on fol. 333^b, in two juz' (two and five bâbs respectively).
13. Dysentery, diarrhoea, etc. (اندر انواع اسهال و سحج), (و زحیر الخ), on fol. 339^a, in eight bâbs.
14. Diseases of the posteriors (اندر بیماریهای مقعد), on fol. 347^b, in five bâbs.
15. Worms in the bowels (اندر کرم‌ان خور و بزرگ که), (اندر روده تولد کند), on fol. 351^b, in two bâbs.
16. Pains in the belly and the navel (اندر درد شکم و), (پیچیدن ناف), on fol. 353^b, in three bâbs.
17. Diseases of the kidney and bladder (اندر احوال), (گُرده و مثانه و بیماریهای آن), on fol. 357^a, in sixteen bâbs.
18. Special diseases of men (اندر بیماریها که مخصوص), (است بمردان), on fol. 366^a, in eight bâbs.

19. Special diseases of women (اندر بیماریها که مخصوص است بزنان), on fol. 371^a, in six bâbs.

20. Pains in the back and the hypochondrium, hump on the back, etc. (اندر درد پشت و تهیگاه و حذبہ الخ), on fol. 378^b, in six bâbs.

21. Fevers (اندر حمیات), on fol. 383^b, in fourteen bâbs.

22. Tumours, wounds, and ulcers (اندر آماسها و ریشها و بشرها), on fol. 395^b, in twelve bâbs.

23. Special wounds (اندر انواع ریشها و سوختن آتش), on fol. 403^b, in six bâbs.

24. Preservation of the external parts of the body (اندر انواع تمبها), on fol. 407^a, in three bâbs.

25. Poisons and antidotes (در علاج زهرها), on fol. 410^a, in seven bâbs.

26. Bodily injuries, dislocations of limbs, etc. (اندر سقطه در مجری و در وادی مجری و ردادی الخ), comp. No. 2302, 13 below), on fol. 416^b, in four bâbs.

This part is dated the 17th of Shawwâl, A.H. 1140 (ninth year of Muḥammadshâh's reign) = A.D. 1728, May 27.

A full index on ff. 1-8.

Beginning of the whole work, on fol. 9^b: **توکلت علی الله وحده والحمد لله رب العالمین والصلوة والسلام علی خیر خلقه وآله الطیبین والطاهرین** بمباید دانست که هر که بمجلس پادشاه الخ.

In the preface, on fol. 10^a, l. 8, the author mentions another work of his, written before the اغراض, viz. a مختصر or shorter manual of medicine, styled خفی, i. e. علائی (composed A.H. 506-507 = A.D. 1113, see lieu ii. p. 475^b).

No. 1778, ff. 418, ll. 19; large and distinct Nasta'lik; collated; occasional marginal glosses; size, 12½ in. by 8½ in.

2287

A defective copy of the same.

This copy contains:

(a) On ff. 1^a-50^a a portion of the بخش اول, viz. from the middle of the preface down to the end of the ninth bâb of the sixth Guftâr of the first volume or جلد (called here کتاب). The first words of the preface, اکنون بحکم و فرمان و دستور و مجلس . . . correspond to fol. 10^a, l. 8 in the preceding copy; it goes down to fol. 10^b, l. 8 there, and is followed, on ff. 1^b, ll. 13 to 8^b, l. 5 ab infra, by the same complete index, which is found in the preceding copy, on ff. 1^b-8^b. The end of the ninth bâb of the sixth Guftâr, with which this portion breaks off, corresponds to fol. 57^a, l. 4 ab infra in the preceding copy. There are accordingly wanting here the first part of the preface, the remainder of the first جلد from the tenth bâb of the sixth Guftâr down to the end, and the whole second جلد. Ff. 50^b-54^a are left blank.

(b) On ff. 54^b-232^b the whole بخش دوم, in twenty-

six Guftârs, is found, viz.: 1. on fol. 54^b; 2. on fol. 84^b; 3. on fol. 96^b; 4. on fol. 101^a, here styled اندر احوال لب و دهان; 5. on fol. 106^b, بیماریهای بینی; 6. on fol. 114^b; 7. on fol. 118^a, here wrongly styled مقالات هفتم instead of گفتار هشتم; 8. on fol. 128^b, here wrongly styled گفتار هشتم instead of گفتار نهم; 9. on fol. 132^b; 10. on fol. 148^a; 11. on fol. 155^b; 12. on fol. 157^b in two kisms (instead of juz' as in the preceding copy); 13. on fol. 162^b; 14. on fol. 169^b; 15. on fol. 173^a; 16. on fol. 175^a; 17. on fol. 177^b; 18. on fol. 185^b; 19. on fol. 189^b; 20. on fol. 196^b, here subdivided into seven bâbs (against six in the preceding copy); 21. on fol. 201^a, اندر انواع تمبها; 22. on fol. 211^b; 23. on fol. 219^a; 24. on fol. 222^b; 25. on fol. 225^b; 26. on fol. 230^b.

No date. College of Fort William, 1825.

No. 2228, ff. 232, ll. 21; Nasta'lik; many pages greatly injured, but most of the damaged passages are carefully mended and restored by a later hand, except on fol. 1^a; size, 11½ in. by 6½ in.

2288

Kitâb-i-ṭibb (کتاب طب).

A compendium of medical science, compiled according to the preface, which begins: **کتاب طب تصنیف یوسف شهابی برای پادشاه اکابر سلطان احمد بهرام شاه از قول لقمان حکیم و ارسطاطالیس حکیم و افلاطون حکیم**, by Yûsuf Shihâbi for Sulṭân Bahrâmshâh, who ascended the throne of Ghazna A.H. 512 (A.D. 1118) and died A.H. 547 (A.D. 1152; the epithet احمد in the above text must necessarily belong to سلطان, as no Alḥmad Bahrâmshâh exists), chiefly on the basis of the ancient Greeks. It consists of two sections, not separated from one another, the first comprising twenty-eight faṣls, the second thirteen; the former deals with general anatomical, physiological, and medical matters, the latter with the different kinds of fever (تب) exclusively. The first faṣl of the first section begins on fol. 2^b, that of the second on fol. 61^a.

Dated A.H. 1019, the 29th of Şafar (A.D. 1610, May 23).

No. 1336, ff. 154, ll. 15; clear Nasta'lik; the first three pages supplied later in a very rude handwriting; size, 9½ in. by 5½ in.

2289

Ikhtiyârât-i-badî'i (اختیارات بدیعی).

The original edition of the Materia Medica by 'Alî bin al-Ḥusain al-Anşârî, commonly called Ḥâjî Zain-al-dîn 'Aṭṭâr, who was born A.H. 730 (A.D. 1330) and died A.H. 806 (A.D. 1403, 1404). He compiled this work A.H. 770 (A.D. 1368, 1369) on the basis of his own previous composition, the مفتاح الخرائج (completed three years before, viz. A.H. 767, 14th of Dhû-alka'dah = A.D. 1366, July 23, see the only two copies extant in Bodleian Cat., Nos. 1579 and 1580), by omitting entirely the second of the three risâlas, into which the Miftâḥ was divided, but increasing the twelve bâbs of

the third to sixteen, and styling the two divisions left the *first* and the *second maḳālah* respectively. Other copies of the same اختيارات are described in Bodleian Cat., Nos. 1581-1584; Rien ii. p. 469; E. G. Browne, Cambridge Cat., p. 212; Cat. Codd. Or. Lugd. Bat. ii. pp. 277 and 278; De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 227; and A. F. Mehren, p. 13; comp. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; and H. Khalfa i. p. 197, No. 266.

Contents :

A complete index of the *first maḳālah*, giving the Arabic equivalents for all the Persian technical terms of simple drugs, on fol. 1^b.

Beginning of the work itself, on fol. 14^b: امداد حمد بی حد واعداد سپاس بی قیاس مبدعی را که آثار ابداع او بر هر ورقی از اوراق و بر هر ثمری از اثمار الخ.

First maḳālah, on simple drugs, in alphabetical order, beginning with the letter ا, on fol. 17^a.

Second maḳālah, on compound medicaments, beginning on fol. 326^b: بسم الله . . . بدانکه این مقالت دوم است: از کتاب اختيارات بدیعی در مرکبات الخ, as stated above, contains sixteen bâbs, the first of which (فی المفترحات) begins on fol. 329^b.

This copy, the oldest extant, was made A. H. 805 (A. D. 1402, 1403), by Husain bin 'Alī bin Husain bin 'Alī bin Muḥammad bin Hasan bin Maḥmūd bin Aḥmad bin Faḍl-allāh bin Ma'sūd bin Kuṭb-ahauliyā Abū Muḥammad 'Abdallāh Anṣārī, a descendant of the great ṣūfī Shaikh 'Abdallāh Anṣārī, who died A. H. 481 (A. D. 1088), see above, Nos. 1778-1780, and evidently the son of the author himself.

No. 3499, olim 9. J. 8, ff. 359, ll. 19; small Naskhī, mixed with Shikasta, often without any diacritical points; many pages slightly injured; size, 8½ in. by 5 in.

2290

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 873 (A. D. 1468, 1469).

First maḳālah, on fol. 3^a; *second*, on fol. 462^b; on the last two leaves there are some glosses added (از حاشیة کتاب).

No. 880, ff. 556, ll. 14; Naskhī, by two hands, the second of which begins on fol. 392^a; size, 9½ in. by 6½ in.

2291

The same.

Beginning on fol. 12^b as usual; ff. 1^b-11^b are filled with a complete alphabetical index of the simple drugs of the *first maḳālah*, identical with that in No. 2289 above, and beginning: چنین گوید مؤلف این کتاب که چون درین دیار زبان عجم متداول است الخ.

The names of the drugs are likewise given both in Arabic and Persian.

First maḳālah, on fol. 14^b, dated the 27th of Dhū-

alḥijjah, A. H. 1012 (A. D. 1604, May 27); *second*, on fol. 254^b, dated the last of the same month (May 29).

Ff. 1-32^a and 255^b-272^a are damaged either in the middle or at the corners of every page.

No. 798, ff. 272, ll. 25; small Nasta'lik; size, 9½ in. by 6 in.

2292

The same.

Beginning: الحمد لله رب العالمین والعاقبة للمتقين والصلاة والسلام على خير خلقه محمد وآله اجمعین رب اهدنا صراطك المستقیم امداد حدّ (حمد) بیعدّ و اعداد سپاس بیقیاس مبدعی را که آثار ابداع او بر هر ورقی از اوراق و بر هر ثمری از اثمار الخ.

First maḳālah (without a special heading), on fol. 3^a, beginning with the باب الالف; *second*, on fol. 290^b.

Dated by Darwish Muḥammad, the 22nd of Rabi'-al-awwal, A. H. 1090 (A. D. 1679, May 3), at Aurangābād. The copy is injured by large cuts, by worms and otherwise, but in the majority of cases these damages have been carefully repaired, phrases, that had become illegible, being supplied on the margin. Towards the end some parts at the top of leaves are torn away, no reparation being made in this case.

No. 2900, ff. 338, ll. 19; large Nasta'lik; size, 12½ in. by 7½ in.

2293

The same.

An index of the *first maḳālah* on ff. 1-25; the work itself begins on fol. 26^b: امداد حمد بی عدّ و اعداد الخ.

First maḳālah, on fol. 29^a, dated on fol. 469^b, by Mir Muḥammad Nawāz, the night of the 19th of Dhū-alḥijjah, in the first year of Aḥmadshāh's reign (= A. H. 1161, A. D. 1748, Dec. 10); *second*, on fol. 470^a, styled here by a confusion with the مفتاح الخزان (see No. 2289 above, and comp. also No. 2295, 8 below), the *second risālah* (بدانکه این رساله دوم است از مفتاح الخزان که) (ذکر خواهیم کرد); but that it is in fact the *second maḳālah* of the اختيارات بدیعی, and not the *third risālah* (as it ought to have been styled) of the older work, is evident from its contents; there are the usual sixteen bâbs, and not merely the twelve of the مفتاح; moreover, on fol. 276^b, l. 10, the proper title, and on fol. 27^a, l. 8, the proper date of composition, viz. A. H. 770, appear. This second maḳālah is not dated.

Numerous marginal and interlinear glosses; slight injuries here and there. Haileybury MS.

No. 3365, ff. 535, ll. 16-17; unequal Nasta'lik, on paper of various colours; size, 8½ in. by 5½ in.

2294

Another copy of the *first maḳālah* of the same work.

Beginning as usual. No date. The copy is much spoiled by worms and written rather carelessly and unequally. College of Fort William, 1825.

No. 2242, ff. 502, ll. 15; Nasta'lik, mixed with Shikasta, by various hands; size, 10½ in. by 5½ in.

2295

Kitāb dar 'ilm-i-ṭibb (کتاب در علم طب).

A collection of shorter and longer treatises on medical science and the Materia Medica, comprising the following little books:

1. An anonymous treatise on headache, etc., beginning, on fol. 1^b: الحمد لله رب العالمين والصلوة والسلام: على رسوله محمد وآله اجمعين وبعد في الصّداع صداع دردبست الخ.

2. Another anonymous treatise on gout, etc., beginning, on fol. 69^a: الحمد لله على كون هداانا بفضل و: نواله والصلوة على رسوله محمد وآله اما بعد معروض ميگرده که در کتب طب مسطور است که نقرس از جمله اوجاع الخ.

3. A short tract on finding out the degree of heat and cold, moisture and dryness (در استعلام درجه حرارت), on fol. 79^a.

4. An essay, styled Dar tadbīr-i-ḥabālā n maulūd (در تدبیر حبالی و مولود), 'how to treat pregnant women and a new-born child,' on fol. 80^a, beginning: بدانکه اوجاع الخ.

5. An essay as continuation to the preceding one, styled Faṣl fi mudāwāt amrāḍi-alatfāl (فصل فی مداوای امراض الاطفال), 'on the medical treatment of children's diseases,' on fol. 82^a. This little essay is written in Arabic.

6. A short tract by Abūbakr Muḥammad bin Zakariyyā almutaṭabbib, on fol. 85^a, also in Arabic.

7. A short tract on laxatives (اسهال), on fol. 90^a.

8. The second *makālah* of the Ikhtiyārāt-i-badī'ī (اختیارات بدیعی), see No. 2289 sq. above, wrongly styled the third *risālah* of the *khazān*, see a similar confusion between the two works in No. 2293 above, on fol. 91^a, beginning: الحمد لله . . . اما بعد بدانکه این رساله سیوم از مفتاح الخزان که ذکر گردد در کتاب الخ. The sixteen bābs are headed as follows:

(1) في المفترحات, on fol. 91^a; (2) في المعاجين, on fol. 96^a, last line; (3) في الجوارشات, on fol. 111^b; (4) في المرتبات, on fol. 118^a; (5) في الاطريفات, on fol. 119^b; (6) في الاشربة, on fol. 122^a; (7) في اللعوقات, on fol. 127^b; (8) في السّفوفات, on fol. 128^b; (9) في الحبوب, on fol. 131^a; (10) في الاقراص, on fol. 135^b; (11) في الشّيفات, on fol. 143^a; (12) في الايارجات, on fol. 144^b; (13) not marked; (14) في السنونات, on fol. 146^b; (15) في الادهان, on fol. 147^a; (16) في المرهومات, on fol. 148^a. Dated A.H. 1092 (A.D. 1681).

9 and 10. Two anonymous tracts on medical science, on ff. 149^a and 152^a: طريق آشامیدن بيخ چيني, 'how to drink china-root,' and در منشاء ظهور چوب چيني, 'on the origin of china-root,' the latter of which is incomplete at the end and severely damaged on the last three pages.

No. 620, ff. 157, ll. 15-17; Naskhī; size, 9 in. by 6½ in.

2296

Two works on medicine.

1. Tashrīḥ-bi-altaṣwīr (تشریح بالتصویر), better known as *Tashrīḥ-manṣūrī*, a treatise on the anatomy of the human body, with illustrations, by Maṣṣūr bin Muḥammad bin Aḥmad bin Yūsuf bin Faḳīh Ilyās, dedicated to Amīrzāda Pīr Muḥammad Bahādurkhān (see fol. 1^b), who may either be Mirzā Pīr Muḥammad, Timūr's grandson, who was murdered A.H. 809 (A.D. 1407), or Mirzā Pīr Muḥammad bin 'Umar Shaikh, another of Timūr's grandsons, who reigned over Fārs A.H. 796-812 (A.D. 1394-1409), see Bodleian Cat., Nos. 1586 and 2419; Rieu ii. pp. 467^b and 468^a. Lithographed at Delhi, A.H. 1264. It comprises a *muḥaddimah*, در تعریف اعضا (the various organs of the body), on fol. 2^a; five *makālas*, viz.: I. في العظام (bones), on fol. 3^a; II. في العصب (nerves), on fol. 5^a; III. في العضلات (muscles), on fol. 6^b; IV. في الاوردة (veins), on fol. 7^b; V. في الشرايين (arteries), on fol. 9^a; and a *khātimah*, في ذكر الاعضاء المركبة (complex organs), on fol. 9^b. Beginning: شکر و سپاس پادشاهی را سزد و حمد و ثنائی بقیاس خالق را رسد که در خلقت انسان الخ. The author is the same who wrote the better known *Kifāya* (see the immediately following copies). Full-sized anatomical illustrations are found between ff. 2 and 3, 8 and 9, 9 and 10, 11 and 12. Dated the 14th of Shabān, A.H. 1083 (A.D. 1672, Dec. 5), by Muḥammad Akmal bin Kamāl-al-dīn Afḍal. Collated A.H. 1089 (A.D. 1678).

2. Taḳwīm-alabḍān himudāwāt-alamrād (تقویم الابدان بمداوای الامراض), a kind of medical calendar, by Yaḥyā bin 'Isā bin 'Alī bin Jazzār (? جزار), on ff. 14-61, beginning: الحمد لله الذي خلق فسوی والذى قدر فهدی: و امراض و شفی الخ. Dated the 23rd of Ṣafar, A.H. 1088 (A.D. 1677, April 27), by Kamāl Akmal bin Kamāl Afḍal bin Kamāl Muḥammad alwā'iz. Likewise collated.

No. 1379, ff. 61, ll. 30 and more; Nasta'liq, mixed with Shikasta; smaller portions in Naskhī; size, 16 in. by 9½ in.

2297

Kifāya-i-mujāhidīyah (کفایة مجاهدیة).

A work on the whole medical science, compiled by the same Maṣṣūr bin Muḥammad bin Aḥmad bin Yūsuf bin Faḳīh (or as he is called here, Faḳīh-alnās) Ilyās (see fol. 3^a, l. 4), who wrote the *Tashrīḥ-manṣūrī* (see the preceding copy), and divided into two fanns, the first comprising theoretical and practical medicine, the second the description of simple and compound medicaments. It is dedicated to Sulṭān Zayn-al-'ābidīn of

Kashmîr (A. H. 826-877 = A. D. 1423-1472), not to 'Alâ-aldin Muḥammad Khiljî, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 asserts, comp. p. 3^b, l. 7; Bodleian Cat., No. 1587; and Rien ii. p. 470. It is sometimes styled کفایہ منصوری (as on the fly-leaf of this copy, and on fol. 1^a in the following copy, also in the lithographed edition, Lucknow, A. H. 1290).

The first fann is subdivided into two sections (قسم), viz.:

قسم اول در طب نظری.

قسم دوم در طب عملی.

The first قسم (on theoretical medicine) contains a muḥaddimah (on fol. 7^a) and four chapters (مقاله) viz.:

1. در اسباب مادّی صحت (substantial elements of health), on fol. 8^a, in four bâbs.

2. در اسباب صوری صحت (apparent elements of health), on fol. 19^b, in two bâbs.

3. در اسباب فاعلی صحت (efficient elements of health), on fol. 23^a, in a muḥaddimah and two bâbs.

4. در احوال و اعراض و علامات (conditions, accidents, and symptoms of the body), on fol. 35^b, in two bâbs.

The second قسم (on practical medicine) contains five chapters (مقاله), viz.:

1. در حفظ صحت و علاج کلی (preservation of health and general treatment), on fol. 49^a, in two bâbs.

2. در امراضی که اعضا را عارض شود و علاج آن (diseases of the various limbs or organs of the body, i. e. local diseases, and their treatment), on fol. 68^b in twenty bâbs.

3. در حمیات (fevers), on fol. 164^a, in three bâbs.

4. در امراض که ظاهر بدن را حادث شود (external diseases of the body), on fol. 178^a, in seven bâbs.

5. در ذکر زهر حیوانات و حیوانی که زهر دارد و دفع آن (animal poisons and their antidotes), on fol. 197^b, in four bâbs.

The second fann is subdivided into two chapters (مقاله):

1. در ذکر بعضی ادویه مفردة و اغذیه (simple drugs and aliments), on fol. 210^a, in seven bâbs.

2. در ادویه مرکبه و کیفیت ترتیب آن (compound medicaments and their ingredients), on fol. 220^a, in twenty bâbs.

Beginning: شکر و سپاس مر خالق را که در خلقت انسان دقائق حکمت او بی پایانست و حمد بحد و ثنای بیقیاس مر پادشاهی را که نعم و احسان او در حق انسان بیرون از حد بیان است الخ.

Worm-eaten throughout; the last leaf damaged besides.

Dated the 7th of Rajab, A. H. 1176 (fourth year of Shâh 'Alam's reign) = A. D. 1763, Jan. 22, by Shihâb-aldin, living in Gauharpûr. The first owner was Munshi Muḥammad. The copy belonged afterwards to Sir Charles Wilkins.

No. 2368, ff. 261, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

2298

Another copy of the same.

Beginning: شکر و سپاس مر خالق را که در خلقت انسان دقائق حکمت او بی پایانست و حمد بحد و ثنای بیحد مر پادشاه را الخ.

Author's name, on fol. 2^b: Manşûr bin Muḥammad bin Aḥmad bin Yûsuf bin Ilyâs.

First fann, in two قسم; kism I, in a muḥaddimah (on fol. 4^b) and four maḳâlas, on ff. 5^b, 13^a, 15^a, and 23^a; kism II, in five maḳâlas, on ff. 31^b, 44^b, 121^a, 131^b, and 146^a.

Second fann, in two maḳâlas, on ff. 155^a and 162^b.

No date. College of Fort William, 1825.

No. 2230, ff. 194, ll. 15; Nasta'lik on ff. 1-135^a, Shikasta on ff. 135^b-194; size, 12½ in. by 7½ in.

2299

A slightly incomplete copy of the same.

This copy, which, although undated, is considerably older than the two preceding ones, has two lacunas, one of two leaves after fol. 3 (corresponding to fol. 4^b, l. 7-fol. 7^a, l. 9 in No. 2297 above), and another of one leaf after fol. 150 (corresponding to fol. 188^a, first line-fol. 189^a, l. 5 in the same copy).

Beginning: شکر و سپاس مر خالق را که در خلقت انسان دقائق حکمت او بی پایانست و حمد بی حد و ثنای بیقیاس مر پادشاهی را الخ.

First fann: kism I, in a muḥaddimah (the heading of which is missing owing to the first lacuna) and four maḳâlas, on ff. 4^b, 13^b, 16^a, and 25^a; kism II, in five maḳâlas, on ff. 35^b, 50^a, 131^a, 143^a, and 158^a (the last headed here: (در ذکر زهر (و) حیوانات زهر دار و دفع الخ).

Second fann, in two maḳâlas, on ff. 169^a and 177^b (the latter headed: (در ادویه مرکبه و کیفیت ترکیب آن).

Seals and notes of former owners on fol. 1^a, from A. H. 1165 = A. D. 1752 ('Abd-alwahhâbkhân Bahâdur), and A. H. 1168 = A. D. 1754, 1755 (Dâmâd Muḥammad Husain).

No. 1206, ff. 211, ll. 17; small, but very clear Nasta'lik; illuminated frontispiece; size, 8½ in. by 5 in.

2300

Another defective copy of the same.

This copy opens abruptly with the last words of the preface and the first words of the *fihrist* or index, on fol. 2^a (fol. 1 must be placed after fol. 3), corresponding to fol. 4^a, last line, and fol. 4^b, first line, in No. 2297.

First fann: kism I, in a muḥaddimah (missing here on account of a lacuna after fol. 1) and four maḳâlas (the first of which is lacking the first three bâbs on account of the same lacuna, comprising ff. 7^a-10^b in No. 2297), on ff. 13^a (second), 16^a (third), and 27^a (fourth); kism II, in five maḳâlas, on ff. 38^a, 56^b, 145^b, 158^a, and 175^a.

Second fann, in two *makālas*, on ff. 187^a and 197^a. In the middle of the twentieth or last *bāb* of the second *makālah* this copy breaks off.

No. 801, ff. 228, ll. 19; very careless and inelegant Nasta'lik; the first three leaves in another handwriting, ll. 15; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2301

A still more defective copy of the same.

Beginning as in the preceding copy.

First fann: *kism* I, in a *muḥaddimah* (on fol. 3^b, last line) and four *makālas*, on ff. 4^b, 13^a (here headed by mistake *در اسباب صحت ضروری* instead of *در اسباب صحت* (صورتی), 15^a, and 23^a; *kism* II, in five *makālas*, on ff. 33^a, 46^a, 118^b, 127^a, and 140^a. In the *first bāb* of the *fifth makālah* the copy breaks off on fol. 143^b, l. 5, and continues immediately (in the same line, by some gross oversight, caused no doubt by some similar words) in the *second bāb* of the *second makālah* of the *second fann*, so that there are missing: part of the *first bāb* and the remaining three *bābs* of the *fifth makālah* of the *second kism* of the *first fann*; the whole *first makālah* of the *second fann*, the *first bāb* of the *second makālah*, and a few lines of the *second bāb* of the same (= 39 $\frac{1}{2}$ pages of No. 2297, from fol. 202^b, l. 5 *ab infra*, to fol. 222^a, l. 4). The *Kafāyeh Majahidiyyeh* ends on fol. 166^b, and is written by several persons, viz.: 'Alī Ridā, his brothers Ghulām Ḥusain and Zain-al-'ābidin, and some other friends and relatives. A date is not given.

The remainder of the MS. (ff. 167–282, of which ff. 171–177, 220–223, and 275–278 are left entirely blank) contains several fragments of other medical treatises, for instance, on fol. 167^a *شیره*, etc.; on fol. 178^a *نسخه نظرون*, etc.; on fol. 224^a a long tract on the different diseases and pains in the various parts of the human body, beginning with headache, etc. On fol. 279^a a short *mathnawi* in Hindūstānī.

No. 1207, ff. 282, ll. 12–16; written by many different hands, chiefly in various styles of very uncouth and often very incorrect Shikasta; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2302

Zubdat-i-ḳawānīn-al-'ilāj (زبدة قوانین العلاج).

A compendium of therapeutics, based on older standard works and especially (as a comparison with No. 2286 above shows) on the *second kishsh* of the *Aghrād-al-tibb*, by Muḥammad 'Alā-aldin (not *bin* 'Alā-aldin, as he is called on the margin of fol. 57^a) *bin* Hibat-allāh Sabzwāri, called Ghīyāth-al-taḥabīb (or *almu-taṭabbīb*, as here loc. cit.), see Rieu ii. pp. 477 and 478, where this treatise is styled *رساله در معالجات امراض*, and Bodleian Cat., No. 1588, where a little tract on rheumatics (*رساله فی وجع مفاصل*) is noticed. The present work deals with the special diseases of all the various parts of the human body and suggests the necessary cures for each. According to fol. 57^a, l. 3, it was completed in Rabi' I, A. H. 871 (A. D. 1466, Oct., Nov.).

Beginning, on fol. 1^b: الحمد لله الذى خلق الانسان وجعله اشرف المواليد الأركان النج.

Index on ff. 1^b–2^b. The book contains the following fourteen *bābs*:

1. *در امراض سر* (head), on fol. 2^b, in fifteen *faṣls*.
2. *در امراض چشم* (eye), on fol. 7^a, in fifteen *faṣls*.

This *bāb* breaks off on fol. 7^b in the middle of the fifth *faṣl*; owing to a lacuna between fol. 7 and fol. 8, the remainder of the second *bāb* and the beginning of the third (*در امراض گوش و بینی*, ear and nose, in nine *faṣls*) are missing.

4. *در امراض دهان و حلق* (mouth and throat), on fol. 9^b, in fifteen *faṣls*.

5. *در امراض صدر و ریه و قلب* (chest, lungs, and heart), on fol. 13^b, in nine *faṣls*.

6. *در امراض معده و جگر و سپرز* (stomach, liver, and spleen), on fol. 16^b, in fifteen *faṣls*.

7. *در امراض روده و مقعد* (bowels and posteriors), on fol. 23^a, in twelve *faṣls*.

8. *در امراض گرده و مثانه و صفای اعضاء نفاس* (in the index *اعضاء تناسل*) (kidney, bladder, peritoneum, and organs of generation), on fol. 30^b, in twelve *faṣls*.

9. *در امراض که مخصوص است بزنان* (special diseases of women), on fol. 35^a, in six *faṣls*.

10. *در اوجاع ظهر و مفاصل* (pains in the back and joints), on fol. 37^a, in three *faṣls*.

11. *در تبها و روزهای بحران* (fevers and the days of the crisis), on fol. 39^a, in nine *faṣls*.

12. *در اورام و بثور و آنچه در ظاهر پوست حادث شود* (tumours, ulcers, and outward diseases of the skin), on fol. 45^a, in eighteen *faṣls*.

13. *در ضربه و سقطه در وادی و مجری و سوختگی* (bodily injuries and wounds of various description), on fol. 50^b, in six *faṣls*.

14. *در طرد هوا و راندن از خانه و مسکن و تدبیر* (protection against reptiles and wild beasts, their stinging and biting, as well as against poisons and the plague), on fol. 54^a, in six *faṣls*. A fragment of the first five *bābs* of this work (without a title) is noticed in W. Pertsch, Berlin Cat., p. 10, No. 22.

No date. The copy is collated and annotated.

No. 2064, ff. 1–57^a, ll. 21; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 5 $\frac{3}{8}$ in.

2303

Tuḥfa-i-Khānī (تحفة خانی).

A general and comprehensive work on medicine, compiled by Maḥmūd bin Muḥammad 'Abdallāh bin 'Abdallāh bin Maḥmūd Nūr-allāh, who came A. H. 902 (A. D. 1496, 1497) to Shīrāz and studied there medical science under Maḥmūd Jalāl-almillat wa-aldin Muḥammad, Maḥmūd Nūr-allāh, and others for three years. Then he began to compile this book, which he dedicated to Sultān Sa'īd Bahādurkhān (identical, as it seems, with Sultān Sa'īdkhān, the grandson of Yūnus-khān of the Čaghatai line, who afterwards in A. H.

920=A. D. 1514 became ruler of Kāshghar and reigned there till his death in A. H. 939=A. D. 1532. 1533, see Rieu i. p. 165^a), and divided into *four bābs* and *one fash*, viz.:

(on باب اول در بیان قسمی علمی و عملی ازین فن
theoretical and practical medicine in general).

(on باب دوم در بیان امراض مختلفه باعضای انسان
the diseases of the various organs of the body).

(on باب سیوم در بیان امراض مختصّه رجال و نسا
special diseases of men and women).

باب چهارم در بیان امراض عامّه که اختصاص بعضوی
(on general diseases). چون عضوی ندارد

فصل در بیان پاره از ادویه مفردة و مرکبة و خواص بعضی
(on some simple and compound
medicaments, the qualities of certain animals and the
injuries they can inflict).

The first *bāb* begins on fol. 2^b; all the other headings are wanting. On fol. 161^b a second part of the work begins, apparently with the *fourth* *bāb*. The *fast* is missing altogether. The copy is, according to fol. 1^a, ll. 4 and 5: راقم این سواد حقیر قلیل البضاعة محمود بن محمد نور الله بن محمد عبد الله بن عبد الله بن محمد نور الله, the first rough sketch or 'brouillon' of the work by the author himself, and we may conjecture that some unknown reasons prevented him from finishing his task.

الحمد لله الذى خلق الانسان فى احسن
تكوين النخ.

No. 1166, ff. 251, ll. 13; Shikasta; size, $9\frac{3}{8}$ in. by $5\frac{1}{8}$ in.

2304

Jâmi'-alfawâ'id (جامع الفوائد).

Prescriptions and remedies for all diseases of the human body from the head downwards, beginning with صداع or headache, by the physician Yūsuf bin Muḥammad of Harāt, with the takhalluṣ Yūsufi, the same who, as munshi of the emperor Humāyūn (A. H. 937-963=A. D. 1530-1556), compiled in A. H. 940 (A. D. 1533, 1534) the well-known work on epistolary art, styled بدائع الانشاء (see Nos. 2057-2060 above). The present treatise is a kind of commentary or rather a supplement and amplification to a larger book by the same author, the علاج الامراض, a versified handbook of therapeutics, see fol. 2^a, last line; comp. Bodleian Cat., No. 1591; Rieu ii. p. 475, and iii. p. 1089^a; and see also Fleischer, Cat. Lips., p. 511; Krafft, p. 148; Cat. Codd. Or. Lugd. Bat. iii. pp. 279 and 280; Mélanges Asiatiques v. p. 261; and H. Khalfa ii. p. 564. The principal part of this treatise ends on fol. 97^a, and as date of composition is given here A. H. 910 (نهصد وده) = A. D. 1504, 1505, whereas the Bodleian copy has A. H. 917=A. D. 1511, 1512 (both in the reign of Sultān Bābar, A. H. 899-937=A. D. 1494-1530). On ff. 97^b-102^a a short appendix is given, styled فائده.

حمدنا محدود حکیمی را کہ بقانون حکمت : Beginning :
و کامل صناعت الخ

Other medical works of Yûsufi are enumerated in Rieu, loc. cit.

No. 1375, ff. 102, ll. 12; Nasta'lik, by two different hands (the first on ff. 1-40); size, $7\frac{1}{2}$ in. by $4\frac{3}{8}$ in.

2305

Ma'dan-alshifâ-i-Sikandarshâhî (معادن الشفاء
(سکندر شاہی).

A standard work on medicine, compiled from Indian sources, A. H. 918 (A. D. 1512, 1513), by Bhûwah bin Khawâsskhân (بهروه بن خواصخان), and dedicated to Abû-almuza'ffar Sikandarshâh bin Bahlûlshâh (who reigned A. H. 894-923 = A. D. 1489-1517), see Bodleian Cat., No. 1592; Rieu ii. pp. 471 and 472; E. G. Browne, Cambridge Cat., pp. 212 and 213; A. F. Mehren, p. 10, No. XXI; Dietz, *Analecta Medica*, p. 171; and Dr. Haas in Z. D. M. G., vol. 30, pp. 630-642, where some extracts are published in text and German translation. The work is commonly known as طب سکندری.

It is divided into a *mukaddimah* (در تعریف علم طب) on fol. 6^b; and three bâbs, viz.:

1. درمقدمات علاج (introduction to therapeutics), on fol. 8^b, styled in Sanskrit सूत्रास्थान (Sūtra Sthān), in thirty-two fasls.

2. (anatomy of the human body), on fol. 72^b, in Sanskrit, سیار برن (correctly ساریک استهان, Sārīrak Sthān), in nine faṣls.

3. *diagnosis* (در بیان علامات امراض و علاجهای آن and cure of diseases), on fol. 93^b, in Sanskrit, نِदान و چکتسا استهان (Nidān u C'ikitsā Sthān), in eighty-seven fasls.

Beginning, on fol. 5^b: حمد مر خدايوا که بحکمت
بالغه و قدرت کامله صاحبان بستر عدم و فنا را از دار و
خانه (ماده) ایجاد و احیاء ماده حیات جاودانی الهی

A complete index of the whole work is added by a more modern hand on ff. 1^a-4^b, and by the same hand are written the last three pages of the copy, which is dated A. H. 1090 (A. D. 1679), in Lâhūr (in the reign of 'Ālamgir).

No. 871, ff. 382, ll. 25; Nasta'lik; illuminated frontispiece on fol. 5^b; size, 10 in. by 6½ in.

2306

Miftâh-alsurûr-i-Âdilshâhi (مفتاح السرور عادلشاهی).

A book on sexual intercourse, the peculiarities and properties of women, the various drugs and nourishments to increase procreative power, etc., written for Tāj-aldaulah wa-alsaltānah wa-aldunyā wa-aldin Abū-almujāhid 'Ādilshāh, that is no doubt Yūsuf 'Ādilshāh (who died A. H. 925=A. D. 1519), in or shortly after A. H. 922 (A. D. 1516), see fol. 2^b, ll. 6 and penult., and fol. 3^b, ll. penult. and ultima, by Maḥmūd Ayāz. It is divided into a mukaddimah on fol. 4^a; three maḳālas on ff. 9^a, 20^b, and 52^b; and a khātimah on fol. 62^a.

2311

A slightly defective copy of the same.

Beginning on fol. 9^b as in the preceding copy.

Ff. 1^b-8^a are a repetition (in a different handwriting) of ff. 9^b-16^b, last line. The original copy breaks off in the letter م on fol. 179^b. Ff. 180-184, beginning with the باب التّون, are added by other hands. The title, نسخة قرايادين النّح, given to the work here on fol. 9^a, has been noticed in the preceding copy.

The present copy belonged formerly to Sir Charles Wilkins.

No. 2367, ff. 184, ll. 12-15 in large and clear Nasta'lik on ff. 9-179; ll. 15 in smaller Nasta'lik on ff. 1-8; ll. 17-18 in careless Nasta'lik and Shikasta on ff. 180-184; size, 9½ in. by 5½ in.

2312

A more defective copy of the same.

Beginning as usual. It is styled on the fly-leaf قرايادين شفائي, see No. 2310 above. This copy is greatly damaged both by worms and water, so that many pages are entirely spoiled and rendered useless. There is besides a large lacuna after fol. 45, comprising seventeen leaves according to the Arabic paging. The work ends on fol. 95^b, and is dated A. H. 1119 (A. D. 1707, 1708), by Muḥammad Naẓar alṭābīb. The remainder of the copy, as well as the fly-leaf and fol. 1^a, is filled with smaller treatises on drugs, medical prescriptions, etc., in different handwriting.

No. 1949, ff. 109, ll. 18; very careless Nasta'lik; size, 9¼ in. by 5 in.

2313

رساله چوب چینی (Risāla-i-čūb-i-čīnī khwardan (خوردن).

A treatise on the china-root, identical with the رساله بیخ چینی, noticed in Bodleian Cat., No. 1597, by Ḥakīm 'Imād-aldīn Maḥmūd bin Mas'ūd bin Maḥmūd Ṭabīb of Shīrāz, who flourished about the close of the reign of Shāh Tahmāsp (died A. H. 984 = A. D. 1576); see Bodleian Cat., Nos. 1595 and 1596 (where three other treatises by the same author are described, viz. one on poison and antidotes, one on some compound medicaments, and one on tested cures), and Rieu ii. p. 474^a. Other copies of the same treatise are noticed in Rieu ii. p. 844^b; A. F. Mehren, p. 44; and Fleischer, Cat. Lips., p. 513; comp. also H. Khalfa iii. p. 386.

Beginning: الحمد لله . . . اما بعد این رساله ایست (مختصر) و مقاله ایست معتبر در امور متعلّقه بـبیخ چینی الـه.

No date.

No. 957, ff. 24, ll. 11; small, but clear Nasta'lik; illuminated frontispiece; size, 7¼ in. by 4½ in.

IND. OFF.

2314

رساله ینبوع فی علم (الطّب) (Risāla-i-yanbū' fī 'ilm-alṭibb).

A large treatise on medical science, identical with the manual of the same title described in Rieu ii. p. 474^a, No. 1, and ascribed there to the same 'Imād-aldīn Maḥmūd bin Mas'ūd, who wrote the treatise on the china-root, in the preceding copy. In our copy, however, the author appears to be called Sharaf-aldīn Ḥasan.

It begins, without a preface, thus: الحمد لله رب العالمین . . . اما بعد بدانکه آدمی مرکب است ازین جسد محسوس و روحی غیر محسوس که حکما آنرا نفس ناطقه میگویند الـه.

It is divided into nineteen faṣls, the first of which contains preliminary notices (در حکایت قوتها و محلّ هر قوتی از بدن و مزاج و اقسام آن واجناس مرض و اسباب (second, on fol. 5^b, etc.) treat of the diseases of special parts of the body, beginning with the head (سر); the seventeenth and eighteenth discuss tumours and fevers, and the nineteenth gives a detailed statement of aliments, drinks, simple and compound medicaments. Many headings are left blank. Marginal glosses and additions on the first leaves.

No date.

No. 964, ff. 187, ll. 17; Nasta'lik; size, 7¾ in. by 4½ in.

2315

شفاء المرض (Shifā-almarad).

A treatise on medical science and practical cures in mathnawī-baits, composed by Shihāb-aldīn bin 'Abd-alkarīm (see the full name in the following copies), whose medical teacher was a physician of Kābul, named Muḥammad, see fol. 89^a, l. 11. It is divided into 160 short bābs, see fol. 3^a, l. 6 (in No. 2317, 3 below 161 or 162 bābs), and finished, according to the last bait, A. H. 990 (A. D. 1582).

Beginning:

نخستین کنم نون خامه روان - بتوحید پروردگار جهان
This copy is dated by Mir Najm-aldīn alḥusainī the 22nd of Shawwāl, A. H. 1171 (A. D. 1758, June 29).

No. 951, ff. 91, 2 coll., each ll. 17; small, but distinct Nasta'lik; size, 7¾ in. by 4 in.

2316

Another copy of the same.

A very defective copy of the Shifā-almarad. All the leaves of this MS. are mutilated at the bottom—that is to say, worms have eaten away sometimes smaller, sometimes larger portions of them; not a single page is intact.

Beginning as in the preceding copy.

Dated the 27th of Dhū-alḥijjah, A. H. 1165 (A. D. 1752, Nov. 5), at قصبه شاهنور, by Ghulām Muḥammad bin Ḥakimkhān Yūsuf.

No. 1828, ff. 82, 2 coll., each ll. 17 (at least in the original form); Nasta'lik; size, 10 in. by 5½ in. (in the intact form).

2317

Medical treatises.

1. On fol. 1^b: an alphabetical vocabulary of simple drugs, فرهنگ طب در بیان لغات مفردات; beginning, without any preface, at once with the الف باب thus: بدانکه داروها دو نوع است اول آنکه از خانه عطاران پیدا میشود اما مرد کامل الخ.

2. On ff. 41^a-43: recipes for various diseases, etc. It begins with an علاج قوت باه الخ.

3. On fol. 45^b: the same Shifâ-almarad, شفاء المرض, which is contained in the two preceding copies, by Shihâb-al-din bin 'Abd-alkarim (see the title on fol. 47^b, l. 3). It is here divided into 162 (according to the index, on ff. 49^b sq., 161) bâhs and begins: نخستین کنم نوك خامه روان الخ.

The first and the third treatise are written by the same scribe, Shaikh 'Iwâd bin 'Umar bin Hâzib; the latter is dated the 6th of Rabi'-althânî, A. H. 1133 (A. D. 1721, Febr. 4).

4. On ff. 154^a-160: some other recipes of various kinds.

No. 1735, ff. 160, ll. 13; careless Nasta'liq, mixed with Shikasta; ff. 41-43 and 154-160 written by various other hands; size, 8 in. by 4½ in.

2318

Dastûr-alatibbâ (دستور الاطباء).

A compendium of medicine according to the Indian system, by Muḥammad Kâsim Hindûshâh of Astarâbâd, commonly called Firishta, the author of the well-known general history of India, تاریخ فرشته or گلشن ابراهیمی (see above, Nos. 291-302), who died after A. H. 1033 (A. D. 1624). It is styled دستور الاطباء (see fol. 2^a, l. 12) or اختیارات قاسمی (both titles denoting the same work), comp. Bodleian Cat., No. 1601; Rieu, Supplement, pp. 113 and 114 (see also Rieu i. p. 225^b, and iii. p. 1055^a); W. Pertsch, Berlin Cat., p. 580; A. F. Mehren, p. 11^a; and H. Khalfa iii. p. 225, No. 5059.

Beginning, on fol. 1^b: حمد بیکد مر خدا را که بر حکم

وما ارسلناک الا رحمة للعالمین (ایات شوکت الخ).

It is divided into a mukaddimah, three makâlas, and a khâtimah, viz.:

or according to the) مقدمه در اصول بدن و جز آن در ذکر ارکان بدن و اخلاط: 2^a, 'on the constituent parts of the body, its humours,' etc., on fol. 2^b, first line, in nine fâ'idās.

مقاله اول در ذکر ادویه مفردة (according to the index:), 'on simple drugs and aliments,' on fol. 21^a, in alphabetical order.

مقاله دوم در مرکبات (according to the index:), 'on compound medicaments,' on fol. 73^a, in fifteen bâbs.

مقاله سیوم در معالجات امراض (according to the index:), 'on the treatment of diseases,' on fol. 133^a, in 160 faṣls.

خاتمه در بیان (شرح index) انواع مزه و قسمت ربع (index ممالک ربع مسکون), 'on tastes and savours (sweet, sour, bitter, etc.) and the classification of land according to water,' on fol. 222^a.

Written at the request of Munshi Muḥammad Hayât, and dated by Shihâb-al-din of Gauharpûr (see No. 2297 above), in the month of Ramaḍân, A. H. 1174 (A. D. 1761, April-May). A former owner of this copy was Sir Charles Wilkins, who made occasionally some valuable remarks in pencil on the margin. There is also an English translation of the introductory words of the book by the same on a loose sheet of paper.

On fol. 1^a a tract on the china-root (ترکیب چوب (چینی).

No. 2364, ff. 224, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

2319

Another copy of the same.

Beginning: حمد بیکد مر خدا را که بر حکم ما ارسلناک الخ. The title appears here on fol. 1^b, l. 15.

Mukaddimah, on fol. 1^b, last line; first makâlah, on fol. 10^a; second makâlah, on fol. 37^b; third makâlah, on fol. 58^a, lin. penult. (not marked by a special heading here; that of the fifteenth bâb of the second makâlah is likewise missing); khâtimah, on fol. 95^a.

No date.

No. 1025, ff. 1-96, ll. 25; Nasta'liq, ff. 23-26 supplied by other hands; size, 9½ in. by 5½ in.

2320

The same.

Beginning: حمد مر خدا را که بر حکم الخ.

Mukaddimah, on fol. 2^a (headed here: در کیفیت); first makâlah, on fol. 18^b; second makâlah, on fol. 73^b; third makâlah, on fol. 117^b; khâtimah, on fol. 196^b.

No date.

No. 2063, ff. 198, ll. 13-20; Shikasta, written partly in diagonal lines; size, 9 in. by 6¼ in.

2321

A defective copy of the same.

This copy, rather incorrectly written, begins thus:

حمدی مر خدای را که بر حکم ما ارسلناک الخ.

Mukaddimah, on fol. 2^a, last line; first makâlah, on fol. 20^a; second makâlah, on fol. 73^a; third makâlah, on fol. 115^b (instead of هفت باب there must be read صد و شصت فصل, as the immediately following index exhibits the correct number of 160 faṣls). In the 120th faṣl of this makâlah the copy breaks off (= fol. 199^b, l. 6 in No. 2318 above), so that the last forty faṣls and the khâtimah are missing.

No. 1862, ff. 164, ll. 14; Nasta'liq; size, 9½ in. by 6½ in.

2322

Another defective copy of the same.

A copy, well written, but incomplete, formed by Nos. 1923 and 1935 together. It begins in No. 1923,

fol. 1^a, in the *second faṣl* of the *second fā'idah* of the *muḥaddimah* with the *اقسام بلغم*; first words: *چنانچه در طفلی نیز گریه کمتر کند الخ*, corresponding to fol. 9^b, l. 13, in No. 2318 above.

First maḳālah in No. 1923, ff. 28^a-55^b, and No. 1935, ff. 183-267.

Second maḳālah in No. 1935, ff. 268-407.

Third maḳālah in No. 1935, ff. 1-183, breaking off in the 146th *faṣl* (=fol. 209^a in No. 2318 above).

Khātimah in No. 1923, fol. 64. Ff. 56-63 of 1923 belong to another work, apparently a commentary on the *Qur'ān*, which by mistake has been bound together with this MS.

There are consequently missing in this copy the preface and a considerable portion of the *muḥaddimah*, as well as the last fourteen *faṣls* of the third *maḳālah*.

No. 1923, ff. 64; No. 1935, ff. 407, ll. 11; distinct and very neat Nasta'liq; size, 10½ in. by 6½ in.

2323

Another copy of the *first maḳālah* of the same work.

Beginning here: *مقاله اول از طب اختیارات قاسمی*
در توضیح خواص و مزاج الخ.

It treats of simple drugs and aliments in alphabetical order. The last eleven leaves are greatly damaged, whole parts of them being torn or cut away.

Dated by Aḥmad bin Muḥammad of Rai, the 6th of Rabi'-alawwal, A. H. 1151 (A. D. 1738, June 24).

No. 1630, ff. 49^a-130, ll. 15; very crude and careless Nasta'liq; size, 8½ in. by 5½ in.

2324

Two fragments of medical works.

1. Ff. 1^b-74^b: the same *first maḳālah* of the *اختیارات قاسمی* or *دستور الاطباء*, beginning as in the preceding copy. Dated the 21st of Rajab, A. H. 1153 (A. D. 1740, Oct. 12).

2. Ff. 74^b-80: the *fourth* and the *fifth faṣl* of the *second book* of the sixth bakhsh of the *Shihāt-alamrād* (*صحت الامراض*) or the 'true state of diseases,' a medical work not noticed as yet in any collection.

This fragment begins, on fol. 74^b: *حکمت آنست که*
معرفت الخ, and deals with general physiological and anatomical matters. Other short medical pieces of a similar kind on the fly-leaves.

No. 697, ff. 80, ll. 15-16; careless Nasta'liq and Shikasta; size, 8½ in. by 5½ in.

2325

Alfāz-i-adwiyah (*الفاظ ادویه*).

A description of drugs, by Nūr-al-din Muḥammad 'Abdallāh bin Ḥakīm 'Ain-almulk of Shirāz, the well-known editor of the private letters of his uncles Abū-alfadl and Faīdi (see above, Nos. 287 and 1479) and author of several *Inshās* (see No. 2066 above), as well

as of a treatise on the terminology of Ṣāfiṣ, styled *مراتب الوجود* (see No. 1925, 15 above), composed A. H. 1038 (A. D. 1628, 1629), according to the numerical value of the title, and dedicated to the emperor Shāh-jahān (see fol. 127^b, l. 4, and ll. 4 and 3 ab infra, and fol. 128^a, lin. penult.).

It is divided into a *muḥaddimah* in four *fā'idahs*, on fol. 128^b; a *natijah* or alphabetical dictionary of drugs, on fol. 133^a, arranged according to the first and second letters of each word, the first constituting the *ترقیم*, the second the *تنسيق*; and a *khātimah* on the six most useful medicaments, hitherto rarely noticed (*در بیان ادویه*), *ستة كثير المنفعة که در کتب متداوله قدما کمتر است*, on fol. 229^a.

Beginning: *هو الله احد (! الاحد) الله الصمد که مایه*
حقیقت بیچونیش از دائره دریافت و احاطه شناخت الخ.

The abbreviations used are (according to fol. 129^a, l. 6 sq.) as follows: ط = *طبع* (temperament); ح = *حرارت* (heat); ی = *برودت* (cold); ر = *رطوبت* (moisture); ق = *یُبوست* (dryness); مع = *معتدل* (temperate); قوت = *قوت* (energy); مختار = *مختار* (selected, competent, free agent); ش = *مصلح* (sound, healthy, corrective, antidote); بدل = *بدل* (substitute), etc. The terms are taken from the Greek, Arabic, Latin, Spanish (اندلسی), Hebrew, Syriac, Berber, Turkish, Persian, and Hindi (or Sanskrit) languages. Many marginal glosses and additions in the first half of the copy.

Dated by Muḥammadshāh at Akbarnagar in the month of Dhū-alḥijjah, A. H. 1116 (the forty-ninth year of 'Ālamgir's reign) = A. D. 1705, April. The copy belonged formerly to Sir Charles Wilkins.

Two other copies of this work are described in Bodleian Cat., Nos. 1603 and 1604; it has been lithographed in Delhi and Madras, A. H. 1265. Another medical work by the same is a dictionary of Arabic and Persian technical terms in medicine, entitled *تسطاس الاطبایا*, and completed A. H. 1050 (A. D. 1640, 1641), see W. Pertsch, Berlin Cat., pp. 587 and 588.

No. 2360, ff. 125-240, ll. 21; Nasta'liq; size, 8½ in. by 4½ in.

2326

Another copy of the same.

Beginning, on fol. 21^b: *هو الله احد الله الصمد که پایه*
حقیقت الخ.

Title, dedication, and date of completion on ff. 24^a, l. 10, and 25^a, ll. 11 and 12.

Muḥaddimah, on fol. 25^b; *natijah*, on fol. 31^b; *khātimah*, on fol. 158^b.

Dated the 9th of Rabi'-alawwal, A. H. 1171 (A. D. 1757, Nov. 21). Ff. 1-18 are filled by the same hand with another medical treatise in mathnawī-baīt, entitled: *رساله منظومه در علم طب*, and beginning, on fol. 1^a: *از علاماتی که او کلیست بر احوال تن الخ*; ff. 19 and 20 are left blank.

No. 812, ff. 160, ll. 13-18; Shikasta; size, 8½ in. by 6½ in.

2327

An incomplete copy of the same.
Beginning as in the preceding copy.
Mukaddimah, on fol. 4^a; *natijah*, on fol. 8^b, first line.
The *khâtimah* is missing here.
No date.

No. 1928, ff. 110, ll. 25; Nasta'lik, by two hands, the second of which appears to begin on fol. 55^a; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2328

Tuhfat-almu'minin (تحفة المؤمنين).

The famous work on the *Materia Medica*, compiled on the basis of the Arabic book *مجالس الطب* (see H. Khalfa v. p. 353, No. 11,278, and the Arabic Cat. of the Brit. Mus., p. 632), and many other Arabic and Indian medical treatises, by Muhammad Mu'min Husaini, the son of Mir Muhammad Zamân Tanakâbuni (of Tanakâbun in the district of Âmul, see Z. D. M. G., vol. 21, p. 242) Dailami, chiefly for the purpose of correcting the many errors and inaccuracies in the *اختيارات بدیعی* (see Nos. 2289-2294 above), under Shâh Sulaimân Safawi (A. H. 1077-1105 = A. D. 1666-1694), to whom it is dedicated. For fuller information see Bodleian Cat., Nos. 1605-1608; Rieu ii. p. 477 sq.; W. Pertsch, Berlin Cat., pp. 584-587; Cat. Codd. Or. Lugd. Bat. iii. p. 280; J. Aumer, pp. 134 and 135; A. F. Mehren, p. 13. The work is divided into two parts, the *first* containing five *tashkhişât*, the *second* the *dastûrât* in three *kisms*, of which, however, the third is wanting in all copies extant.

Contents:

First part:

تشخیص اول در بیان سبب اختلاف اقوال اطباء در ماهیة و خواص و قدر شربت و شرا اخذ آن الخ (reason of the different opinions of physicians respecting the nature, peculiarities, and quantity of doses), on fol. 3^b.

تشخیص ثانی در ذکر صفات ادویة مفردة و اغذیة (quantities of simple drugs, and of simple and compound aliments), on fol. 6^b, in alphabetical arrangement.

تشخیص ثالث در بیان ماهیة و کیفیة و خواص ادویة (nature and peculiarities of simple drugs and of simple and compound aliments), on fol. 12^b, likewise in alphabetical arrangement.

تشخیص چهارم (رابعة) در مداوی سموم (treatment of poisons), on fol. 362^b, in five *fasls*.

Second part:

قسم اول در بیان اعمالی که متعلق است بادویة مفردة (application of simple drugs), on fol. 374^a, in five *tarikhs*.

قسم ثانی در بیان اعمالی که متعلق است بادویة مرکبة الخ (application of compound medicaments), on fol. 411^a, in twenty-four *bâbs*.

The *third kism* (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth *tashkhiş*.

Beginning: سبحانک اللهم یا قدوس و یا طیب مغفرتک و اذقنا حلاوة مغفرتک شکر بی اتمم لنا انوار معرفتک و اذقنا حلاوة مغفرتک شکر بی معرفتک.

The work has been lithographed in Delhi, A. H. 1266, in Isfahân, A. H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see H. Khalfa ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49-105, 114-357, and 363-531; more modern is the handwriting of ff. 1-48, 106-113, and 391-411; quite new are ff. 358-362 and 532-533, and this part is dated, on fol. 532^b, at Patna, the 20th of Rajab, A. H. 1223 (A. D. 1808, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled *نسخهای رنگ نمونی بلور*.

College of Fort William, 1825.

No. 2246, ff. 533, ll. 21-25; Nasta'lik, by different hands; size, 9 $\frac{1}{4}$ in. by 5 in.

2329

Another copy of the same.

This copy contains the same five *tashkhişât* and the two *kisms* of the *dastûrât* as the preceding one, but is slightly defective at the end, breaking off in the twenty-fourth or last *bâb*, on fol. 495^b (fol. 496^a supplied by a different hand). At the end of the third *tashkhiş* a colophon appears, stating, that it was finished the 22nd of Safar, A. H. 1139 (A. D. 1726, Oct. 19).

Beginning as in the preceding copy.

Contents:

First part:

Tashkhiş I, on fol. 3^a; *II*, on fol. 5^b; *III*, on fol. 11^a; *IV*, on fol. 358^b; *V*, on fol. 366^a.

Second part:

Kism I, on fol. 368^a; *II*, on fol. 396^a.

No. 337, ff. 496, ll. 19; careless Nasta'lik, often like *Shikasta*; size, 11 $\frac{1}{4}$ in. by 8 in.

2330

Another copy of the *first part* of the *Tuhfat-almu'minin*.

Beginning: سبحانک اللهم یا قدوس و یا طیب مغفرتک و اذقنا حلاوة مغفرتک شکر بی اتمم لنا انوار معرفتک.

Tashkhiş I, on fol. 3^a; *II*, on fol. 6^a; *III*, on fol. 11^b; *IV*, on fol. 420^b; *V*, on fol. 431^a.

No date. The copyist's name is Mir Ghulâm Muhyi-aldin (see fol. 430^a). A lacuna, comprising two leaves, after fol. 142. Collated. College of Fort William, 1825.

No. 2226, ff. 433, ll. 19; Nasta'lik; size, 11 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

2331

An incomplete copy of the *second part* of the *Tuhfat-almu'minîn*.

Kism I, on fol. 1^b; II, on fol. 28^b; only twenty bâbs of the latter are found here; the copy ends on fol. 181^a with the last words of the twentieth bâb, and is dated by Muḥammad Husain bin Muḥammad Amin of Mashhad the 19th of Dhû-alka'dah, A. H. 1129 (A. D. 1717, Oct. 25). The last three pages (ff. 181^b and 182) are filled with a few fragments of other medical works, for instance, نسخه شربت گاو زبان, by Mirzâ Abû-alkâsim Hakim of Shirâz; prescriptions by Ḥakim 'Inâyat-allâh, etc.

No. 664, ff. 1-182, ll. 15; unequal Nasta'lik, by different hands; size, 9 in. by 5 in.

2332

The *first half* or *first three Tashkhiṣât* of the same work.

Tashkhiṣ I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^b. It ends on fol. 431^b and is dated the 15th of Dhû-alka'dah, A. H. 1169 (A. D. 1756, Aug. 11). Ff. 432^a-435^a are a mere repetition of ff. 185^a-188^b, l. 2.

No. 1416, ff. 435, ll. 17; Nasta'lik; size, 10½ in. by 5½ in.

2333

Another copy of the same.

Tashkhiṣ I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^a. No date.

No. 1524, ff. 284, ll. 17-21; unequal Nasta'lik, beginning in rather large size and becoming gradually smaller and smaller; size, 12¼ in. by 8¼ in.

2334

An incomplete copy of the same.

Tashkhiṣ I, on fol. 2^b; II, on fol. 5^b; III, on fol. 11^b; this third tashkhiṣ breaks off on fol. 240^b in the middle of the letter س.

No. 636, ff. 240, ll. 21; Nasta'lik; size, 10 in. by 5½ in.

2335

The *second half* or *last two tashkhiṣât*, and *first two kisms* of the same work.

Tashkhiṣ IV, on fol. 2^b; V, on fol. 12^b; kism I, on fol. 15^b; II, on fol. 51^a. An index of this part on ff. 1^a and 1^b. The work ends on fol. 186^a, and the remaining three pages contain a few other medical fragments.

No date. Bibliotheca Leydeniana.

No. 2696, ff. 187, ll. 18; Nasta'lik; size, 10½ in. by 6¼ in.

2336

Two treatises by Muḥammad Hâshim.

1. 'Ain-alhayât (عين للحياة), 'the fountain of life,' another and larger treatise on china-root (چوب چینی), see above, No. 2313, its qualities and sanitary uses, as well as on other beverages of a similar kind, divided

into a mukaddimah and two makâlas, and beginning, on fol. 184^b: سپاسی چون انفس عیسوی روح پرورد جان. Similar treatises are noticed in Rieu ii. p. 844^b, No. VI, by Nûr-allâh 'Alâ, composed A. H. 944 (A. D. 1537, 1538); ib. ii. p. 844^a, No. II, and Bodleian Cat., Nos. 1598 and 1599, by Kâdi bin Kâshif-aldîn Muḥammad Yazdi, who wrote in the last years of Shâh 'Abbâs' reign, and died A. H. 1075 (A. D. 1664, 1665).

2. Tuhfat-i-Sulaimânî (تحفة سليمانى), a treatise on zedoary, the bezoar-stone, and mummia or mummy (جدوار و فادزهر و مومیائی), and their respective qualities, divided into three bâbs, and beginning, on fol. 249^b: اجناس سپاس بیقیاس حکیمی را سزاست که باقتفاء حکمت النخ. Other tracts on the bezoar-stone are noticed in Rieu ii. p. 844^b, Nos. VII and VIII.

Both treatises are composed by Muḥammad Hâshim bin Muḥammad Tâhir, the physician of Tihirân, and both are dedicated to Shâh Sulaimân Şafawî, see No. 2328 above. As a date of composition for the second the following chronogram appears on fol. 252^b:

تحفة سليمان که اگر تاء ثانی موقوف بهمان عدد حساب شود تاریخ اتمام است, which seems to give A. H. 1079 (A. D. 1668, 1669).

Dated the 21st of Dhû-alka'dah, A. H. 1129 (A. D. 1717, Oct. 27).

No. 664, ff. 184-282, ll. 17; clear Nasta'lik; size, 9 in. by 5 in.

2337

Riyâd-i-'Âlamgiri (ریاض عالمگیری).

Materia Medica, by Muḥammad Ridâ of Shirâz, dedicated to the emperor 'Âlamgir. It is divided into *two parts*: ریاض ثانیه, beginning on fol. 2^b, and ریاض اولی, beginning on fol. 78^b. The *first*, which deals in four چمن (on ff. 5^a, 30^b, 44^a, and 54^a) with general sanitary matters and the chief principles and regulations for the preservation of health, was commenced A. H. 1080 (A. D. 1669, 1670), and completed A. H. 1090 (A. D. 1679); the *second*, which treats in twelve منظر (the details of which are given in the following copy) of the diseases of all the different parts of the human body, was completed A. H. 1096 (A. D. 1685). The chronogram of the *first* is ختمنا, that of the *second* ختمنا.

Beginning of the preface of the *first part* (ریاض اولی): خداوند حمد شافیت جل شأنه که بآیات جلیل و آداب جمیل امراض و اعراض جسمانی و نفسانی النخ.

Beginning of the *second part* (ریاض ثانیه): اللهم لا نصیر غیرک فی کل الارادة ولا معین لنا فی جمیع الحالات النخ.

Copied by Jahânkhân, son of Ibrâhîmkhân. The date is effaced.

No. 1832, ff. 307, ll. 18; Nasta'lik; small illuminated frontispiece; size, 10 in. by 6¾ in.

2338

The second part of the same work.

This part comprises all the compound medicaments for the diseases of the different parts of the human body. It is divided into the following twelve منظر:

1. در مقتضیات ترکیب ادویه, on fol. 2^a.
 2. در دانستن سبب اختلاف اوزان مفردات هر مرکب الخ, on fol. 4^b.
 3. در استكمال ترکیب, on fol. 5^b.
 4. در متعلقات استكمال ترکیب, on fol. 6^b.
 5. در تعیین درجات و بیان تقدیر شربیات, on fol. 8^a.
 6. در ذکر بسائط و مرکبات مستعمله در عضو اول از (head and neck), on fol. 12^b.
 7. در تدبیر عضو دوم از اعضای سبعة وهي الصدر (chest), on fol. 198^b.
 8. در تدبیر عضو سوم از اعضای سبعة وهي المعدة (stomach), on fol. 264^b.
 9. در ادویه عضو چهارم از اعضای سبعة وهي الظهر (back), on fol. 492^a.
 10. در تدبیر عضو پنجم از اعضای سبعة وهي آلات التناسل (genitals), on fol. 495^a.
 11. در ادویه عضو ششم از اعضای سبعة یعنی بدان (hands), on fol. 510^b.
 12. در تدبیر عضو (هفتم) از اعضای سبعة یعنی رجليں (feet), on fol. 517^a.
- Beginning: اللهم لا نصير غيرك في كل الارادات ولا معين لنا في جميع الحالات الخ

The date of composition is contained in the following chronogram, on fol. 548^a:

سه گل از ریاض دوم گر بچینی
ختمناه تاریخ اتمام بینی

(A. H. 1096).

No date of transcription; a complete index on the fly-leaves.

No. 1349, ff. 548, ll. 11; large Nasta'liq; size, 8½ in. by 4½ in.

2339

Tibb-i-Akbari (طب اکبری).

A Persian translation and amplification of the Arabic work on the treatment of diseases, styled شرح اسباب و علامات, or more correctly شرح الاسباب والعلامات, composed by Nafis bin 'Iwād Kirmānī, A. H. 827 (A. D. 1424), and dedicated to Mirzā Ulughbeg (see O. Loth, Arabic Cat., p. 229^b, and Arabic Cat. of the British Museum, p. 224). The شرح اسباب و علامات themselves were compiled by Najib-al-din Abū Ḥamid Muḥammad bin 'Alī Samarkandī, who died A. H. 619 (A. D. 1222), see Gotha, Arabic Cat., No. 1954 sq. The present translation, for which there were also consulted and excerpted other Arabic and Persian standard works on medicine, among the latter the ذخیره خوارزمشاهی (see

No. 2280 sq. above) and the کفایة مجاهدیه (see No. 2297 sq. above), was made by Muḥammad Akbar, commonly known as Muḥammad Arzānī, the son of Mir Hājī Muḥammad Muḥim, A. H. 1112 (A. D. 1700, 1701), and dedicated to the emperor 'Ālamgir. The title, as given here, is طب اکبری; in W. Pertsch, Berlin Cat., pp. 576-578, طب اکبر; in Rieu ii. p. 478^b sq., طب اکبر; comp. also Fleischer, Dresden Cat., No. 345. Other medical works of the same Muḥammad Akbar or Muḥammad Arzānī are: the میزان الطب or میزان (see Bodleian Cat., No. 1612; Rieu ii. p. 479^b; edited at Calcutta, 1836, at Cawnpore, 1874, and at Lucknow, without a date); the مجربات اکبری (see below, Nos. 2342 and 2343); the مفرح القلوب (printed at Lucknow, fourth edition, 1883); the طب التبی; the تعاریف الامراض; and the قراپدین قادری (completed A. H. 1130=A. D. 1718, see below, No. 2344).

Beginning of the Tibb-i-Akbari: صحیحترین کلامی که مشام ناطقه دانش آئین را که آئینه ادراک محسوسات و معقولات است الخ

It is divided into twenty-seven bābs and a khātimah, viz.:

- I. در امراض سر و دماغ (diseases of the head and brain), on fol. 2^a.
- II. در امراض چشم (diseases of the eye), on fol. 46^b.
- III. در امراض گوش (diseases of the ear), on fol. 95^b.
- IV. در امراض بینی (diseases of the nose), on fol. 103^a.
- V. در امراض زبان و دهان (diseases of the tongue and mouth), on fol. 108^b.
- VI. در امراض لب (diseases of the lips), not marked here.
- VII. در امراض اسنان و لثة (diseases of the teeth and gums), on fol. 115^b.
- VIII. در امراض حلق و لهات و مری و قصبه رئه (diseases of the throat, oesophagus, and windpipe), on fol. 122^b.
- IX. در امراض شش و سینه (diseases of the lungs and chest), on fol. 135^a.
- X. در امراض قلب (diseases of the heart), on fol. 157^b.
- XI. در امراض ثدی (diseases of the female breast), on fol. 167^b.
- XII. در امراض معده (diseases of the stomach), on fol. 170^a.
- XIII. در امراض کبد یعنی جگر (diseases of the liver), on fol. 206^a.
- XIV. در بیماری یرقان و امراض طحال یعنی سپهر (jaundice, and diseases of the spleen), on fol. 220^a.
- XV. در امراض امعاء یعنی رودها (diseases of the bowels), on fol. 227^a.
- XVI. اندر امراض مقعد (diseases of the posteriors), on fol. 241^b.
- XVII. در امراض کلیه یعنی گرده (diseases of the kidneys), on fol. 246^a.

XVIII. در امراض مثانه (diseases of the bladder), on fol. 253^b.

XIX. در امراض که بمردان مخصوص است (special diseases of men), on fol. 262^a.

XX. در امراض صفاق و ثرب و مراق (diseases of the peritoncum and the tender parts of the abdomen), on fol. 275^a.

XXI. در بیماریها که بزنان مخصوصست و در رحم افتد (special diseases of women, affecting the womb), on fol. 278^a.

XXII. در امراض که در پشت و اطراف پدید آید (diseases of the back and side), on fol. 297^a.

XXIII. در حمیات یعنی تبها (fevers), on fol. 307^a.

XXIV. در اورام و بثور که بر بدن ظاهر پدید آید (tumours, ulcers, etc., which appear externally on the human body), on fol. 344^b.

XXV. اندر امراض و جزآن که بشعور یعنی مو تعلق دارد (diseases connected with the hair), on fol. 367^b.

XXVI. در امراض اظافیر یعنی ناخنها (diseases of the nails), on fol. 371^a.

XXVII. در امراض متفرقة (various other diseases, including chapters on wounds and sores, جراحات, poisons, سموم, etc.), on fol. 372^a.

Khâtimah in two bâbs, on compound medicaments (ادویه مرکبات), and the technical terms used in medical science (مصطلحات), on fol. 402^a. It is in the form of an index, pointing out the places in the book where they can be found.

Ff. 29^b and 30^a are greatly damaged. Printed editions of the *Tibb-i-Akbari* appeared in Calcutta, 1830; in Delhi, A.H. 1265; in Bombay, A.H. 1264, 1275, and 1279; in Lucknow, A.H. 1289; there is also a Persian edition, Teheran, A.H. 1275.

This copy is dated by Mir Muhammad Şâdiq A.H. 1109 (read 1119=A.D. 1707, 1708).

No. 2017, ff. 404, ll. 25; Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

2340

Another copy of the same.

The *khâtimah* is missing in this copy. An index of the whole work on ff. 1^a–3^b. Beginning, as in the preceding copy, on fol. 4^b.

Bâb I, on fol. 5^b; II, on fol. 66^a; III, on fol. 112^a; IV, on fol. 120^b; V, on fol. 127^a; VI, on fol. 133^b; VII, on fol. 138^b; VIII, on fol. 143^b; IX, on fol. 158^b; X, on fol. 187^b; XI, on fol. 200^a; XII, on fol. 203^b; XIII, on fol. 249^b; XIV, on fol. 260^b; XV, on fol. 267^a; XVI, on fol. 294^a; XVII, on fol. 299^b; XVIII, on fol. 308^a; XIX, on fol. 317^b; XX, on fol. 331^b; XXI, on fol. 335^a; XXII, on fol. 357^a; XXIII, on fol. 367^b; XXIV, on fol. 411^b; XXV, on fol. 441^a; XXVI, on fol. 445^b (heading omitted); XXVII, on fol. 446^b (heading likewise omitted).

No date. Fol. 343 greatly damaged.

No. 968, ff. 483, ll. 19; Nasta'lik; a very ugly frontispiece; size, 13 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

2341

Khair-altajārib (خير التجارب).

The best of tests, or tested cures, a short abridgement—with the omission of certain chapters, and the addition of some new matter—of the preceding *طِبُّ اكْبَرِي* in twenty-two bâbs (according to other copies, see W. Pertsch, Berlin Cat., p. 579; A. F. Mehren, Nos. 27, 2, and 28, etc., twenty-four), viz.:

I. Diseases of the *head*, on fol. 102^b.

II. Diseases of the *eye*, on fol. 112^a.

III. Diseases of the *ear*, on fol. 115^b.

IV. Diseases of the *nose*, on fol. 117^a.

V. Diseases of the *lips, teeth, tongue, mouth, and throat*, on fol. 118^a (corresponding to bâbs V–VIII in the *Tibb-i-Akbari*).

VI (here wrongly styled فصل ششم). Diseases of the *chest*, on fol. 121^a (=bâb IX in the *Tibb-i-Akbari*).

VII. On diseases of the *heart*, on fol. 124^a (=bâb X in the *Tibb-i-Akbari*; bâb XI there is not accounted for here).

VIII. Diseases of the *stomach*, on fol. 125^a (=bâb XII in the *Tibb-i-Akbari*).

IX. Diseases of the *bowels*, on fol. 128^b (=bâb XV in the *Tibb-i-Akbari*).

X. Diseases of the *liver* and the *spleen*, on fol. 131^a (corresponding to bâbs XIII and XIV in the *Tibb-i-Akbari*).

XI. Diseases of the *kidney* and the *bladder*, on fol. 132^a (corresponding to bâbs XVII and XVIII in the *Tibb-i-Akbari*).

XII. Diseases of the *testicles* and the *yard*, on fol. 133^b (=bâb XIX, 'special diseases of men,' in the *Tibb-i-Akbari*).

XIII. Diseases of the *womb*, on fol. 136^a (=bâb XXI in the *Tibb-i-Akbari*).

XIV. Diseases of the *posteriors*, on fol. 138^a (=bâb XVI in the *Tibb-i-Akbari*; bâb XX there is not accounted for here).

XV. Diseases of the *joints* (اوجاع مفاصل و علامت آن), on fol. 139^b.

XVI. *Tumours*, etc. (اورام و دما میل), on fol. 141^b.

XVII. Diseases of the *skin* (امراض جلد), on fol. 145^b (these last three correspond together to bâbs XXII and XXIV in the *Tibb-i-Akbari*).

XVIII. *Wounds*, on fol. 147^b (corresponding to the chapter on جراحات in bâb XXVII in the *Tibb-i-Akbari*).

XIX. *Fevers*, on fol. 148^b (=bâb XXIII in the *Tibb-i-Akbari*).

XX. Various *other diseases*, on fol. 151^b (=bâb XXVII, first part, in the *Tibb-i-Akbari*).

XXI. *Poisons*, on fol. 152^a (corresponding to the chapter on سموم in bâb XXVII in the *Tibb-i-Akbari*).

XXII. *Laxatives* (در بیان مسهل خوردن), on fol. 153^b; consequently bâbs XXV and XXVI in the *Tibb-i-Akbari* are not accounted for here.

The remaining two chapters (XXIII and XXIV) of the other copies, mentioned above, viz.: در مرکبات ادویه and در منافع حسب الشفاء و حفظ الصحة, are missing here; but see as to the first of the two No. 2345 below.

There is no preface in this copy which begins immediately with the *سر* *باب اول در امراض*.

By mistake the last two lines and a half of fol. 117^b are repeated on fol. 118^a, and the four lines of fol. 118^a, from the middle of line 3 to the middle of line 7, on fol. 121^a.

No. 1025, ff. 102-160, ll. 25; Nasta'liq; the first eight leaves supplied by a more recent hand; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

2342

Mujarrabât-i-Akbarî (مَجَرَّابَاتِ اكْبَرِي).

Another work of the same Muḥammad Akbar, called Muḥammad Arzânî, on compound medicaments, containing a number of recipes for the diseases of the various parts of the body, divided into a *muḥaddimah* and a great number of *bâbs*, which again are subdivided into *faṣls*.

Beginning: الحمد لله الذى هدانا الى الصراط المستقيم والصلاة على محمد النج.

Other copies of the same are described in Rieu ii. p. 480^a, and A. F. Mehren, p. 11. It has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280.

No date.

No. 1025, ff. 164-222, ll. 19-23; Nasta'liq, a portion of ff. 164^b and 184^b, the whole of ff. 165^a-173^a, and the whole of ff. 220-222 supplied by other hands; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

2343

Another copy of the same.

Beginning as in the preceding copy. The title given to it here is: *Tajribât-i-Muḥammad Akbar* (تَجْرِيبَاتِ مُحَمَّدِ اكْبَر).

No date.

No. 1997, ff. 96-206, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

2344

Karâbâdin-i-Kâdirî (قَرَابَادِينَ قَادِرِي).

A third, rather elaborate, work by the same Muḥammad Akbar, called Muḥammad Arzânî, dealing, like the preceding one, with compound medicaments for all the various parts and limbs of the human body, and composed between A. H. 1126-1130 (A. D. 1714-1718). It is divided here into twenty-two *bâbs* (in Rieu ii. p. 480^a and ^b into twenty-three), and begins, without preface, at once on fol. 1^a with *باب اول در ادوية سر*.

اطريفل (اترى پهل) (i. e. صغیر النج). The word *Kâdirî* in the title points to the fact that the author was a disciple of Sayyid 'Abd-alkâdir of Gilân, i. e. a member of the *Kâdirî* order of *Şûfis*. This work has been printed in Bombay A. H. 1277, and in Delhi A. H. 1286.

No date. College of Fort William, 1825.

No. 2014, ff. 164, ll. 23; Nasta'liq; size, 12 in. by 8 in.

2345

Medical treatises.

Contents:

1. Ff. 1-65^a: another copy of the well-known pharmacopoeia, styled *قرابادین شفائی* or *طب شفائی*, comp. Nos. 2310-2312 above. It begins, without a preface, at once with the *باب الالف*.

2. Ff. 67^b-131^b: another copy of the *خیر التجارب*, the abridgement of the *Tibb-i-Akbarî*, see No. 2341 above. It contains here twenty-three *bâbs*, the first twenty-two of which agree with those in No. 2341, viz.: I, on fol. 67^b; II, on fol. 74^a; III, on fol. 78^a; IV, on fol. 79^a; V, on fol. 80^a; VI, on fol. 83^b; VII, on fol. 87^a; VIII, on fol. 88^a; IX, on fol. 91^b; X, on fol. 94^a; XI, on fol. 95^b; XII, on fol. 97^b; XIII, on fol. 100^a; XIV, on fol. 102^a; XV, on fol. 104^a; XVI, on fol. 106^b; XVII, on fol. 112^a; XVIII, on fol. 114^a; XIX, on fol. 115^b; XX, on fol. 119^b; XXI, on fol. 120^a; XXII, on fol. 122^a. The additional *bâb* XXIII (باب در مرکبات) deals with compound medicaments, and begins on fol. 123^a.

3. Ff. 132^a-133^b: a complete index of the *bâbs* and *faṣls* in the preceding treatise.

4. Ff. 134^a-152^a: another small treatise on compound medicaments, without any title, beginning with the *حَبِّ إِيَّارَج* (the pill, called *lépa*).

The whole MS. was written by Dîn Muḥammad, an inhabitant of Shâhjahanâbâd; a date does not appear.

No. 1431, ff. 152, ll. 21; distinct Nasta'liq; collated and annotated throughout; size, 10 $\frac{3}{4}$ in. by 7 $\frac{1}{8}$ in.

2346

Khulâṣat-almujarrabât (خلاصة المَجَرَّابَات).

The quintessence of prescriptions, a work on compound medicaments, similar in character to the *Mujarrabât-i-Akbarî* (see Nos. 2342 and 2343 above), which is quoted several times, see, for instance, fol. 53^a, l. 5; fol. 148^b, l. 2, etc., and the *Karâbâdin-i-Kâdirî* (see No. 2344 above), but chiefly dealing with those *en vogue* in India, and supplemented by chapters on soups and beverages, on veterinary science, on dyes, and on the fabrication of marble paper, by an anonymous author.

Beginning: الحمد لله الذى كفى من اعتصم النج.

It is divided into a *muḥaddimah*, twenty-two *bâbs*, and a *khâtimah*, viz.:

Muḥaddimah, on fol. 2^a: weights and measures, current among Indian physicians (در بیان اوزان که مصطلح اطیباست و در دیار هند مروج است).

Index of the twenty-two *bâbs* and the *khâtimah*, on fol. 3^a.

Bâb I, on fol. 3^b, first line: on *argajah*, in Hindi *argajā*, a perfume compounded of several scented ingredients, etc. (در ذکر آرججه و امثال آن).

Bâb II, on fol. 9^b: on electuaries (در ذکر معاجین).

Bâb III, on fol. 34^a, first line: on stimulants (در ذکر مفرحات).

Bâb IV, on fol. 36^b: on digestive stomachics (در ذکر جوارشات).

Bâb V, on fol. 39^a, second line: on powders (در ذکر سفوفات).

Bâb VI, on fol. 40^b, last line: on medicaments to increase the power of virility (در ذکر تراکیب قوت بانه).

Bâb VII, on fol. 49^b: on remedies for gonorrhoea (در معالجه سوزاک).

Bâb VIII, on fol. 51^b: on hypochondria, etc. (در اطمینان و امثال آن).

Bâb IX, on fol. 52^b, last line: on special drugs for women (در ادویه که مخصوص زنانست).

Bâb X, on fol. 60^b: on strong soups (در ذکر ماء اللحم).

Bâb XI, on fol. 66^b: on beverages (در اشربة).

Bâb XII, on fol. 86^a: on tea and coffee (در بیان چای و قهوه).

Bâb XIII, on fol. 87^a: on toothpowder (در ذکر ستون).

Bâb XIV, on fol. 89^a: on drugs which help digestion (در ذکر ادویه که هاضمه بخشد).

Bâb XV, on fol. 94^b: on remedies for coughs and asthma (در معالجه سرفه و ضیق النفس).

Bâb XVI, on fol. 96^a: on remedies for the stomach (در معالجه شکم).

Bâb XVII, on fol. 96^b, last two lines: on diseases of the eye (در امراض چشم).

Bâb XVIII, on fol. 101^a: on diseases of the ear (در امراض گوش).

Bâb XIX, on fol. 103^b: on the treatment of horses (در معالجه افراس).

Bâb XX, on fol. 114^b, last line: on the various dyes of cloth (در رنگهای پارچه).

Bâb XXI, on fol. 135^b: on the fabrication of variegated or marble paper (در ساختن کاغذ ابری).

Bâb XXII, on fol. 138^b, last line: on ointments (در ذکر مرهم).

Khâtimah: on miscellaneous prescriptions (در متفرقات), not marked in the text, unless it is represented by the appendix on ff. 173^b-180^b, which begins with the 'philosophers' electuary' (معجون فلاسفه).

On fol. 180^b the date of this copy, which was transcribed from Shaikh Ahmad Kâtib's, appears, viz. A. H. 1180 (A. D. 1766, 1767). Some additional prescriptions by a different hand, on fol. 181.

Bibliotheca Leydeniana.

No. 2814, ff. 181, ll. 11; clear Nasta'lik, the last leaf in Shikasta; size, 7½ in. by 5 in.

2347

Another copy of the same.

Beginning as in the preceding copy. It ends on fol. 113^a.

The remaining portion of the MS., ff. 113^b-193^b, is filled with a number of smaller pieces, and extracts

IND. OFF.

from other medical works, beginning with a poem on medicine in mathnawi-baits, which opens thus: یکی آنکه تا معده ات از طعام الخ.

No date. College of Fort William, 1825.

No. 2245, ff. 193, ll. 14; careless Nasta'lik, mixed with Shikasta; size, 9½ in. by 6½ in.

2348

Kitâb-i-amali az Khulâsat-altajârib (کتاب عملی از خلاصة التجارب).

Another very similar, but incomplete, work on practical medicine, or tested cures and remedies for diseases of the various parts of the human body from the head downwards, by Muhammad Husain Nûr-bakhshî. It is apparently divided into twenty-eight bâbs, the last of which, on fol. 271^a, deals with the technical terms commonly used among physicians, and the acknowledged weights and measures for medical purposes. But very few of these bâbs are marked in the text. The beginning is missing—the work opens in the *first bâb*, on diseases of the head and brain, headache, etc. The last two leaves are supplied by a more modern hand. Many little injuries throughout, partly repaired by later hands too.

No date.

No. 1276, ff. 276, ll. 21; Shikasta; size, 10½ in. by 6½ in.

2349

Khulâsat-i-ḥawânin-al'ilâj (خلاصة قوانین العلاج).

'The quintessence of the canons of medical treatment,' or 'abstract of the work 'قوانین العلاج' (so the title is given on one of the fly-leaves in the somewhat incorrect form of خلاصة القوانين (!). العلاج and ascribed on another fly-leaf to Ḥakim 'Ali Ridâ), a work of the same character as the preceding ones, i. e. a collection of prescriptions for the cure of the various diseases of the body. It is incomplete at the beginning, and opens in the *first bâb*, on diseases of the head, with نقوع که اسهال صفر کند (an infusion which acts as aperient to the bile). The whole is divided into seventeen bâbs, viz.:

Bâb II (diseases of the eye), on fol. 16^a, first line.

III (diseases of the ear), on fol. 21^b.

IV (diseases of the nose), on fol. 23^a.

V (diseases of the mouth and throat), on fol. 24^b.

VI (here by mistake called again باب پنجم, diseases of the windpipe, etc.), on fol. 32^a.

VII (diseases of the stomach), on fol. 40^b.

VIII (diseases of the liver, spleen, etc.), on fol. 49^a.

IX (diseases of the bowels), on fol. 56^a.

X (diseases of the kidneys, bladder, peritoneum, and procreative organs), on fol. 71^a.

XI (diseases of the female breast), on fol. 82^b.

XII (diseases of the womb), on fol. 83^a, lin. penult.

XIII (pains in the back and joints), on fol. 87^a.

XIV (fevers), on fol. 90^a.

XV (tumours, ulcers, and diseases of the skin), on fol. 103^a.

XVI (treatment of blows, falls, etc.), on fol. 117^a.

XVII (how to drive reptiles from one's abode, antidotes for poisons, etc.), on fol. 121^a.

This work ends on fol. 127^a; on fol. 128^a a short addition is made by another hand on cures for asthma, coughs, etc.; see a much shorter treatise of similar title in No. 2302 above.

No date.

No. 2819, ff. 128, ll. 13; careless Nasta'lik; size, 7½ in. by 4½ in.

2350

Takwim-aladwiyah (تقویم الادویه).

A sort of calendar of medicaments for the various diseases, arranged in this way, that each page is divided into four principal columns, each containing the name of one disease; these principal columns are again subdivided into smaller compartments, the respective headings of which are: دواها, تعریف آن, مزاج آن, قوت آن, etc. A similar kind of medical calendar, entitled تقویم الابدان, has been noticed above in No. 2296, 2.

Dated A. H. 1143 (A. D. 1730, 1731), by Kāmar-aldin bin Muḥammad. College of Fort William, 1825.

No. 2231, ff. 73; Nasta'lik; greatly damaged, but carefully mended or later supplied in many places; size, 12 in. by 7 in.

2351

'Ajā'ib-alittifāk dar shinākhṭan-i-taryāk (عجائب الاتفاق در شناختن تریاق).

A medical treatise on the origin, use, and valuable qualities of theriac, the bezoar-stone, pissasphalt, and other antidotes against poison in general, with a preliminary discussion on the value and development of medical science, compiled by Muḥammad Raḍi-aldin ibn Kāshif-aldin at the time when prince Muḥammad A'zamshāh, 'Ālamgir's son (killed in his contest with his brother, the emperor Bahādurshāh, A. H. 1119 = A. D. 1707), resided in Gujarāt. The treatise is divided into a muḥaddimah, three maḥṣads, and a khātimah.

مقدمه در بیان شبهه منکرین علم طب و جواب آن, on fol. 2^b.

مقصد اول در ابتدای ظهور علم طب و ذکر بعضی از مقصودات استنباطیه, on fol. 6^a.

مقصد دوم در بیان آنچه از علم طب بر روی صادقه ظاهر شده, on fol. 11^b.

مقصد سوم در بیان آنچه باتفاقات حسنه معلوم گردیده و ظهور تریاق فاروق و فادزهر و مومیای کانی, on fol. 14^a, last line (this portion, the largest of all, is subdivided into three faṣls).

خاتمه در سموم و تحریر از آن و برخی از احوال اسقنوس (Galenus), on fol. 46^a.

Beginning: سپاس بی قیاس و ستایش مبر از آیش

جهان پناهی را زبید که ابهت شاهان چم نشان نموده حشمت الوهیت اوست الخ

No date. Other treatises of a similar kind are noticed in Nos. 2301, fol. 167^a, and 2336, 2 above; and in Rieu, Supplement, p. 113^a.

No. 1830, ff. 68, ll. 19; Nasta'lik; size, 10 in. by 5½ in.

2352

Another copy of the same.

Beginning as in the preceding copy. Muḥaddimah, on fol. 3^a; first maḥṣad, on fol. 9^a; second, on fol. 18^a; third, on fol. 23^a; the beginning of the khātimah is not marked in the text.

No date. The copyist was Bin Mir 'Īsā.

No. 727, ff. 128, ll. 13-14; Nasta'lik; size, 8½ in. by 4½ in.

2353

Ta'lim-i-'ilāj (تعلیم علاج).

A work on the whole medical science by Abū-alzafar Ḥusām, called Zafaryārkhān, commenced on the day of Muḥammadshāh's accession to the throne (as year is given here A. H. 1132 = A. D. 1719, 1720, see fol. 1^b, l. 8, and the chronogram, on fol. 2^a, l. 2, آفتاب رحمت) and completed in the sixth year of that monarch's reign (A. D. 1724, 1725).

Beginning: الحمد لله رب العالمین . . . اما بعد پوشیده نماند که این نسخه ایست در علم طب که بروز جلوس سرور سلطنت خلیفه زمین و زمان الخ

It is divided into four تعلیم, viz.:

تعلیم اول در معالجات امراض (treatment of the various diseases of the human body), on fol. 17^a, in twenty-two بیان.

تعلیم دوم در تدبیر بعضی از اسباب حفظ صحت و معالجات کلی و در ذکر اکثر ادویه که معرفت آن اطبایا لازم بود (hygiene and general knowledge of medicaments necessary for the physician), on fol. 451^a, in five بیان.

تعلیم سوم در ذکر ادویه مفردة (simple drugs), on fol. 535^a, in two بیان, the first in alphabetical order.

تعلیم چهارم در ذکر ادویه مرکبه الخ (compound medicaments), on fol. 634^a, in two بیان, the first again in alphabetical order.

No date. A very detailed index of the whole work and all its subdivisions on ff. 3^a-16^b. On the first two fly-leaves a list of the روزهای بحران, or days of the crisis, beginning: روز پانزدهم درین روز بحران کم واقع شود و اگر شود نیک نباشد الخ

No. 994, ff. 724, ll. 15; unequal Nasta'lik; size, 10½ in. by 5½ in.

2354

Minhāj-almubtadi'in (منهاج المبتدیین).

A compendium of the Materia Medica, compiled by Ibrāhīm alḥusaini, in forty-two short bābs and a khātimah.

Beginning : منهاج ادویه شفا حمد مسبب الاسباب يست :
که بعلامات مختصه و اذا مرضت فهو الح

On fol. 248^a a short appendix is added, styled
نسخه بدل افیون حکیم عماد الدین

This copy is dated the 20th of Jumâdâ-thânî,
A. H. 1147 (A. D. 1734, Nov. 17), by Muḥammad 'Alī
bin Naṣr-allāh. The proper order of ff. 1-6 is 1, 2,
4, 3, 6, 5.

No. 1752, ff. 1-248, ll. 17-18; Nasta'liq, by different hands;
size, 9 in. by 5½ in.

2355

Another copy of the same.

Beginning as in the preceding copy. The author's
name appears on fol. 1^b, l. 17, and last line. Marginal
glosses and additions.

Dated by Muḥammad Ridâ alṭālib alshirāzī in the
month Dhū-alkā'dah, A. H. 1194 (A. D. 1780, November).

No. 1144, ff. 138, ll. 23; Nasta'liq; size, 10 in. by 5½ in.

2356

Kānūn-e dar 'ilm-i-ṭibb (قانونچه در علم طب).

Another, very short compendium of the Materia
Medica, by an anonymous author.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمِنْهُ الْإِعَانَةُ وَ
التَّوْفِيقُ، الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ لَكُلِّ دَوَاءٍ الْهَمْنَا
(correctly) لِكُلِّ دَاءٍ الدَّوَاءُ وَالْهَمْنَا (according to the following copy
منافع المفردات والمركبات لحفظ الصحة الخ

It contains two maḳālas, the first of which treats of
simple drugs (مفردات), the second of compound medi-
caments (مركبات), each subdivided into five bābs.

First maḳālah, on fol. 57^a. Bāb I, در حبوب (pills),
on fol. 57^b; II, در لبن و سمک و بیضه (meat,
fish, milk, and eggs), on fol. 58^b; III, در فواکه (fruit),
on fol. 60^a; IV, در بقول (herbs), on fol. 61^b; V, در
مفردات از هر جنس (simple substances or drugs of any
kind), on fol. 63^a, in alphabetical order.

Second maḳālah, on fol. 71^a. Bāb I, در اشربه و
مطبوبات (beverages and boiled things), on fol. 71^a;
II, در اعراض (electuaries), on fol. 73^b; III, در حبوب و
در ادهان و مراهم (lozenges and pills), on fol. 75^b; IV,
در ادهان و مراهم (clysters), on fol. 77^a; V, در
داروهای چشم (ointments, salves, and remedies for the
eye), on fol. 77^a.

No date.

No. 2064, ff. 57^a-79^b, ll. 21; Nasta'liq; size, 9½ in. by 5½ in.

2357

A slightly defective copy of the same.

Beginning: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ لَكُلِّ دَاءٍ الدَّوَاءُ وَالْهَمْنَا
منافع المفردات الخ

First maḳālah, on fol. 1^a, in five bābs: I, on fol. 1^a;

II, on fol. 2^b; III, on fol. 4^a; IV, در بقولی (in the text
headed incorrectly فصل چهارم), on fol. 6^a; V, on
fol. 8^a.

Second maḳālah, on fol. 16^a, in five bābs: I, on
fol. 16^b; II, on fol. 19^b; III, در حبوب و اقراض, on
fol. 21^b. In the middle of this bāb the copy breaks
off; IV and V are consequently missing here.

No. 2096, ff. 22, ll. 7; Nasta'liq; a little worm-eaten; size,
9 in. by 5½ in.

2358

Kānūn-i-Sikandari (قانون سکندری).

Description of the various diseases of the body, and
all its special parts and limbs from the head downward,
with the methods of curing them, by Ḥakīm Sikandar
bin Ḥakīm Isma'il the Greek of Constantinople, who
came to India and wrote this work, A. H. 1160 (towards
the end of Muḥammadshāh's reign = A. D. 1747), at
Arkāt (ارکات). Another copy, slightly defective at the
beginning, is noticed in the Bodleian Cat., No. 1613.

Beginning of the main portion of this Kānūn, on
fol. 8^b: زهی حکیمی جلّ جلاله که بکمال نوال رافت و
مرحمت خلعت زیبا طلعت الخ

It is preceded by a detailed index, on ff. 1^b-2^b, and
a preliminary chapter on the urine (بُول), beginning, on
fol. 3^b: شناختن بول که آن فصله است از فصلات هضم:
کبدی و عروقی که خارج از راه احلیل است الخ

On fol. 3^a there is the seal of 'Abd-alwahhābkhān
Bahādur Naṣrjang, for whom this work appears to have
been compiled (comp. fol. 10^a), with the date A. H. 1174
(A. D. 1760, 1761).

No. 1801, ff. 376, ll. 21; clear and distinct Nasta'liq; size,
10½ in. by 6 in.

2359

Risālah dar 'ilm-i-ṭibb (رساله در علم طب).

A compendium of medical science, and detailed
description of medicaments, compiled from famous works
and treatises on these subjects, by Uwais allāṭifi of
Ardabil (see fol. 2^a, ll. 10 and 11: این رساله ایست در:
علم طب مشتمل برسائل مشهوره متفق علیها چند که
(از کتب معتبره معتمد علیها اکابر مشهورین منقول است
and divided into four maḳālas, viz.:

1. در بیان بعضی فوائد حفظ صحت (some of the
benefits of the preservation of health).

2. در بیان ادویه مفردة (simple drugs).

3. در بیان اغذیه مرض (diet during an illness).

4. در بیان مرکبات مجربه مستعمله از مفرجات و معاجین
(well tested and current compound medicaments, as, for instance, stimulants,
electuaries, theriacs, beverages, etc.).

Beginning: حمد و سپاس خالق را که بقدرت کامله
ابدان انسان را از ارکان اربعه متضاده کیفیات الخ

It concludes on fol. 158^b, and is dated the 9th of Dhû-al-hijjah, A. H. 1182 (A. D. 1769, April 16); the copy was made at the request of Ḥakim Muḥammadbeg Šāhib, in ترجمانی. The last two leaves are filled with a kind of supplement to the preceding compendium.

No. 496, ff. 160, ll. 17; unequally written, for the greater part in Shikasta; size, 7½ in. by 4½ in.

2360

Risālah dar 'ilm-i-ṭibb (رساله در علم طب).

Another practical and popular compendium of medical science, bearing the same general title as the preceding one, and denoting the cures of the different diseases, together with a full account of simple and compound medicaments, etc.; it is compiled by an anonymous author in nine bābs: 1. in twelve faṣls, on fol. 7^b; 2. in fifteen faṣls, on fol. 15^a; 3. in twenty-one faṣls, on fol. 20^b; 4. in twenty-one faṣls, on fol. 27^b; 5. in twenty-seven faṣls, on fol. 38^a; 6. in thirty faṣls, on fol. 55^b; 7. in fifteen faṣls, on fol. 66^a; 8. in twelve faṣls, on fol. 70^a; 9. in fifteen faṣls, on fol. 80^b. In the thirteenth faṣl of the last bāb the treatise breaks off on fol. 98^b. The last four leaves, 99–102, contain (in the same handwriting) the fragment of a glossary of scientific terms. Index on ff. 2^a, last line, to 7^b.

Beginning: الحمد لله الذى سناء القلوب العارفين بتجلیات الخ

No. 1261, ff. 102, ll. 12–13; Nasta'liq; size, 11¼ in. by 7½ in.

2361

Majma'-al-jawāmi' u dhakihā'in-altarākib (مجمع الجوامع و ذخائر التراكيب).

A large work on medical science, primarily a Materia Medica, arranged in form of a dictionary, in alphabetical order according to the first and second letters, compiled A. H. 1185 (A. D. 1771, 1772) by Ibn alsayyid almarḥūm Muḥammad Ḥādī al-'uḳailī al-'alawī alkhurāsānī alshirāzī (known as Ḥakim Muḥammad Ḥādikhān) Muḥammad Ḥusain. Among his prominent sources was a book of his grand-uncle's Muḥammad Ḥāshim, known as Ḥakim Mu'tamad-almulūk 'Alawikhān bin Ḥakim Muḥammad Ḥādī al-'alawī, styled جامع الجوامع, and many other authorities, among which his father, comp. ff. 24^b and 71^b. To the real book, that is the dictionary, a preliminary discourse in twenty faṣls, on general medical matters, is prefixed, viz.:

1. در غذا و دوا و ذو الخاصیة, on fol. 25^b.
2. در بیان مرکب القوى و ذو الخاصیة, on fol. 27^b.
3. در بیان مزاج و اقسام امزجه, on fol. 29^a.
4. در بیان طرق معرفت امزجه ادویه و اغذیه, on fol. 31^a.
5. در بیان احتیاج بترکیب ادویه, on fol. 35^b.
6. در بیان کیفیة ترکیب ادویه, on fol. 38^a.
7. در بیان طرق استخراج امزجه مرکبات و درجات آنها, on fol. 39^a.

8. در بیان طریق استخراج مقادیر شریات, on fol. 40^a.

9. در بیان اعمار بعض ادویه مفردة و مرکبة, on fol. 40^b.

10. در بیان زمان ادراک و مدت اعمار ادویه مرکبة, on fol. 41^a.

11. در بیان سبب اختلاف اقوال اطباء در ماهیة ادویه, on fol. 42^a.

12. در بیان طریقه اخذ ادویه و حفظ آنها, on fol. 42^a.

13. در بیان آداب طعام خوردن و آب نوشیدن, on fol. 43^b.

14. در بیان احراق بعض ادویه و تحميص و تشویه و قلی و تدبیر و غسل آنها, on fol. 43^b.

15. در بیان معرفت افعال بعض ادویه مفردة و خواص آنها, on fol. 45^b.

16. در بیان بعض اصطلاحات, on fol. 47^a (in alphabetical order).

17. در بیان حدود امراض, on fol. 49^a (also alphabetically arranged).

18. در بیان اوزان و مکاییل صغار و کبار شرعیة و طبیة, on fol. 67^a.

19. در بیان بعض امور متعلقه بنجوم و طبیعیات, on fol. 69^a.

20. در بیان اسناد طب خال والد ماجد مؤلف و والد, on fol. 71^b. On the same fol. 71^b the dictionary begins with the word البار.

A dhail or khâtimah is added at the end of it, on fol. 622^b (در بیان ادویه جدیدة و خواص و منافع و طرق استعمال آنها), partly based on a treatise of Alḥmad bin Luṭf-allāh Maulawī Efendi Calabi, originally translated from a European language into Turkish, afterwards from Turkish into Arabic.

No date.

A detailed *double index* (the second arranged according to the different medicaments for diseases of all parts and limbs of the human body) fills ff. 1^b–23^b.

Beginning of the work, on fol. 24^b: الحمد لله الذى تتحیر دون ادراک کنه ذاته المقدسة العقول والاهوام و تتلاشى عند قرب ساحة جلاله الخ

No. 1279, ff. 630, ll. 37; small Naskhī; size, 10½ in. by 7½ in.

2362

Makhzan-aladwiyah u tadhkira-i-aulā-alnuhâ (مخزن الادویه و تذکرة اولی النهی).

Another work of similar contents and similar length by the same author, dealing exclusively with simple and compound medicaments. It was compiled after the completion of the preceding book, that is after A. H. 1185 (A. D. 1771, 1772), and is divided into two maḳālas.

Beginning of the *first maḳālah* on simple drugs الحمد لله الذى اظهر آثار قدرته: (ادویه مفردة) بایجاد الموجودات بلا مواد الخ

It contains a muḳaddimah in fourteen faṣls, almost

equal in its contents to that of the preceding work, on ff. 7^b-32^b, the dictionary in alphabetical order, on ff. 32^b-313^a, and a khâtimah enumerating the medicaments, discussed in the dictionary, with their Arabic, Greek, Syriac, Persian, Turkish, and Indian appellations (در بیان تعداد ادویه مذکوره باسامی و لغات مختلفه) (از عربی و یونانی و سریانی و فارسی و ترکی و هندی الخ), on ff. 313^a-358^a.

Second makâlah, on ff. 362^b-602^a, on compound medicaments, beginning: الحمد لله الذى عرفنا بنفسه وهدينا. This part contains also a mukaddimah in five fasls, on ff. 362^b-366^a, and the dictionary, in alphabetical order, on ff. 366^a-602^a.

Each makâlah is preceded by a detailed index, the *first* on ff. 1^b-6^a, the *second* on ff. 360^b-361^a. The *second makâlah* has also the special title قرايدين.

Dated A. H. 1193 (A. D. 1779), by Muḥammad Sami' of Dihli.

No. 1398, ff. 602, ll. 39; small Naskhî; size, 11½ in. by 7¾ in.

2363

(معالجات اسکندريه) Mu'âljât-i-Iskandariyyah.

A general pharmacopoeia or Materia Medica, arranged in the form of a dictionary, but without any strict alphabetical order. According to a note on fol. 9^a it was written A. H. 1194 (A. D. 1780), by Dilirjang Bahâdur. No preface nor date appears in the book itself. It begins on fol. 9^b at once with the letter الف. A detailed index on ff. 1^b-8^a.

No. 1352, ff. 318, ll. 19; Nasta'lik; size, 9¾ in. by 5½ in.

2364

A short medicinal glossary.

This glossary consists of *two* different parts; the *first*, on ff. 1^b-11^b, explains in Persian all the Persian and Indian words which denote the different diseases, and is styled, therefore: ترجمه نامهای امراض بفارسی و هندی; the *second*, on ff. 11^b-35, is arranged in alphabetical order and gives an explanation of all Arabic, Greek, Persian, and Indian words occurring in the Materia Medica, entitled: ترجمه لغات ادویه بعربی و یونانی و فارسی و هندی.

No author's name appears anywhere.

No date.

No. 88, ff. 35, ll. 14; large Nasta'lik; size, 9¼ in. by 5 in.

2365

(تحفة محمدی) Tuhfa-i-Muḥammadi.

Materia Medica, by Mirzâ Muḥammad Naṣir of Turkish extraction (therefore styled احمدلو افشار), compiled for Tipû Sultân (ruler of Mysore, A. H. 1197-1213 = A. D. 1783-1799), to whom it is dedicated, comp. fol. 3^a, l. 9 and last but one. It is divided into two *تشخیص*, which bear the strongest resemblance to the first two *تشخیص* in the Tuhfat-almu'minin (see

above, Nos. 2328-2335), even in their respective headings, viz.:

تشخیص اول در بیان سبب اختلاف اقوال اطباء در ماهیة و خواص و قدر شربت ادویه و شروط اخذ آن و ذکر درجات و قوتها بحسب مراتب (on the difference of opinion among physicians as to the nature, peculiarities, and quantity of doses, the way to take them, and the various grades and faculties, etc.).

تشخیص ثانی در ذکر صفات ادویه مفردة و اغذیة مفردة و مرکبة و بیان افعال کلیة و مشابه کلی و تفسیر اسامی و لغاتی که درین تألیف مذکور میشود (on the qualities of simple drugs and simple and compound aliments, etc., as well as on the names and terms mentioned in this work), see ff. 3^b and 4^a. There are several subdivisions in both, all arranged in alphabetical order.

الحمد لله الذى فطر السموات والارض و جعل الظلمات والنور و جعل القمر فيهن نوراً و جعل الشمس سراجاً الخ.

No date. The copy is the author's autograph, but ff. 242^a-319^a are written by other hands.

No. 873, ff. 745, ll. 19; inelegant Nasta'lik; size, 10¼ in. by 6¾ in.

2366

(رسالة مأکول و مشروب) Risâla-i-ma'kûl û mashrûb.

An essay on eating and drinking, in verse, compiled for Tipû Sultân, A. H. 1204 = A. D. 1789, 1790 (see the chronogram, on fol. 2^b, l. 2, از فیض شاه), by a certain Yûsufi, see another copy of the same in W. Pertsch, Berlin Cat., p. 592, No. 3. The main portion of the whole consists of mathnawi-baits, but the last part (on ff. 9^a-12^a), entitled قصيدة سلطانی در حفظ صحته (on the preservation of health), is, as the title shows, in the form of a *kaşidah*.

Beginning:

زبان را چو (چه) Pertsch در اول اینکلام
زحمد و تحیت رساند (رساندی) Pertsch بکام

Written by 'Abd-alkâdir.

No. 1604, ff. 12, 6-7 baits in the page; Nasta'lik; size, 7¾ in. by 4½ in.

2367

Another copy of the same.

Beginning (with the reading of Pertsch in the second hemistich):

زبان را چو در اول اینکلام
زحمد و تحیت رساندی بکام

The *kaşidah* begins on fol. 10^a. Written, like the preceding copy, by 'Abd-alkâdir.

No. 1614, ff. 13, usually six baits in the page; Nasta'lik; size, 7¾ in. by 4¾ in.

2368

The same.

The *kašidah* begins here on fol. 13^a.

No date.

No. 1485, ff. 19, five baits in the older part (ff. 5-16), four baits in the more recent addition (ff. 1-4 and 17-19); Nasta'liq, by two hands; size, 7 in. by 4½ in.

2369

The same.

The date (viz. 1204) appears here on fol. 2^b, last line (the additional remark, that the chronogram means *چهار و بیست و یک هزار و دو صد و یک*, i. e. 1224, is entirely wrong). The *kašidah* (در حفظ صحت) begins on fol. 13^a, but the present copy does not conclude with that; there follow, on fol. 17^a, two long *kit'as*, the first purporting to be a letter addressed by some individual to Avicenna (شخصی ببوعلی سینا نوشته), the second Avicenna's answer (الجواب), on fol. 18^a.

Beginning of the former: خدایکام افاضل نظام ملت: و دین الخ.

The copyist calls himself Mirzā Muḥammad Naṣir Afshar (who is evidently identical with the author of the *تحفة محمدی* in No. 2365 above).

Bibliotheca Leydeniana.

No. 2810, ff. 19, ll. 10; Naskh on ff. 4-19, Nasta'liq on ff. 1-3 (on different paper); size, 7½ in. by 4¾ in.

2370

Nuskah dar 'ilm-i-ṭibb (نسخه در علم طب).

Fragment of a medical work, dealing with the diseases of the various parts and limbs of the human body and their respective cures. The order of the leaves is: ff. 1-6, 33-43, lacuna, 14-31, lacuna, 32, 7-13. Beginning is also missing. The end is found on fol. 11^a (treating of the various colours of the urine). On ff. 11^a-13^b there is added the same versified treatise on eating and drinking (رساله مأکول و مشروب) as in the four preceding copies, beginning: زبانرا چو در اول این کلام الخ.

No author's name is to be found. The first pages deal with the diseases of the head.

No. 1969, ff. 43, ll. 17; Nasta'liq; size, 8¾ in. by 5¾ in.

2371

Kānūn dar 'ilm-i-ṭibb (قانون در علم طب).

A complete Pharmacopoeia, compiled in Persian from Arabic, Persian, English, and French sources, apparently by an Englishman, whose name in Persian garb runs thus: جان کوئین سین (?). He says in the initial words of the preface, that this work is called in English اَکَم پلِیت اِنگِلِش دِس پَن سَتَرِی (that is 'a complete English dispensatory'), see the beginning, on fol. 1^b: نام این کتاب در زبان انگریزی: اَکَم . . . یعنی نظیری و عملی دو قسم است قسم اول در آن دو کتاب است الخ.

It is divided, as we learn from these introductory words, into two *kisms*: the *first kism* contains two *kitābs* and treats of the preparation of medicaments, their peculiarities, composition, etc., and their vegetable and mineral substances, viz.:

کتاب اول در سبب تیاری دوا و خواص آن و ترکیب دادن آن و آلات آن.

کتاب دوم در ترکیب نمودن ادویه از نباتات و معدنیات

The *second kism* contains five *bābs* and treats of the preparation of vegetable and mineral medicaments, of the various kinds of salts and other matters, finally also of the preparation of such drugs as druggists are not selling ready made, viz.:

باب اول در بیان تیاری ادویه نباتات

باب دوم در تیار نمودن اقسام نمکها

باب سوم در تیار نمودن ادویه معدنیات

باب چهارم در تیار نمودن قاعده شب یمانی (?) و غیره
مرافق قاعده ملک لندن و ایدن برگه (London and Edinburgh) الخ.

باب پنجم در تیار کردن دواها که عطاران تیار کرده نمیفروشند الخ.

Most of the technical terms occurring in this work show plainly their English origin.

No date.

No. 1649, ff. 606, ll. 11; Shikasta; size, 11¼-12½ in. by 8½ in.

2372

Mufradāt dar 'ilm-i-ṭibb (مفردات در علم طب).

A Persian natural history, with special reference to its bearing upon medical art and medicinal use, translated from European works, and illustrated throughout by excellent etchings from the vegetable and animal kingdoms. It contains *three* chief parts: the first deals with *Botany*, the second with *Zoology*, the third with *Mineralogy*.

Botany is subdivided into the following eight books (کتاب):

1. از آنجا که در نباتات بهترین چیز تخم است لهذا اول (the seed), on fol. 1^a.

2. در ذکر خواص بیخ ها و صورتهای آن (the root), on fol. 12^b.

3. در خواص چوبهای درخت (the wood or stem), on fol. 31^b.

4. در ذکر خواص پوستهای درختان (the bark), on fol. 39^b.

5. در ذکر خواص برگهای اشجار (the foliage), on fol. 43^a.

6. در بیان گل و غنچه و تخم و ثمر (the bud, blossom, seed, and fruit), on fol. 50^b.

7. در ذکر ثمرها (various kinds of fruits), on fol. 55^b.

8. در ذکر صمغیات (various kinds of gums), on fol. 73^b.

Zoology comprises only *one book* (although called *١* کتاب *٢* اول):

(animals, i. e. men, beasts, and birds), on fol. 97^a.

Mineralogy is subdivided into the following *five books*:

1. در بیان معدنیات (minerals), on fol. 127^b.

2. در فلزات (metals), on fol. 145^a.

3. در ذکر گلها و ترتیب تیار نمودن او و بر آوردن روغن او (various kinds of earth or clay), on fol. 156^b.

4. در ذکر حجریات که از معدن و غیر معدن و دریا (stones), on fol. 161^a.

5. در یافتن گل و غیره (finding or discernment of earth or clay, and other things), on fol. 165^a.

Each book (کتاب) is again subdivided into sections, called صورت, and each صورت begins with the French and English equivalents for the word or matter in question.

No date.

No. 1516, ff. 166, ll. 17; easy Shikasta; size, 12½ in. by 7¾ in.

2373

Two fragments of medical treatises.

1. On ff. 1^b-116:

An incomplete dictionary of technical terms relating to medical science, styled 'Unsur-i-čahârum dar lughât u muštalahât-i-ṭibb' (عنصر چهارم در لغات و مصطلحات طب), in alphabetical order, in which the باب is formed by the *last* letter of the words, and the فصل by the *first*. It begins with آبذمیما, which is explained as a title of one of the medical works of بقراط (Hippocrates). It comprises Arabic, Greek, Turkish, and other names of drugs and medicaments, botanical and anatomical terms, the various kinds of diseases, and prescriptions for their treatment, etc. Everywhere the Persian and Hindūstāni equivalents are given. It breaks off on fol. 116^a with the باب کاف of the فصل حاء. To every word its proper spelling and pointing is added in full.

2. On ff. 117^a-124:

An incomplete Pharmacopoeia, in two makâlas; the *first* makâlah (simple drugs) contains seven bâbs, viz.:

1. در طبائع ادویه (natural qualities of drugs), on fol. 117^a;

2. در حبوبات (pills), on fol. 119^a; 3. در لحوم و البان (various kinds of meat and milk), on fol. 119^b;

4. در فواکه (fruit), on fol. 120^a; 5. در بقول (herbs), on fol. 121^a;

6. در توابل (spices), on fol. 122^a; 7. ریاحین النج (odoriferous plants, etc.), on fol. 122^a.

The *second* makâlah (compound medicaments) contains eight bâbs, but of these only the first is found here, viz.:

در کیفیت ترکیب ادویه و بیان قوت آن و امتحان تریاق, on fol. 122^b. The copy breaks off with the heading of the second bâb (تریاقها).

Beginning: تأثیرات آن هر چیزی از آن در بدن تأثیری: از کیفیات باشند النج.

No author's name, no date. Sir Charles Wilkins.

No. 2366, ff. 1-124; Nasta'lik, written in diagonal lines, about twenty-six in a page; size, 8½ in. by 4½ in.

2374

A medicinal treatise on the various kinds of *resins* and similar exudations, beginning with 'mastic or liquorice': اصل السوس لغت عربی است و لبانه هم: گویند و پارسی کنندرو النج خوانند و آن صمغ است مشهور النج.

No date.

No. 1752, ff. 249-260, ll. 18; Naskhi; size, 9 in. by 5½ in.

IV. LEXICOGRAPHY AND GRAMMAR.

1. Arabic-Persian.

a. Vocabularies and Dictionaries.

2375

Niṣāb-alsibyān (نصاب السبیمان).

The well-known metrical Arabic-Persian vocabulary by Abū Naṣr Farāhī (of the town of Farah in Sijistān), whose full name is given in G. Flügel i. p. 112, on the statement of H. Khalfā vi. p. 346, No. 13801 (comp. ib. ii. p. 559), as Abū Naṣr Mas'ūd bin Abibakr bin Husain bin Ja'far al-Farāhī, whereas in Fleischer, Cat. Lips., p. 333, he is called Badr-aldin (Muhammad Badr-aldin in H. Blochmann, Contributions, p. 7, and in Bodleian Cat., No. 1640) Abū Naṣr (Abū Naṣri in W. Pertsch, Berlin Cat., p. 215) al-Raji (because he was buried in Raj) al-Farāhī; in the first Bodleian copy, Bodleian Cat., No. 1636, Abū Naṣr Farāhī Mas'ūd bin Hasan bin Husain aladabi; and in No. 2381 below, Abū Naṣr Muḥammad al-Farāhī. It is the most popular school-book in the East, especially in India; for other copies, besides those quoted already, see Bodleian Cat., Nos. 1637-1639; Rieu ii. pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, p. 5 (No. III, 2), and Berlin Cat., p. 214; comp. also ib. p. 41, No. 22; p. 71, No. 1; and p. 153, No. 1; E. G. Browne, Cambridge Cat., pp. 236, 254, and 256. It has been edited at Calcutta, 1819, and in Persia, A. H. 1268. The author flourished about A. H. 617 (A. D. 1220).

Beginning, as in the British Museum copies, the Munich copy, the first Berlin, and the second Bodleian copy: همی گوید ابو نصر فراهی حسد حافده و حقد حاسده النج.

Marginal and interlinear Persian glosses throughout.

Dated the 9th of Shawwāl, A. H. 1075 (A. D. 1665, April 25).

College of Fort William, 1825.

No. 2309, ff. 1-36, ll. 9; Naskhi; size, 8 in. by 5 in.

2376

Another copy of the same.

Beginning: چنين گوید الخ.

No date.

No. 937, ff. 29, ll. 15; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 4 $\frac{5}{8}$ in.

2377

The same.

Beginning, on fol. 1a, in the fuller way in which many copies open, viz.: الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمد وآله اجمعين، قال الشيخ الامام اجل (الاجل) العالم بدر الحق والدين الخ.

The beginning of the two preceding copies is found here on fol. 1b, l. 5.

Dated the 4th of Ramadân, A.H. 1202 (A.D. 1788, June 8).

No. 2802, ff. 38, ll. 13; Naskhi; size, 8 $\frac{7}{8}$ in. by 5 in.

2378

The same.

Beginning as in the preceding copy; the other beginning چنين گوید is added here on the margin of fol. 41b.

No date.

It belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 41-84, ll. 8; Naskhi; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2379

The same.

Beginning: الحمد لله رب العالمين الخ.

No date.

No. 3508, olim 7. J. 6, ff. 191b-222, ll. 13; Nasta'liq; size, 7 $\frac{5}{8}$ in. by 4 $\frac{3}{4}$ in.

2380

The same.

Beginning the same.

No date.

No. 457, ff. 51, ll. 13; very careless Nasta'liq, sometimes quite like Shikasta; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{4}$ in.

2381

The same.

Beginning the same. Persian interlinear glosses on the first two pages. Various readings on the margin. The نصاب الصبيان ends on fol. 68a and is followed by a mathnawi on legal prayer, ablution, and fasting, styled here در فقه، and beginning:

نام حق بر زبان همی رانم
که بجان و دلش همی خوانم

the initial words and the name of the author, given as Sharaf-al-din Bukhârî, prove its identity with the well-known مقدم الصلوة، مقدم صلوۃ، also called مقدم الصلوة (so in the India Office copy of Ikhtiyâr bin Ghiyâth-

al-din's commentary on it, see further below in section V: Theology and Law), or simply نام حق، composed in the year 693 of the Rihlat, i.e. A.H. 703 = A.D. 1303, comp. Bodleian Cat., No. 1767; G. Flügel i. p. 512; Rieu i. p. 23a; W. Pertsch, Berlin Cat., p. 254; and A. F. Mehren, p. 6, No. VII (where the wrong date 393 of the Rihlat is given). It was copied by Kalb Muhyi-al-din. The fragment of another mathnawi of similar purport is found on ff. 76b-77b, beginning: بگویم حمد رب العالمين الخ.

No. 76, ff. 77, ll. 6 (on ff. 1-68), ll. 15-16 (on ff. 68-75), ll. 11 (on ff. 76 and 77); Nasta'liq, by different hands; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{8}$ in.

2382

Sharḥ-i-Niṣāb-al-sibyān (شرح نصاب الصبيان).

A Persian commentary on the preceding work by Nizām bin Kamāl bin Jamāl bin Husām alharawî, usually called Ibn Husām (see fol. 96b, line 9), beginning: سپاس بی قیاس مر قادی را که اساس حیوة اناس بر علم و معرفت نهاد الخ. It is incomplete at the end; the last bait, explained by the commentator, is: وَضَعُ أَنْ بِنَجْمٍ آخِرُ الْخِ (corresponding to fol. 82b, first line, in No. 2378 above).

Other copies of this commentary are noticed in Bodleian Cat., No. 1640, and in W. Pertsch, Berlin Cat., p. 215. In another commentary (Bodleian Cat., No. 1641) the author of the present work is called Kamāl-al-din bin almarhûm bin Husām alharawî, comp. also H. Khalifa vi. p. 346, No. 13801. A part of fol. 116a and the whole of fol. 116b are left blank.

No. 490, ff. 96-204, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

2383

Sharḥ-i-Niṣāb-al-sibyān (شرح نصاب الصبيان).

Another commentary on the same work by Muhammad bin Faṣīḥ bin Muhammad, known as Karim Dasht-i-Bayâdî Kūhistânî, who lived in the time of the emperor Akbar (see H. Blochmann, Contributions, p. 7), beginning: حمد و ثنای نام محدود و شکر و سپاس نا معدود حضرت علیم معبود و کریم واجب الوجودی را که نصاب صبيان انسانرا الخ.

Other commentaries on the same book are those by 'Alî bin 'Umar bin 'Alî alhajjâr (Bodleian Cat., No. 1641); by Muhammad bin Jalāl bin Sulaimân Kūhistânî (ib., No. 1643); by Muhammad Sa'd (W. Pertsch, Berlin Cat., p. 216, No. 1); by Yûsuf bin Mânî (H. Blochmann, Contributions, p. 7); and various anonymous ones (one noticed in Bodleian Cat., No. 1642; and in E. G. Browne, Cambridge Cat., pp. 237 and 238; another in Bodleian Cat., No. 1644). The present commentary ends on fol. 108b and is dated the 15th of Jumâdâ-alawwal, A.H. 1193 (A.D. 1779, May 31). On ff. 109a-112a another versified Arabic-Persian vocabulary, in form of a qaṣidah, is added, explaining the meaning of those Arabic words which can be spelt with the three different vowels a, i, and u, and styled

Muthallath-allughât (مثلث اللغات) or Niṣâb-i-mu-thallath (نصاب مثلث).

Beginning:

از پس حمد خداوند زمین و آسمان
کرده ام نظم مثلث چون لآئی عمان

From these initial words it is evident that the versified vocabulary, styled نصاب بدیعی in Bodleian Cat., No. 1650, 1, is identical with the Muthallath.

The first triad of Arabic words explained in Persian is:

رَبِّ دان پروردگار و رَبِّ دان جمعی زخلق
رَبِّ آب خالص از انگور و سبب و نار دان

Comp. W. Pertsch, Gotha Arabic Cat., No. 408 sq., and Berlin Cat., p. 216, No. 3 (where a commentary on this work by Muhammad Sa'd, the commentator of the نصاب الصبیان, is noticed).

No. 521, ff. 112, ll. 15; Nasta'liq; illuminated frontispiece; size, 8 in. by 4½ in.

2384

Muthallath-allughât (مثلث اللغات).

Another copy of the same vocabulary in form of a *kaṣidah*, beginning as in the preceding copy.

No date. At the end and on fol. 1^a seals of a former owner, Iktidârkhân, with the date A.H. 1179 (A.D. 1765, 1766). College of Fort William, 1825.

No. 2345, ff. 14, ll. 7; distinct Nasta'liq; size, 7½ in. by 4½ in.

2385

The same.

Beginning as usual. Many interlinear and marginal paraphrases. Very worm-eaten.

No date. The copy belonged formerly to Sir Charles Wilkins. At the end the title نصاب مثلث is given to this book, as in W. Pertsch, loc. cit.

No. 2587, ff. 85-90, ll. 10; careless Nasta'liq, mixed with Shikasta; size, 10½ in. by 6½ in.

2386

Niṣâb-i-badi' (نصاب بدیع).

Another metrical Arabic-Persian vocabulary, in form of *kiṭ'as* in various metres, a kind of primer for children in which, among other curiosities, the various meanings of such words are given as have the same form or sound in Arabic and Persian.

Beginning:

مصر شهر و شهر ماه و ماء آب و خوف سهم
سهم تیر و آنچه چه بال باشد بال جان

Dated A.H. 1122 (A.D. 1710, 1711).

No. 1174, ff. 7, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 4½ in.

2387

A commentary on the same work.

This commentary is due, according to the colophon, to Mullâ Sa'd 'Azimâbâdî, who is no doubt identical with Muhammad Sa'd, who wrote commentaries on the

IND. OFF.

نصاب مثلث and the نصاب الصبیان, see No. 2383 above. The same commentary, but with a different beginning, is noticed in W. Pertsch, Berlin Cat., p. 216, No. 2.

Beginning here, on fol. 1^b: بعون عنایت الهی و فضل نامنتهای در رنگ نصاب صبیان بالای هر قطعه دو بیت الخ.

After an introductory part, beginning: القطعة الاولى فی التجنیس التام والتاقص الخط, on fol. 1^b, l. 4, the initial *kiṭ'ah* of the original work is found on fol. 2^b, l. 2, مصر شهر الخ, with a full exposition of its meaning.

Dated by 'Abd-alṣamad 'Ali Muhammad the 11th of Ṣafar, A.H. 1164 (here called the fourth year of the emperor Ahmadshâh's reign, more correctly the third, since his accession to the throne took place on the 27th of Rabi' II, A.H. 1161, at the death of his father Muhammadshâh) = A.D. 1751, Jan. 9.

This copy belonged formerly to Sir Charles Wilkins.

No. 2587, ff. 1-40, ll. 15; Nasta'liq, mixed with Shikasta; size, 10½ in. by 6½ in.

2388

Alṣurâḥ min al-Ṣihâḥ (الصراح من الصحاح).

The well-known abridgement of Jauhari's famous Arabic dictionary, the *Ṣihâḥ* (or *Ṣaḥâḥ*, as others pronounce it, by Abû-alfadl Muhammad bin 'Umar bin Khâlid, commonly known as Jamâl-alkurashî, with the Persian equivalents added to the Arabic words. It was completed the 16th of Ṣafar, A.H. 681 (A.D. 1282, May 26), in Kâshghar, see Bodleian Cat., Nos. 1645 sq. Other copies of the same are described in Rieu ii. p. 507; E. G. Browne, Cambridge Cat., pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic Cat., pp. 282-283 (comprising eight other copies of the India Office Collection), etc. It has been edited in Calcutta, 1812-1815, in two volumes, and in Lucknow, A.H. 1289; comp. also H. Khalfa iv. p. 102, and the Arabic Cat. of the British Museum, pp. 227 and 467. The last letter constitutes the باب, the first the فصل, as in the original.

Beginning: قال الفقير الى مولاه الغنى به عن سواه
الوائق بالمتعالى عن الولد والوالد الخ

All the words explained are repeated in red ink on the margin. The proper order of ff. 10-21 is: 10, 13, 11, 12, 14-17, 19, 20, 18, 21.

This splendid copy is dated in the month of Dhû-alḥa'dah, A.H. 1013 (A.D. 1605, March-April).

No. 3427, olim 9. J. 13, ff. 427, ll. 21; excellent Naskhî; size, 10½ in. by 6½ in.

2389

Another copy of the same.

Beginning as in the preceding copy. Collated.

No date. Seals of a former owner with the date A.H. 1182 (A.D. 1768, 1769), on ff. 1^a and 1^b; other entries from A.H. 1192 (A.D. 1778) and 1198 (A.D. 1784) on the margin of fol. 1^b.

No. 3279, ff. 480, ll. 25; small Naskhî, by different hands small illuminated frontispiece; size, 9½ in. by 5½ in.

2390

The same.

Beginning as usual; the author's name and the date of composition, A. H. 681, appear in the subscription on the last page. Fol. 435 must be put immediately after fol. 433; fol. 434 is incoherent both with the preceding and the following page.

No. 3316, ff. 436, written by at least six different hands, for the greater part in Naskhī; the oldest on fol. 436, ll. 23; the newest on fol. 1, ll. 17, supplied by a comparatively late hand; a third on ff. 2-104, ll. 26-27; a fourth on ff. 123-136, ll. 27-28; a fifth on ff. 137-386, ll. 25; a sixth, or rather a mixture of various hands, as it seems, on ff. 105-122 and 387-435, ll. 15-27; greatly damaged in many places; size, 9½ in. by 5½ in.

2391

Niṣāb-i-ʾakīdat-aljawāhir (نصاب عقیدت الجواهر).

A metrical Arabic-Persian vocabulary in the form of the نصاب الصبیان (see Nos. 2375-2381 above), divided into fifty kiṭʿas, undoubtedly identical with the عقود الجواهر, noticed in Rieu ii. p. 507^b, and written, according to the account given in the preface of that copy, between A. H. 816-824 (A. D. 1413-1421) for Mirzā Ulughbeg Calabī, the son of the ʿUthmānī Sulṭān Muḥammad I, by an author who styles himself Rashīd-al-dīn Waṭwāṭī; and also with the عقد الجواهر in the Bodleian Cat., No. 1676, which is wrongly ascribed there, on fol. 1^a, to a certain Murtād Moghul bin ʿAlī Muḥammadkhān. The present copy lacks the introduction (just as the Bodleian copy) and begins forthwith with the first kiṭʿah, viz.: ابتدا و افتتاح و فاتحه آغاز (the same with which the Bodleian copy opens).

Some marginal glosses and additions.

No date.

No. 1072, ff. 49, ll. 13; Nastaʿlīk, written on paper of various colours; size, 8½ in. by 5 in.

2392

Kanz-allughāt (کنز اللغات).

The Arabic-Persian dictionary by Muḥammad bin ʿAbd-alkhālīk bin Maʾrūf, dedicated to Kārgiyā Sulṭān Muḥammad bin Giyā bin Nāṣir Giyā of Gilān, who reigned A. H. 851-883 (A. D. 1447-1478, 1479), and his son and heir, Kārgiyā Mirzā ʿAlī, who was killed A. H. 911 (A. D. 1505, 1506), see Rieu ii. pp. 507 and 508, and Supplement, p. 120^a; Bodleian Cat., No. 1670; W. Pertsch, Berlin Cat., pp. 219 and 220, see also ib., p. 12, No. 33, and p. 102, No. 6; E. G. Browne, Cambridge Cat., pp. 240 and 241; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; Paris Cat., Nos. 1248 and 1249, etc.; comp. also H. Khalfa v. p. 256, No. 10924; Arabic Cat. of the British Mus., Nos. 1019, 1382, and 1383, and Supplement, No. 878, etc. It was lithographed in Persia, A. H. 1283.

Beginning, on fol. 1^b: جواهر کنوز لغات حمد و ستایش ثناء (sic! instead of نثار) حضرت متکلمی که زبان اصناف آدمیانرا الخ

The title appears on fol. 3^a, l. 12; the dictionary itself begins on fol. 5^a, l. 5, with the کتاب الالف باب الالف مع الالف. It is arranged alphabetically according to the *first* and the *last* letter of the words; each chapter begins with the Arabic infinitives.

Dated A. H. 1034 (A. D. 1624, 1625).

No. 1869, ff. 461, ll. 19; Naskhī; worm-eaten throughout; size, 8½ in. by 5½ in.

2393

Another copy of the same.

Beginning: جواهر کنوز لغات حمد و ستایش نثار بارگاه حضرت متکلمی را الخ

The dictionary ends on fol. 507^b, and is dated the 27th of Jumādā-althānī, in the thirty-eighth year of (probably) ʿĀlamgir's reign = A. H. 1106 (A. D. 1695, Feb. 12), by an inhabitant of the Pargana of Shāhjahānpūr, ʿAbd-alshakūr. Ff. 508^b and 509^a are filled with some medical prescriptions. A seal of Tipū Sulṭān on fol. 1^b.

No. 1682, ff. 509, ll. 17; Nastaʿlīk; size, 10½ in. by 6½ in.

2394

The same.

Beginning as in the preceding copy.

No date. College of Fort William, 1825.

No. 2056, ff. 360, ll. 20; splendid Naskhī; illuminated frontispiece; the first two pages richly embellished; size, 9½ in. by 6 in.

2395

The same.

This copy is fearfully damaged, and consequently very defective. The pages are worm-eaten and effaced in the greater part of the MS., and occasionally whole pieces are torn away, especially in the first thirty leaves.

Beginning of this copy (identical with that in the Bodleian copy, the Berlin copies, the second and third Munich copies, and the third Cambridge copy):

ابتدای هر سخن آن خوبتر در هر مقام
کو بود با حمد معبود خدای پاک نام
جواهر کنوز کنوز! (sic!) لغات حمد و ستایش نثار الخ

No date.

No. 1850, ff. 317, ll. 23-25; written by different hands, partly in Nastaʿlīk, partly in Naskhī; size, 9½ in. by 6 in.

2396

A fragment of the same.

This copy of the Kanz-allughāt has no preface at all, and begins at once with the Arabic infinitives of the eighth conjugation (first word = آغاز کردن, corresponding to fol. 9^b, l. 3 ab infra in No. 2393 above); it breaks off already in the letter ر; the last ten pages

have no headings; all the Arabic words are missing, the space, originally left for them, not being filled in; in the other parts of the book they are marked by red ink. Several pages slightly injured.

No date; on fol. 1^a a seal, dated A. H. 1134 (A. D. 1721, 1722).

No. 2576, ff. 112, ll. 23-25; Naskhī; size, 9½ in. by 5½ in.

2397

Tarjumat-alkāmūs (ترجمة القاموس).

A Persian paraphrase and detailed explanation of the introduction (دباجة) and the first bâb (باب همزه) of the famous Arabic dictionary Alkāmūs almuḥiṭ (القاموس المحيط) of Imâm Majd-al-din Abū Tāhir Muḥammad bin Ya'qūb Firūzābādī Shirāzī (who died A. H. 817 = A. D. 1414, 1415), compiled by Maulānā 'Abd-alrahmān bin Ḥasan (so distinctly, not Ḥusain, as in Stewart's Cat., see a few lines further down), who, according to the ta'rikh of his death, given on fol. 1^a, viz. استاد للبشر, died A. H. 1028 (A. D. 1619), see a reference to this translation in Rieu ii. p. 511^a (where, however, the slightly incorrect date, A. H. 1027, is given, a mistake in Stewart's Cat., p. 134, from which the notice is taken).

The full title of this copy is ترجمه دباجة قاموس از اول كتاب تا آخر حرف الهمزة, see fol. 1^a.

It begins, without any preface, immediately with the initial words of the Arabic original: الحمد لله جميع محامد مر خداتراست عز وجل منطبق البلاء باللقى في البوادی لقی بوزن رقی جمع لغة و بوادی جمع بادیه یعنی آنکه گویا گرداننده بلغارا بلغتهای فصیح بلیغ الی.

The first bâb begins on fol. 23^a, and goes down to the end of the copy. Occasionally marginal additions and glosses.

No date; but on the margin of the last page the following remark of a former reader is added: بلغت القراءة مع اخیه محمد احسن بن عبد القادر فی يوم الاثنين فی السابع عشر من شهر جمادی الاول سنة 1162 (A. H. 1162, 17th of Jumâdâ I) = A. D. 1749, May 5, a Monday.

The Arabic Kāmūs was printed in two volumes, 1817, at Calcutta. A later Persian translation by Muḥammad Ḥabīb-allāh was completed A. H. 1149 (A. D. 1736, 1737), see Bodleian Cat., No. 1674, and Rieu ii. p. 511.

No. 1014, ff. 98, ll. 17; Nasta'lik; size, 9½ in. by 5⅞ in.

2398

Muntakhab-allughât-i-Shāhjahānī (منتخب اللغات شاهجهانی).

The most popular Arabic-Persian dictionary in India, compiled from the Kāmūs (see the preceding copy), the Ṣiḥāḥ and Ṣurāḥ (see Nos. 2388-2390 above), by 'Abd-alrahshid bin 'Abd-alghafūr alhusaini almadani altatawi, the author of the first critical Persian dictionary, the فرهنگ رشیدی (see further below), who was still alive in A. H. 1069 (A. D. 1658, 1659), in the reign of the emperor Shāhjahān, to whom it is dedicated, A. H. 1046

(A. D. 1636, 1637), according to the chronogram, منتخب بی بدیل, found at the end of some copies (see author's name and title of the book on ff. 6^a, l. 1, and 6^b, l. 6). It is sometimes styled Rashidi 'Arabi, to distinguish it from the author's Rashidi Pārsi, i. e. the Farhang-i-Rashidi, see Rieu ii. p. 501^a, and H. Blochmann, Contributions, bottom of p. 20.

Beginning of the preface: ستایش و سپاس مالک الملکی که تذکار الای بی احصای و نعمای بی منتهای اش الی.

The dictionary itself, which is arranged alphabetically in this way, that the *first* letter constitutes the bâb, and the *last* the faṣl, begins on fol. 7^a.

Other copies are described in Bodleian Cat., Nos. 1672 and 1673; Rieu ii. p. 510; W. Pertsch, Berlin Cat., p. 200, No. 2; E. G. Browne, Cambridge Cat., p. 242; Cat. Codd. Or. Lugd. Bat. v. p. 150. A redaction of this work, arranged in the usual alphabetical form of European lexicons, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845, and A. H. 1286; lithographed at Bombay, 1862.

This copy is dated the 22nd of Jumâdâ-althânî, A. H. 1103 (A. D. 1692, March 11).

No. 46, ff. 416, ll. 19; Nasta'lik; size, 9½ in. by 4½ in.

2399

Another copy of the same.

Beginning of the preface, as in the preceding copy, on fol. 1^b; beginning of the dictionary on fol. 3^b.

Dated in the month of Shawwâl, A. H. 1117 (A. D. 1706, Jan.-Feb.).

No. 358, ff. 334, ll. 19-21; written very irregularly by many different hands in Nasta'lik and Shikasta; size, 10½ in. by 5⅝ in.

2400

The same.

Beginning of the preface as usual; beginning of the dictionary on fol. 4^a.

Dated the 4th of Jumâdâ-althânî, A. H. 1130 (A. D. 1718, May 5), by Muḥammad Zāhir Fidā'i, who copied it for Ḥāfiẓ Aḥmad bin Ḥāfiẓ Muḥammad of Balgrām.

No. 3304, olim 10. J. 14, ff. 203, ll. 27; small, but clear, Nasta'lik; size, 11 in. by 7 in.

2401

The same.

Beginning of the preface as usual; author's name on fol. 5^a, l. 9; title of the book on fol. 5^b, l. 11; beginning of the dictionary on fol. 6^a. The chronogram, منتخب بی بدیل, on fol. 330^a. Many pages spoiled or effaced.

Dated the 8th of Muḥarram, A. H. 1155 (here called the twenty-fifth year of Muḥammadshāh's reign, more correctly the twenty-fourth) = A. D. 1742, March 15, at Murshidābād; it was copied for Nawwāb Mahābatjang.

Presented to the Library by Sir Charles Wilkins.

No. 2374, ff. 330, ll. 18-19; Nasta'lik, in a very unequal handwriting, mixed with Shikasta; size, 9½ in. by 6½ in.

2402

The same.

The preface is wanting here; it begins at once with the dictionary, on fol. 1^b: ابتدا آغاز کردن آبتغا خواستن الخ.

Dated the 7th of Rabi'-alawwal, A. H. 1161 (A. D. 1748, March 7), by Muḥammad 'Abdallāh, son of Shaikh 'Abd-alghiyāth.

Collated and annotated.

College of Fort William, 1825.

No. 2030, ff. 510, ll. 15-18; Nasta'lik; worm-eaten; size, 9½ in. by 5½ in.

2403

The same.

Beginning of the preface here: سپاس و ستایش مالک الملکی که تذکار الخ.

Beginning of the dictionary on fol. 4^b.

Copied in the third or fourth year of the reign of the emperor 'Ālamgir II (= A. H. 1170, A. D. 1756, 1757), in the month of Rabi'-alawwal = A. D. 1756, Nov.-Dec.

No. 3437, olim 10. J. 13, ff. 258, ll. 21-24; carelessly written, partly in Naskhi, partly in Nasta'lik; size, 8½ in. by 5½ in.

2404

Khazinat-allughât (خزينة اللغات).

The treasury of words and phrases (فی بیان), an Arabic-Persian glossary, which includes, besides the Arabic words, also some Syriac and Greek ones, current in Persian speech, by an anonymous author, and without any date of composition. The copy is, moreover, incomplete, and breaks off at the end of bâb 8, faṣl 1. The *first* letter constitutes the bâb, the *last* the faṣl.

Beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون الخ.

On fol. 1^a a seal with the date A. H. 1183 (A. D. 1769, 1770).

No. 527, ff. 154, ll. 13; inelegant and very small Nasta'lik, resembling Shikasta; size, 7½ in. by 4½ in.

2405

Kitâb-i-abwâb-allughât (کتاب ابواب اللغات).

Contributions to an Arabic-Persian dictionary, beginning with the letter ص and going down to ی.

This copy, which is dated the 1st of Muḥarram, A. H. 1185 (the twelfth year of Shâh 'Ālam's reign) = A. D. 1771, April 16, comprises 511 leaves altogether, many entirely blank, another part only filled with the Arabic words, arranged chiefly according to the *first* and *last* letters, and a small part again with full explanations in Persian. The title appears on the last page. The owner of the copy was Mr. Richard Johnson (مستر رچارد جان سین).

No. 844, ff. 511; Nasta'lik; size, 14½ in. by 8½ in.

b. Grammars.

2406

Sarf-i-Mir (صرف میر).

The well-known treatise on Arabic inflexion by Mir Sayyid Sharif Jurjāni, who was born A. H. 740 (A. D. 1339, 1340) and died A. H. 816 (A. D. 1413, 1414), divided into the usual three sections: noun (اسم), verb (فعل), and particle (حرف), and commonly styled صرف میر, or according to H. Khalfa ii. p. 304, No. 3038, تصريف السيد الشريف, comp. Bodleian Cat., Nos. 1653-1656; Rieu ii. p. 522^a; W. Pertsch, Berlin Cat., pp. 180, 181, and 186, No. 1; E. G. Browne, Cambridge Cat., p. 262, No. V; Notices et Extraits x. pp. 4-12, etc. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844, and A. H. 1288; see also Zenker ii. No. 147 sq.

Beginning: بسم الله الرحمن الرحيم . . . بدان آید که کلمات لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون رَجُلٌ وَعِلْمٌ وفعل چون ضَرَبَ وَ دَخَرَجَ وحرف چون مِنْ و إِلَى الخ.

Dated the 9th of Jumâdâ II, A. H. 1115 (A. D. 1703, Oct. 20). Occasional glosses on the margin.

No. 1221, ff. 73, ll. 9; Naskhi; size, 6½ in. by 4½ in.

2407

Another copy of the same.

Beginning: الحمد لله . . . بدانکه آید که کلمات الخ.

The title appears in the colophon and on fol. 1^a.

No date. On fol. 1^a an entry of a former owner, dated the 14th of Jumâdâ II, A. H. 1185 (A. D. 1771, Sept. 24).

College of Fort William, 1825.

No. 2299, ff. 35, ll. 12-14, written by different hands in various styles of Nasta'lik, Naskhi, and even Shikasta; size, 8½ in. by 6 in.

2408

The same.

Beginning as in the preceding copy. This copy was made for Major Mackenzie by Sayyid Himmat 'Alī Tâlib-al'ilm, and is dated the 25th of June, 1793 (= A. H. 1207, 15th of Dhû-alka'dah).

No. 1564, ff. 58, ll. 8; large Nasta'lik; size, 9½ in. by 6½ in.

2409

The same.

Beginning: الحمد لله . . . بدان آید که کلمات التارین الخ.

No date.

No. 290, ff. 1-33, ll. 9; Naskhi; size, 8 in. by 5½ in.

2410

Another, but shorter tract on Arabic inflexion, very similar to, but *not* identical with the preceding *صرف* *بدان ارشدك الله تعالى في الدارين* كه . It begins : *كلمات عرب برسه قسم است اسم است و فعل است و حرف است اسم همچو رجُل و قَرَس النح*.

Occasionally interlinear Persian paraphrases of Arabic words.

As date appears the 14th of Muḥarram only.

No. 86, ff. 1-12, ll. 21; Naskhī; size, 9 in. by 6 in.

2411

Majmū'ah fi 'ilm-alṣarf (مجموعه في علم الصرف).

Four Persian treatises on Arabic grammar, dealing for the greater part with the verbs:

1. Mizān-alṣarf (ميزان الصرف), on the conjugation of the regular Arabic verb, on ff. 1-21, beginning: الحمد لله *بدان اسعدك الله تعالى في الدارين* كه جمله افعال متصرفه برسه گونه است ماضى و مستقبل و حال النح . Other copies are noticed in Bodleian Cat., Nos. 1669 and 2007 (where it is styled *نسخه ميزان* (در علم صرف), and Rieu ii. p. 523^b; comp. also No. 2414 below. This little tract is edited in the collection of grammatical treatises, Calcutta, 1805; lithographed at the Muḥammadi press, A.H. 1258. Dated the 17th of March, 1793 (A.H. 1207, 4th of Sha'bān).

2. Nuskha-i-munsha'ibah (نسخه منشعبه), a treatise on the various classes of Arabic verbs and their derived conjugations, on ff. 25^b-59^b, beginning: الحمد لله . *بدان اسعدك الله تعالى في الدارين* كه جمله افعال متصرفه و اسماء متمكنه از روى تركيب حروف اصلى بر دو گونه است ثلاثى و رباعى النح . Other copies in Bodleian Cat., Nos. 1664, 2, 1666, and 1667; Rieu ii. p. 524^a, No. II; E. G. Browne, Cambridge Cat., p. 261, No. II (there styled *نسخه منشعب*). It is included, like the preceding treatise, in the above-mentioned collection.

3. Panj Ganj (پنج گنج), or Panj Ganj fi 'ilm-alṣarf (پنج گنج في علم الصرف), also styled *Taṣrīf min 'ilmi-alṣarf* (تصريف من علم الصرف), or simply *Taṣrīf* (تصريف), an elementary Arabic grammar, on ff. 61^b-116, beginning: الحمد لله على ما خلق الانسان و انطق له . اللسان النح . According to the preface, it ought to contain *five bābs*, each subdivided into five *faṣls*; but of the *first bāb* and its five *faṣls* (در شناختن مجازي صرف) only a short index is given here, as the author has fully treated the subject of this *bāb*, viz. the conjugation of the regular verb, in the opening chapter of another work of his, styled *مصادر*; and of the *second bāb* (در شناختن اجناس افعال و اسماء و صرف افعال) only *four faṣls* are found, just as in No. 1661 of the Bodleian Cat., and in No. 2419 further below;

comp. also Bodleian Cat., No. 1660; Rieu ii. p. 523^a; and E. G. Browne, Cambridge Cat., p. 261, No. III. The four *faṣls* of the *second bāb* deal with the classes of verbs; the verbs with Hamzah; the verbs with a weak letter; and the reduplicate verbs; the *fifth faṣl*, missing here, deals with the rules of the permutation of letters. It is printed in the collection of grammatical treatises, pp. 38-112, and lithographed at Lucknow, 1844. Dated the 1st of April, 1793 (A.H. 1207, 19th of Sha'bān).

4. Zubdat-alṣarf (زبدة الصرف) or Zubdat fi 'ilmi-alṣarf (زبدة في علم الصرف) or simply Zubdat (زبدة), see also No. 2420 below, a treatise on the inflexion of the sound as well as the irregular verbs (in the same order as in the *second bāb* of the preceding treatise) and the laws of permutation applying thereto, on ff. 116^b-135, beginning: الحمد لله الموصوف بالتصريف المنعوت *بدان علمك الله تعالى في الدارين* كه جمله افعال متصرفه و اسماء متمكنه بر چهار گونه است صحيح و مهموز و معتل و مضاعف النح . The author of this treatise is Zābir bin Maḥmūd bin Mas'ūd al'alawī; other copies in Bodleian Cat., No. 1657; Rieu ii. p. 524^a, No. V; and E. G. Browne, Cambridge Cat., p. 261, No. IV. Edited in the Calcutta collection, on pp. 113-122. Dated the 25th of May, 1793 (A.H. 1207, 14th of Shawwāl).

The transcriber of the whole Majmū'ah is Sayyid Himmat 'Alī of Mungīr.

No. 1240, ff. 135, ll. 9; large Nasta'liq; additions and annotations on the margin; size, 6½ in. by 4 in.

2412

Another copy of the same Majmū'ah.

1. Mizān-alṣarf, on ff. 1-18^a.

2. Nuskha-i-munsha'ibah, here styled Kitāb-almunsha'ibah (كتاب المنشعبه), on ff. 18^b-34^a, beginning (in a slightly different way from the preceding copy): الحمد لله *بدانكه اسعدك الله تعالى في الدارين* كه جمله افعال متصرفه بر دو نوعست ثلاثى و رباعى النح .

3. Panj Ganj, on ff. 34^b-70^b.

4. Zubdat-alṣarf, on ff. 71^b-80^a.

As date appears only the month Phāgun (پهآگن, the 11th of the Hindū year = Febr.-March). A former owner was Mr. A. Hamilton.

Bibliotheca Leydeniana.

No. 2571, ff. 80, ll. 8; large Nasta'liq; the Arabic phrases in Naskhī; size, 8½ in. by 6½ in.

2413

Three treatises on Arabic accidence.

1. Panj Ganj, on fol. 1^b; *second bāb* on fol. 2^a. In this copy only the *first three faṣls* are found. Dated the 3rd of Muḥarram, A.H. 1137 (A.D. 1724, Sept. 22), by Shaikh Muḥammad Ya'qūb, son of Shaikh Muḥammad Rūstam, an inhabitant of Shāhjahānābād.

2. Ṣarf-i-Mir (see Nos. 2406-2409 above), on fol. 25^b.

Beginning as in No. 2409. Dated, by the same scribe, the 8th of Šafar, A.H. 1137 (A.D. 1724, Oct. 27). Half of fol. 84 is torn away.

3. Zubdat-alsarf, on fol. 87^b. Beginning here: الحمد لله رب العالمين اما بعد فقه (فقد قال الضعيف التراجي الى رحمة الله ربنا القوي ظهري (ظهري (read) محمود الخ. Written by the same scribe, but without a date.

Bibliotheca Leydeniana.

No. 2510, ff. 107, ll. 11-12; Naskhi; size, 8½ in. by 4¾ in.

2414

Another, but incomplete copy of the Mizân-alsarf.

Beginning as in Nos. 2411, 1, and 2412, 1 above. It is styled here, on fol. 153^a, نسخة ميزان, and ascribed to Sa'di of Shirâz (تصنيف حضرت شيخ المشايخ مخدوم) (سعدى شيرازى); its first owner was Wâhid Husain, son of Sayyid Tufail 'Ali. This fragment contains only thirteen pages.

No. 2420, ff. 153-160, ll. 7-8; large Nasta'liq; size, 8½ in. by 4¾ in.

2415

Mizân fi 'ilmi-alsarf (ميزان في علم الصرف).

Another treatise on the conjugation of the regular Arabic verb, that is, paradigms of all its tenses and moods, both in the affirmative and negative forms, with a Persian introduction and detailed Persian paraphrases, styled almost exactly as the preceding little work, but evidently different from it; see other copies in Bodleian Cat., No. 1664, 1; Rieu ii. p. 524^b (in both without any title, but styled in the latter by Erskine (دستور العمل); and E. G. Browne, Cambridge Cat., p. 261, I (where the colophon gives the above title, just as No. 2417 below). In the present copy, on the top of fol. 1^b, it is called الميزان في الصرف.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلاة على رسوله محمد وآله واصحابه اجمعين، بدان که اسعدك الله تعالى في الدارين که جملة افعال بني آدم بر چهارگونه است ماضی و مستقبل و امرو نهی اما ماضی فعل را گویند الخ.

No date.

No. 1196, ff. 25, the lines greatly varying in number (ll. 9 on ff. 1^b-3^b); Naskhi, the first three leaves added by a later hand; size, 8¾ in. by 4½ in.

2416

Another copy of the same.

Beginning: الحمد لله بدان اسعدك الله تعالى في الدارين که جملة افعال متصرفه بر چهار نوع است ماضی و مستقبل و امرو نهی اما ماضی فعلی را گویند الخ.

No date.

At the end of the copy the following remarks are added: ميزان در اصل ميوزان بود و او ساکن ما قبل او

مکسور و اورا بيا بدل کردند ميزان شد فتر در اصل فر بود دو حرف يکجنش (يکجنس (read) بهم آمدند از دو اول را ساکن کردند در دوم اغام (ادغام (read) کردند فتر شد.

College of Fort William, 1825.

No. 2193, ff. 22, varying in number of lines (ll. 14 on ff. 1 and 2); Naskhi; size, 8 in. by 5¾ in.

2417

The same.

Beginning, on fol. 17^b: الحمد لله بدان اسعدك الله تعالى في الدارين که جملة افعال متصرفه بر چهارگونه است ماضی الخ.

The proper order of the leaves is 17^b-24, 1-16^a.

No date.

No. 1833, ff. 24, ll. 7; Nasta'liq; size, 8¾ in. by 5¾ in.

2418

Another copy of the Nuskha-i-munsha'ibah.

Beginning here (comp. Nos. 2411, 2, and 2412, 2 above) with a curious specimen of a high-flown rhetorical preamble: الحمد لله الذى صرف قلوبنا نحو الاسلام وصحح ابداننا عن العلل والاسقام، والصلاة والسلام على رسوله محمد الذى بين قواعد الحلال والحرام وعلى آله الجسام وصحبه الكرام مادام تصريف الليالى والايتام، بدانکه اسعدك الله تعالى في الدارين که جملة افعال متفرقة از روی ترکیب حروف بدو گونه است الخ.

No date.

No. 1194, ff. 21, ll. 11; Naskhi; size, 8¾ in. by 4¾ in.

2419

Another copy of the Panj Ganj.

Beginning as in Nos. 2411, 3; 2412, 3; and 2413, 1 above; second bāb on fol. 3^b. It ends, like most copies, with the fourth faṣl.

No date.

No. 1602, ff. 64, ll. 7; large Nasta'liq; size, 7 in. by 4½ in.

2420

Another copy of the Zubdat-alsarf.

Beginning here, similar to that in No. 2413, 3 above (comp. also Nos. 2411, 4, and 2412, 4): الحمد لله الموصوف (بالتصريف (read) والمنعوت بالتحقيق اما بعد فقد قال عبد الضعيف التراجي الى رحمة الله ربنا القوي ظهري بن محمود بن مسعود علوى بدان اسعدك الله الخ.

As title appears on fol. 1^a صرف زبدة در علم صرف (which is the proper title of the commentary, noted in the next but one copy).

No date. A seal, dated A.H. 1176 (A.D. 1762, 1763), on fol. 1^a. College of Fort William, 1825.

No. 2301, ff. 7, ll. 13; Nasta'liq; size, 8 in. by 4½ in.

2421

The same.

Beginning as usual. This copy is written very incorrectly.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 126-133, ll. 10-12; large Nasta'lik; size, 7½ in. by 4½ in.

2422

Sharḥ-i-Zubdat (شرح زبدة).

A treatise on Arabic inflexion, in the form of a Persian commentary, by Muḥammad Darwish, on a grammatical work, styled زبدة التصريف, which seems to be identical with the Zubdat-alṣarf above.

Beginning: الحمد لله الذى هو الرحيم والرحمان والصلوة على من انزل على (عليه) القرآن وعلى آله واصحابه الخ.

Dated by Shaikh Ghulām Muḥyī-aldin, the 13th of Rabī' (here written ربيع!) -alawwal, A. H. 1189 (A. D. 1775, May 14), at the request of Nawwāb Khānjahānkhān Bahādur.

No. 275, ff. 55, ll. 11; Nasta'lik; size, 8½ in. by 4½ in.

2423

Fuṣūl-i-Akbarī (فصول اكبرى).

Another treatise on Arabic inflexion, in Persian, by Sayyid 'Alī Akbar (who died A. H. 1091 = A. D. 1680), comp. Rieu ii. p. 522^b; E. G. Browne, Cambridge Cat., p. 262, No. VI, and p. 264, No. I (in the latter copy the author's name is given as al-'Alī alkabīr, and on fol. 1^a of the same as Kādī Muḥammad Akbar of Lakhnau); and Cat. Berol., No. 1069.

Beginning: الحمد لله بدان علمك الله تعالى كه كلمات عرب سه قسم بود فعل واسم وحرف فعل كلمه ايست مبنى براى افهام معنى الخ.

Many interlinear Persian paraphrases and marginal glosses.

Dated by Himmat 'Alī, the same who transcribed No. 2411 above, the 18th of April, 1793 (A. H. 1207, Ramaḍān 7). An index on the fly-leaf. This treatise has been lithographed in the Nawal Kishor press.

No. 1551, ff. 74, ll. 8; large Nasta'lik; size, 9½ in. by 6½ in.

2424

Kawānīn-alṣarf (قوانين الصرف).

The rules of Arabic declension and conjugation, a sort of primer in the form of questions and answers, compiled by an anonymous author for his nephew 'Aṭā (i. e. 'Aṭā-allāh) bin Zārif Muḥammad (see fol. 1^b, ll. 6 and 7), and beginning: الحمد لله بدانكه اسعدك الله تعالى فى الدارين كه چند قوانين علم تصرف كه صبيانرا ضبط آن لا بد ولا چار است براى برادرزاده الخ.

No date. Other copies are noticed in Bodleian Cat., No. 1662, 4; and in Rieu ii. p. 523^b. It has been printed in Calcutta, A. H. 1244, under the title, 'A Grammar in Questions and Answers by 'Aṭā-allāh.'

No. 1049, ff. 67, ll. 13; large Nasta'lik; size, 7½ in. by 4½ in.

2425

Dastūr-i-mubtadā (دستور مبتدا).

A grammatical treatise on the regular and irregular Arabic verbs in two bābs, treating of the triliteral and quadriliteral forms respectively. The above title is given to this little work by Erskine in Rieu ii. p. 525^a, No. II; the present copy bears, on fol. 1^a, the heading كتاب جدولى; the same name appears on fol. 1^a in the next but one copy; the immediately following copy styles it صرف افعال.

Beginning: الحمد لله بدانكه اسعدك الله تعالى فى الدارين كه اين كتابيست در بيان صرف افعال و علل آن بدانكه جمل (جملة) افعال بر دو گونه است الخ.

Dated by Shaikh Ghulām Muḥyī-aldin, the same who copied No. 2422 above, at the request of Nawwāb . . . khān (the letters between are effaced, but can be supplied from the same copy, just mentioned, viz. Khānjahānkhān) Bahādur, the 21st of Ṣafar, A. H. 1189 (A. D. 1775, April 23).

Bibliotheca Leydeniana.

No. 2592, ff. 70, ll. 11; Nasta'lik, the Arabic passages in Naskhī; size, 8½ in. by 4½ in.

2426

Another copy of the same.

Beginning the same as in the preceding copy.

No date.

Occasional glosses, both marginal and interlinear.

No. 1067, ff. 56, ll. 14-16; Naskhī, the last two leaves added by another hand (ll. 17-18); size, 8½ in. by 4½ in.

2427

The same.

Beginning as usual. Glosses and corrections of the text, which is sometimes rather incorrect, on the margin.

College of Fort William, 1825.

No. 2196, ff. 46, ll. 17; Naskhī and careless Nasta'lik mixed; size, 8 in. by 5½ in.

2428

Dastūr-almubtadī (دستور المبتدى).

A treatise on the permutation of letters in Arabic irregular verbs, beginning with the mutation, assimilation, and softening of the Hamzah (اعلال وادغام وتخفيف), see, on the meaning of the last term, W. Wright, Arabic Grammar, third edition, 1896, i. p. 18 D, compiled by Ṣafī bin Naṣīr especially for his son, Shaikh Abū-almakārim Isma'īl (see fol. 2^a), in the form of questions and answers.

Beginning: الحمد لله الذى يصرف الاحوال ويخفف الانقال ويكشف العلل ويصلح العمل والصلوة على رسوله محمد الذى اسس قواعد الدين الخ.

Other copies in Rieu ii. p. 524^a, No. VI; and W. Pertsch, Berlin Cat., p. 38, No. 13 (a fragment only).

No date. On fol. 1^a a seal of 'Abd-alrazzākhān, with the date A. H. 1187 (A. D. 1773, 1774).

No. 292, ff. 65, ll. 11; large Nasta'lik; size, 7½ in. by 4½ in.

2429

Short tracts on Arabic inflexion.

This copy contains :

1. A tract, styled *كتاب عقد في علم الجزر الاول من كتاب عقد في علم الحمد لله* بدان : *الف*, beginning, on fol. 135^a. *اسعدك الله تعالى في الدارين كه الف و واو و بارا حروف* *عقد*. It deals chiefly with the permutation of the letters *ل*, *و*, and *ی* in nouns and verbs, and is subdivided into numerous *عقد*. Evidently the same tract is noticed in W. Pertsch, Berlin Cat., p. 185, No. 113.

2. A passage (*عبارت*) from Šafi bin Našir's *دستور المبتدی* (see the preceding copy), on fol. 141^b.

3. Another tract on Arabic inflexion, beginning with the *second kism* on the noun (*اسم*), but dealing in the main portion with the verb and its conjugation. Beginning, on fol. 143^a : *بسم الله الرحمن الرحيم قسم* : *دوم است اسم چو الاسم نام الاول نخستین الخ*.

Many marginal glosses and additions.

No date.

No. 2756, ff. 135-157, ll. 10-15; chiefly Naskhi; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2430

Risāla-i-takhfif-i-Hamzah u ilāl u idghām (رساله تخفیف همزه و اعلال و ادغام).

A treatise, very similar in contents to the *دستور المبتدی* (see No. 2428 above), on the softening of the Hamzah, the permutation of the weak letters and the assimilation of certain other letters in Arabic words, but considerably shorter and evidently different from that.

Beginning : *الحمد لله اما بعد چون اکثر صیغ افعال و اسماء از کلمات عرب بر آوازانی هستند الخ*.

No date. A seal of Jân Hunari pîl (جان هنری پیل) with the date A. H. 1220 (A. D. 1805, 1806), on fol. 2^a. This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818, transferred to Civil Coll., Aug. 9, 1819.

No. 3416, olim g. J. 11, ff. 26, ll. 10; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

2431

Hidāyat-alsarf (هدایة الصرف).

A grammatical compendium on Arabic inflexion (في ميزان), compiled from the following sources: *میزان منشعبه* (i. e. *میزان الصرف*, see above, No. 2411, 1 sq.), *صرف میر* (Nos. 2406-2409 and 2413, 2 above), *پنج کنج* (No. 2411, 3 sq.), *عزّی زنجانی* (probably a clerical error for *عزّی زنجانی*, the treatise on Arabic accidence, styled *کتاب العزّی* or *تصرف العزّی*, by 'Izz-aldin 'Abd-alwabbāb Zanjāni, who died about A. H. 655=A. D. 1257, secG. Flügel i. p. 179; Loth, Arabic Cat., p. 265; Arabic Cat. of the

Brit. Mus., p. 233, and Supplement, p. 612; published in Rome, 1610, and in Constantinople, A. H. 1233), *دستور المبتدی* (i. e. *زبدة الصرف*, see No. 2411, 4 sq.), *ضابطه قاضی* (by Šafi bin Našir, see No. 2428 above), *تاج المصادر* (by Ja'farak, who died A. H. 544=A. D. 1149, 1150, see Bodleian Cat., No. 1635), etc. The title appears on fol. 4^a, l. 8. The author designates himself in this vague way : *بندۀ ضعیف گناهگار سلطان علی خوانی امیدوار مغفرت پروردگار غفار*.

Beginning, on fol. 3^b : *الحمد لله ذی الجود والانعام جاعل : الصرف في الكلام الخ*.

It is divided into a mukaddimah, seven faṣls, and a khātimah, comprising altogether thirty-eight aṣls.

مقدمه در معرفت کلمات و کیفیت اسماء و ابواب افعال, on fol. 4^a, in four aṣls.

فصل اول در معرفت قسم صحیح (verba firma), on fol. 13^a, in six aṣls.

فصل دوم در معرفت قسم مضاعف (verba mediae geminatae), on fol. 34^a, in four aṣls.

فصل سیوم در معرفت مهموز (verba hamzata), on fol. 40^a, in four aṣls.

فصل چهارم در معرفت مثال (verba primae radicalis), on fol. 50^b, in three aṣls.

فصل پنجم در معرفت اجوف (verba mediae radicalis), on fol. 55^a, in four aṣls.

فصل ششم در معرفت ناقص (verba tertiae radicalis), on fol. 67^b, in three aṣls.

فصل هفتم در معرفت لفیف (verba dupliciter imperfecta), on fol. 76^a, in four aṣls.

خاتمه در معرفت خواص ابواب و نسبت و تصغیر و جموع و حروف ابدال و قواعد پراگنده, on fol. 79^b, in six aṣls.

Index on ff. 1^a-2^a.

Dated the 24th of Ramaḍān, A. H. 1208 (A. D. 1794, April 25), by 'Abbās 'Alī; collated with the original by 'Abd-alrazzāk in کانپور (Cawnpore). This copy belonged formerly (according to a Persian note on fol. 3^a) to Major Mackenzie (میسر مکینزی).

No. 1563, ff. 92, ll. 11; large Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 in.

2432

A short mathnawī, explaining puzzling moods and forms of the Arabic verb and showing how they must be rightly used, compiled for Mr. Richard Johnson in Warren Hastings' time.

Beginning :

ای خدای جهان و جان بخشا
بهر تکمیل جان زبان بخشا

No date.

No. 1617, ff. 8, ll. 8; Nasta'lik; size, 6 $\frac{1}{2}$ in. by 4 in.

c. *Commentaries on Grammatical Works.*

2433

Sharḥ-i-Mi'at 'āmil (شرح مائة عامل).

An anonymous commentary or general exposition of the contents of the well-known little Arabic treatise on the 100 grammatical regents, styled مائة العوامل or مائة العوامل المائة or simply العوامل (في النحو), by Jurjāni (here called 'Abd-alraḥmān Jurjāni, correctly Abūbākr 'Abd-alqāhir bin 'Abd-alraḥmān Jurjāni, who died A. H. 471 or 472 = A. D. 1078, 1079), which was translated into Persian verse under the title of مائة عامل; comp. on the Arabic original and its various commentaries in Arabic, G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273^a sq.; J. Aumer, Arabic Cat., pp. 316 sq. and 337 sq.; editions by Erpenius, 1617; by Baillie, Calcutta, 1802; and by Lockett, ib., 1814; on the Persian versification, Loth, loc. cit., pp. 273^b and 274^a; Bodleian Cat., No. 1658; E. G. Browne, Cambridge Cat., p. 263, No. II; and J. Aumer, p. 52, No. II (where it is ascribed to Mullā Jāmi); a Turkish versification of Jurjāni's عوامل is noticed in G. Flügel i. p. 152.

The present commentary, which is entirely different from the زبدة النحو, noticed in No. 1659 of the Bodleian Cat., begins on fol. 52^a: الحمد لله العوامل في النحو مائة كه منقسم می شوند بدو نوع لفظیه و معنویه و نیز لفظیه نیز بدو نوع است سماعیه و قیاسیه الخ.

At the top of the first page it is styled شرح خافی.

No date. Bibliotheca Leydeniana.

No. 2787, ff. 152-164, ll. 15; Naskḥ, mixed with Shikasta; size, 8½ in. by 6 in.

2434

Sharifiyyah Sharḥ-i-Kāfiyah (شریفیه شرح کافیّه).

A detailed Persian commentary on the famous Arabic grammar, الكافية في النحو, of Jamāl-al-dīn Abū 'Amr 'Uthmān bin 'Umar bin Abibākr bin Yūnus, called Ibn al-Hājib (who died A. H. 646 = A. D. 1248, 1249, comp. H. Khalfa v. p. 6, No. 9707; G. Flügel i. p. 162 sq.; Loth, Arabic Cat., p. 253^b sq.; No. 1357, 22 above, etc.; published at Rome, 1646; edited by Baillie, Calcutta, 1803; printed at Būlāq, A. H. 1255, etc.). According to a statement on fol. 1^a this commentary was compiled by Mir Sayyid Sharif Jurjāni, the author of the صرف مير (see Nos. 2406-2409, and 2413, 2 above), who died A. H. 816 (A. D. 1413, 1414), but in the work itself no author's name appears, nor any title.

It begins at once with the initial words of the Arabic original: الْكَلِمَةُ لَفْظٌ وَضَعُ لِمَعْنَى مُفْرَدٍ النَّحْوِ which are commented upon in this way: معنی کلمه در اصل لغت يك سخن است و معنی وی در اصطلاح نحویان لفظیست که نهاده شده باشد از برای معنی که مفردست و الف و لام در الکلمه از برای جنس است الخ.

IND. OFF.

It is corrected and collated throughout, and contains, besides various readings, a number of additional glosses and notes.

No date. The copyist was Ghulām Muḥammad بابی. Various seals on fol. 1^a and on the last page, among them one bearing the name of Muḥammad Ḥāfiẓ-al-dīn and the date A. H. 1176 (A. D. 1762, 1763).

A paraphrase of the کافیّه, in Persian verse, styled مرآت or کافیّه فارسی در نظم, is noticed in Bodleian Cat., No. 1662, 6. A Turkish commentary on the Kāfiyah is noticed in G. Flügel i. p. 170.

No. 408, ff. 165, ll. 17; Nasta'liq; the Arabic text in Naskḥ, written in red ink; size, 9½ in. by 5½ in.

2435

Sharḥ-i-Shāfiyah (شرح شافیه).

A large Persian commentary on Ibn al-Hājib's treatise on etymology and orthography, styled الشافیه, a supplement to the same author's Kāfiyah (comp. H. Khalfa iv. p. 1 sq.; Loth, Arabic Cat., p. 263^a sq., etc.; printed in Calcutta, 1805; at Lucknow, with notes, A. H. 1266, etc.). This commentary was composed by Muḥammad Ḥādī bin Muḥammad Šālīḥ of Māzandarān, who flourished about A. H. 1088 (A. D. 1677, 1678), see Rieu, Supplement, p. 253^b, last three lines. It was made at the request of Nawwābkḥān bin Khān bin Khān Ḥusain 'Alikhān.

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله الطيبين الطاهرين المعصومين، چنین گوید ذرّه بيمقدار الخ.

Dated the 5th of Sha'bān, A. H. 1145 (A. D. 1733, Jan. 21). Another Persian commentary on the Shāfiyah, by Muḥammad bin Sa'd, with the takhalluṣ Ghālīb, is noticed in Rieu, Supplement, p. 120^b.

No. 36, ff. 278, ll. 23; Nasta'liq; size, 9½ in. by 6½ in.

2436

Sharḥ-i-Alfiyyah (شرح الفیه).

A Persian commentary on the famous Arabic grammar in verse, styled الفیه or الخلاصة في النحو, of Jamāl-al-dīn Abū 'Abdallāh Muḥammad bin 'Abdallāh al-Tā'i, known as Ibn Mālik (who died A. H. 672 = A. D. 1273, 1274, comp. H. Khalfa i. p. 407 sq.; Loth, Arabic Cat., p. 265 sq., etc.; printed at Būlāq, A. H. 1253, and at Lucknow, A. H. 1263; edited by De Sacy (Oriental Translation Fund), 1833, and, with Ibn 'Aqīl's commentary, by F. Dieterici, Leipzig, 1851; German translation by the same, Berlin, 1852). The Persian commentator calls himself Muḥammad 'Alī bin Maulānā Ākā Bābāi Sirkāni (see fol. 1^b, ll. 9 and 10), of whose lifetime nothing is stated.

Beginning: الحمد لله اما بعد بر ضمائر صافیه اصحاب سحر و ابصار ثاقبه ارباب حکم پوشیده نیست که اساس علوم الخ.

The Arabic text of Ibn Mālik's work begins, on fol. 1^b, last line: قال محمد هو ابن مالك أحمد ربي الله الخ.

The commentary begins, on fol. 2^a, l. 2: یعنی گفت: محمد که پسر مالکست حمد و ستایش آن.

No date. A Persian commentary on the same Alfīyah by Sultān Muḥammad bin 'Alī of Kāshān, but with a different beginning, is noticed in E. G. Browne, Cambridge Cat., p. 257.

No. 204, ff. 149, ll. 17; the Arabic text in Naskhī, the Persian commentary in Nasta'lik; size, 9½ in. by 5½ in.

2. Turkish-Persian.

2437

A vocabulary of Turkī or Oriental Turkish, explained in Persian by Fadl-allāhkhān, the cousin of Saifkhān (i.e. Saif-al-dīn Maḥmūd Faḳīr-allāh, a descendant of one of Timūr's Amirs, the Amir Cākū, died as governor of Ilāhābād, A.H. 1095 = A.D. 1684), comp. Rieu ii. p. 511^b, where another copy of this work is described. The author wrote it by order of the emperor 'Ālamgīr for the Shāhzāda.

Beginning: سبحان الله هرگاه افصح عرب و عجم آن.

It is divided into an introduction and three bābs. *Introduction*, on fol. 2^a, on Turkī suffixes; *first bāb*, on fol. 7^b, verbs in alphabetical order, according to the first letters (در بیان مصادر); *second bāb*, on fol. 25^a, nouns in alphabetical order, according to the first and last letters (در اسماء جامد); *third bāb*, on fol. 105^a, miscellaneous words, as numerals, limbs of the body, names of animals, Turkish tribes, pronouns, particles, etc. (در متفرقات). This vocabulary was printed, at Sir W. Ouseley's desire, in a somewhat re-arranged and amplified form, by 'Abd-alrahīm, at Calcutta, A.H. 1240.

No date. Twelfth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2508, ff. 160, ll. 15 on ff. 1-33, ll. 13 on ff. 34-160; Nasta'lik; size, 7½ in. by 5 in.

2438

An abridgement of the same.

The same Turkī vocabulary as in the preceding copy, beginning in the same way too, but much shorter; in fact it contains about one-third only of the fuller redaction; the nouns (the *second bāb* according to the preceding copy) begin here already on fol. 11^a; the miscellaneous words (the *third bāb* there) occupy only the last five pages, whereas in the fuller redaction they fill fifty-five folios. In fact, in point of extent it closely resembles the British Museum copy, which likewise comprises only fifty-two leaves.

Dated A.H. 1208 (A.D. 1793, 1794), by 'Iwād 'Alī, at Calcutta.

No. 2498, ff. 41, ll. 17; easy and legible Shikasta; size, 9 in. by 5½ in.

2439

Ma'rūf-allughāt (معروف اللغات).

The second part (قسم) of a Turkish-Persian glossary, entitled, according to the initial words, Farhaug-i-azfārī (فرهنگ اظفری).

It is arranged in this way that the first letter constitutes the bāb and the last the faṣl; in every faṣl first the verbs and then the nouns are enumerated. No author's name or date appears. On the back of the binding it is simply styled لغات ترکی.

Beginning: هذا القسم الثاني من فرهنگ اظفری المسمى بمعروف اللغات اولها ترکی و آخرها پارسی علی رسم التألیفات المشهورات، باب الالف مع فصل الالف فی الافعال آن.

This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3370, olim 10. J. 15, ff. 136, ll. 13; Nasta'lik, rather careless and sometimes resembling Shikasta; size, 8½ in. by 5½ in.

2440

A shorter Turkish-Persian glossary, arranged exactly in the same way as the anonymous vocabulary noticed in Bodleian Cat., No. 1685 (which, however, is much larger), that is to say, in two parts (there called مرتبه), the first of which, beginning on fol. 3^b, comprises the الفاظ مرکبه, i.e. the compound or derived verbs, and the second, beginning on fol. 40^b, the الفاظ مفردة, i.e. the simple roots of verbs and nouns, both parts being in alphabetical order, according to the *first* letter of the words. It is styled on the title-page آمدن نامه ترکی, and in the colophon نسخه ترکی; its compiler was Mīr Sayyid Ḥusain, who flourished under the emperor 'Ālamgīr.

Beginning: وقاب بی نیاز فیاض جهان پرداز نوع بدیع: انسانرا بدل دانا و زبان گویا از سائر مخلوقات آن.

The Turkish numerals from 1 to 1000 are enumerated at the end on ff. 45^a and ^b.

Dated by Sayyid Saif-allāh the 6th of Rajab in the thirty-eighth year of 'Ālamgīr's reign = A.H. 1106 (A.D. 1695, Febr. 20).

No. 947, ff. 45, ll. 9; Nasta'lik; size, 8½ in. by 6½ in.

2441

Risālah dar lughat-i-turkī (رساله در لغت ترکی).

A Turkish vocabulary, with Persian interlinear paraphrase, arranged according to subjects in twenty-six short faṣls, for instance, the *first*, در بیان اسمی اعضای انسانی, on fol. 1^b; the *second*, در بیان اصناف انسان, on fol. 3^a; the *third*, که بیکدیگر نسبت داده میشود, on fol. 3^b, and so on. The *twenty-first* faṣl contains pronouns and miscellaneous phrases, the *twenty-second* the numerals, the *twenty-fifth* words which are spelt alike, but have different meanings according to their different vowels, as قول (qul, kol, kavī) or اوت (ut, ot, evet), the *twenty-sixth* those letters of the Arabic alphabet which are not found in genuine Turkish words.

No date.

No. 1471, ff. 19, ll. 7; Nasta'lik; the Persian paraphrase in red ink; size, 6½ in. by 4½ in.

3. Hindustānī-Persian and Persian-Hindustānī.

2442

Lughat-i-tuhfat-alhind (لغت تحفة الهند).

A complete dictionary of Hindustānī, respectively Hindī words, explained in Persian, and arranged alphabetically in the usual manner of oriental lexicons, viz. according to the first letter in the *bāb*, and according to the last letter in the *faṣl*. Every page consists of *three* columns, the *first* on the right gives the Hindī words in Devanāgarī characters, the *second* the same in Arabic letters, and the *third* the Persian explanation; up to folio 13 a transcription in Roman characters and an English translation are added. The short preface, on fol. 1^a, begins: در علم اهل هند ببايد دانست که لغات هندیه را بترتب حروف تهجیه عربی ضبط نموده شد الخ.

The dictionary itself begins on fol. 2^b. The reverse side of every leaf is left blank (except the first thirteen leaves) for the English translation.

No. 585, ff. 335, ll. 12; large Nasta'lik; size, 12½ in. by 6¾ in.

2443

A Persian vocabulary, with an interlinear Hindustānī paraphrase, arranged alphabetically according to the first letter. Every *bāb* is subdivided into several *faṣls*, each of which begins with the full table of an irregular Persian verb, after which a string of nouns and adjectives follows, for instance, the first *faṣl* of *bāb* 1 opens with آمدن = Hindustānī آنا, followed by آمده = آيا, etc.; the second *faṣl* begins in the same way with آوردن; the third with آموختن, and so on.

Bibliotheca Leydeniana.

No. 2420, ff. 265-338, ll. 14-16 on ff. 265-278 and 327^b-338, ll. 12 on ff. 279-327^a; Naskhī, by various hands; size, 8½ in. by 6 in.

2444

The same.

Beginning with آنا = آمدن. One leaf is torn away between ff. 98 and 99.

Bibliotheca Leydeniana.

No. 2556, ff. 96-163, ll. 12-14; written by different hands in various styles of Nasta'lik and Shikasta; size, 8½ in. by 6¼ in.

2445

Āmadnāma (آمدنامه).

A shorter vocabulary, Persian and Hindustānī, of the same character as the preceding little work and likewise arranged according to the first letter. It contains chiefly verbs and verbal forms, and begins with آمدن (therefore the above title).

No date. Other copies of the same vocabulary are noticed in Rieu ii. p. 516^b, where it is styled کتاب آمدن, and E. G. Browne, Cambridge Cat., p. 250.

No. 819, ff. 12-37, ll. 16; Shikasta; size, 7¾ in. by 5¼ in.

2446

Kitāb-i-āmūkhān (کتاب آموختن).

A similar vocabulary of the tenses and moods of the Persian irregular verbs in alphabetical order, with an interlinear Hindustānī paraphrase. It begins with آموختن = Hindustānī سیکھنا; then follows آمیختن = ملنا, etc.

Dated in Rabi'-althānī, A. H. 1204 (A. D. 1789, December-1790, Jan.), by one of the servants of Mirzā Imāmbeḡ.

No. 2188, ff. 24, ll. 17; Nasta'lik; size, 8¼ in. by 6¼ in.

2447

Maṭbū'-alshibān (مطبوع الصبیان).

A short rhymed glossary, in mathnawī-form, explaining familiar Persian and Arabic words in Hindustānī, a primer for children after the model of the نصاب الصبیان, and similar Arabic-Persian compilations (see above, Nos. 2375 sq. and 2386). The present copy begins with a short preface in prose: الحمد لله . . . اسعدك الله تعالى في التارين که چند کلمه عربی و فارسی هریک با ترجمه هندوی برای تعلیم صبیان بر طریق ریخته الخ.

It is divided into fifty-six short *faṣls*, each consisting of four mathnawī-baits; the first bait of the first *faṣl* runs thus:

خالق باری سرچن هار
واحد ایک برا (بدان Bodleian copy) کرتار

From these first words the little tract is popularly styled خالق باری and traditionally ascribed to Amir Khusrau, see two other copies in Bodleian Cat., No. 2338, and Rieu ii. p. 516^b. It has been lithographed in Lucknow; comp. also Sprenger, Journ. As. Soc. Beng., xxi. p. 519, and Bibl. Sprenger, No. 1003.

No date.

No. 1200, ff. 11, ll. 15; large Nasta'lik; size, 8½ in. by 4½ in.

2448

Another copy of the same.

The preface is missing here; the copy begins at once with the first bait thus:

خالق باری سرچن هار
واحد ایک بدا کرتار

Dated the 24th of Rabi'-althānī, A. H. 1134 (the fourth, correctly the third year of Muḥammadshāh's reign) = A. D. 1722, Febr. 11, at Akbarābād.

No. 1083, ff. 1-6, 2 coll., each ll. 14-15; large Nasta'lik; some marginal annotations; size, 8½ in. by 5½ in.

2449

The same.

Beginning:

خالق باری سرچن هار
واحد ایک بدّا کرتار

No date.

No. 2720, ff. 69^b-75^a, six baits in a page; large Nasta'lik; size, 9½ in. by 5½ in.

4. Pushtû-Persian.

2450

Kitâb-i-khayâlât-i-zamâni dar lughât-i-zubân-i-afghânî (کتاب خیالات زمانی در لغات زبان افغانی).

A Pushtû-Persian dictionary, forming, according to the short preface on fol. 12^b, the *third maqâlah* (مقاله سوم) of the Kitâb-i-khayâlât-i-zamâni dar lughât-i-zubân-i-afghânî. The arrangement is alphabetical, the *first* letter denoting the bâb, the *second* the faṣl. It begins with ا ف و ه = آواز, on fol. 13^a, l. 1. On ff. 263^b-266^a a short fragment of the *first maqâlah* of the same work, on Pushtû letters (مقاله اول در احوال حروف زبان افغان), is preserved, viz. the faṣl on the alphabet (فصل در مخزن آخوند درويزه بابا (حروف تهجی). It is based on the *first maqâlah* (i. e. the Makhzan-i-Afghânî, by Ākhund Darwiza Ningarhârî, see B. Dorn, Chrestom. of the Pushtû or Afghan Language, Petersburg, 1847, p. 19 sq.; the same famous author who wrote the *Makhzan al-islam*, compiled by his sons Karimḍād and 'Abd-alkarīm, A. H. 1014 = A. D. 1605, 1606, see Bodleian Cat., No. 2350, and further below in this Cat. under 'Theology and Law,' and the تذکره الابرار, compiled A. H. 1021 = A. D. 1612, see Rieu i. p. 28, and Supplement, p. 3^a); the رشید (البيان ملا رشید; the diwāns of 'Abd-alrahmān (edited by T. P. Hughes, Diwan-i-Abdur Rahman, Pushtu text, Lahore, 1877, littogr.), Khushhalkhān (comp. Khushhalkhān Khatak, Afghan Poetry of the Seventeenth Century, etc., London, 1890, and Raverty, Gulshan-i-Roh, being Selections, prose and poetical, etc., London, 1860; English translations in the 'Selections from the Poetry of the Afghans,' London, 1862), and Mirzâ (i. e. Mirzâ Anṣārî, comp. Z. D. M. G., vol. 16, p. 788; B. Dorn, Chrestom. etc., pp. 354 sq., 285 sq., etc.; see also W. Geiger in 'Grundriss der iranischen Philologie,' 1 Band, 2 Abtheilung, p. 204, Strassburg, 1898); and the زلیخا عبد القادر (the epopee of یوسف زلیخا, by 'Abd-alkādir).

No date.

No. 2439, ff. 12-266, usually 2 coll., greatly varying in number of lines; Nasta'liq; size, 13 in. by 9½ in.

2451

Āmadnāma-i-afghânî (آمدنامه افغانی).

Paradigms of Pushtû verbs in alphabetical order, partly with Persian (occasionally Hindūstānī) interlinear paraphrase (in red). Each verb has as subdivisions: مصدر (infinitive); ماضی (preterite); مضارع (imperfect); فاعل (active participle); مفعول (passive participle); نهی (prohibitive), etc. Sometimes also a list of جوامد (primitive nouns) and الفاظ (phrases) is added. These paradigms end on fol. 87^b and are followed by (a) اسماء قریا (names of relations); (b) اسماء اعضاء سراپا (names of the various limbs of the body from head to foot), on fol. 94^a; (c) miscellaneous words, on fol. 96^a; (d) اسماء شهور شمسی (names of the solar

months), on fol. 99^a. Ff. 99^b-107^b contain a number of Pushtû ghazals.

No date. Copied at Muṣṭafâ-âbād, known as Rāmpūr. On fol. 1^a this little book is described as 'Grammatical rules for the student of the Pushtoo Language.' Presented by J. Cotton, Esq., Nov. 19, 1813.

No. 2779, ff. 108, ll. 6; large Naskh; size, 8½ in. by 4¾ in.

2452

Riyâd-almaḥabbat (ریاض المحبت).

The famous Pushtû grammar and dictionary, styled ریاض المحبت (see fol. 3^b, l. 2), compiled in Persian for Sir Ch. Barlow (see fol. 3^b, l. 1) by Nawwâb Maḥabbatkhân or Maḥabbat-allāhkhân, with the takhalluṣ Maḥabbat, the eldest son of the celebrated Rohilla chief Hâfîz Raḥmatkhân (died A. H. 1188 = A. D. 1774), see fol. 3^a, lin. penult., in A. H. 1221 (A. D. 1806) according to the chronogram on the last page, نسخہ محبت, comp. also Zeitschrift der D. M. G. xvi. p. 785; Major Raverty, 'Dictionary of the Pukhto,' London, 1860, preface, p. 21, and Rieu ii. p. 517^b, where the author's death is fixed in A. H. 1223 (A. D. 1808). Maḥabbatkhân wrote three diwāns, one in Persian, one in Hindūstānī, and one in Pushtû, see Bodleian Cat., Nos. 1196, 2332, and 2353; besides a Hindūstānī mathnawī اسرار محبت, or the love-story of Sîsî and Panû, see ib., No. 2332, 3. His younger brother Ilahyâr completed in A. H. 1228 (A. D. 1813) a similar work, the عجائب اللغات or Hindūstānī-Pushtû dictionary with Persian explanation, see Rieu, loc. cit.

Beginning of this work: ستایش بیکران و نیایش فراوان آن نخل بند بیچون بی نمون را می باید که الخ.

It is divided into a فائده and two بحث:

البحث الاول في المشتقات, on fol. 5^b.

البحث الثاني في المتفرقات, on fol. 560^b.

Each بحث is subdivided into twenty-eight روضه, according to the *first* letter of the words. The first word, appearing in the first بحث, is انداختن = اچول. The فائده begins on fol. 3^b, last line.

This copy is collated and has besides in many places annotations in pencil. Ff. 246 and 247 (ll. 17) are supplied by a later hand. Fol. 306^b is left blank.

Bibliotheca Leydeniana.

No. 2670, ff. 702, ll. 13; bold Nasta'liq; size, 12½ in. by 7½ in.

2453

Another copy of the same.

Beginning, on fol. 1^b: ستایش بیکران و نیایش فراوان آن نخل بندی را می باید که حدائق جهان را الخ.

This copy was made at the request of Nawwâb 'Ali Akbar Khāṣṣāhib Bahādur (from whom this copy was obtained), the eldest son of the author Maḥabbatkhân, and finished the 23rd of Jumādā-althānī, A. H. 1229 (A. D. 1814, June 12). On the fly-leaf a short English account is given of the work and its distinguished author, who was a pensioner of the British Government, resided under its protection at Sirhind, employed his

leisure in literary pursuits, and besides other works in Persian and in Pushtû, his native tongue (see the preceding copy), produced and presented the original of this to the British Government in token of his gratitude.

No. 2868, ff. 462, ll. 17; large Nasta'liq; size, 12½ in. by 8½ in.

2454

A third copy of the same.

Beginning exactly as in the preceding copy; it appears to be written by the same hand as that one, but somewhat earlier, and has practically the same colophon, stating, that the copy was made by order of Nawwâb 'Alî Akbar, son of Mahabbatkhan; no date is given here. Neither in this nor in the preceding copy the ta'rikh, quoted in No. 2452 above, is found. Received from Calcutta, April 3, 1811.

No. 2869, ff. 447, ll. 17; large Nasta'liq; size, 12½ in. by 8½ in.

5. Persian-Persian.

a. Dictionaries and Vocabularies.

2455

Hall-i-mushkilât-i-lughat-i-furs (حلّ مشکلات لغت) (افرس).

A second copy of Asadi's unique Persian dictionary, Lughat-i-furs (edited by Paul Horn from the Vatican copy, the only one hitherto known, Berlin, 1897), without any author's name, and beginning in this way:

الحمد لله . . . اما بعد بدانکه این کتاب جهت حلّ مشکلات لغت فرس نهاده آمد و ابتدای این کتاب بر نهج حروف تهجی نهاده اند تا خواننده و نویسنده ازو تمثّل یابند و مصتّف را بدعای خیر ممد فرمایند و اگر در کتاب عربیّات لفظی فرس در افتد ازین کتاب معنی آنرا بدانند والله المستعان و علیه التّکلان، باب الالف والاّ بلند مرتبت و با گهر بود رودکی گوید الخ.

A careful comparison of this precious copy with the printed edition shows the following points of agreement or disagreement between the two: (1) In many cases either exactly or nearly the same wrong spelling of words appears here as in the Vatican copy; (2) less frequently the correct form is given as in the printed edition; (3) some entirely novel forms occur here and there, and also forms identical with those in the لغت لخمی، شمس فخری، فرهنگ شعوری، حلیمی etc.; (4) the explanation given is often much shorter, only in rare cases somewhat longer; not seldom it differs considerably; (5) by the side of silly text-corruptions there is sometimes found an interesting various reading and occasionally even a better wording of verses; (6) a considerable number of words and verses are omitted altogether; (7) in isolated cases the quotations are ascribed to other poets, than in the printed text, i. e. the Vatican copy; (8) the supplementary words, occasionally added by the editor of the printed text,

especially in the poetical quotations, are almost in every case found here in full; (9) ج and چ and ذ and د are only occasionally distinguished; (10) instead of گفت as heading of quotations invariably گوید is used, and many verses are introduced by بیت. Examples under No. 1 are (the pages and lines quoted are those of the printed edition):

p. 8, l. 4 ab infra: the same omission of a word between دهمد and منم که.

p. 9, ll. 13 and 14: twice distinctly وزیب.

p. 10, l. 8: کشت و ورز.

p. 11, l. 9: چرش.

p. 12, first line: شب for بشب; ll. 6' and 7, twice انقشت.

p. 15, l. 4: پنیړك for به بیرك, similar to the بیرك in the Vatican copy; l. 7, و زشتیش را in the first hemistich for ورسیش را (Vatican copy) and ورسش را for بدان کج.

p. 16, l. 4 ab infra: distinctly فتنك، فتنج، and فرقع; last line, the verse quoted is exactly the same as in the Vatican copy, even to the pointing of طر.

p. 17, l. 2: the text is exactly as in the Vatican copy; ll. 5 and 6, twice يغنج; l. 10, distinctly غصیب; l. 17, (the latter word as in the Vatican copy too); l. 3 ab infra, دور دشوار (the latter word as in the Vatican copy).

p. 18, l. 14: سرگشته for سرگفته of the printed text and سرکنته of the Vatican copy.

p. 19, ll. 7 and 8: بخانش بر in the second hemistich, and صید for ضدّ; after l. 9 the same heading, باب الحاء، کلخج for خلخج; l. 5 ab infra, سگان سگ، and last line.

p. 20, ll. 3 and 4: instead of سید and سذ the present copy has in both places سید (Vatican copy سبد); ll. 6 and 5 ab infra, three times یفج; ll. 4 and 3 ab infra, twice (جمع) for نمج (Vatican copy).

p. 21, l. 7 ab infra: بدیدارش.

p. 22, l. 2: درد گر in the second hemistich for درد گد (Vatican copy).

p. 23, l. 12: فگندست for وگندست (in the Vatican copy وگندست), and نخ for تیغ (Vatican copy تیغ); l. 14, دولت مرا جخی.

p. 25, l. 12: لحام for لحام.

p. 26, ll. 5 and 4 ab infra: twice ایاز ده.

p. 31, first line: بتنوز; ll. 4 and 3 ab infra, twice باکند.

p. 32, lin. penult.: آغنده (as in the Vatican copy), but in the quotation in the last line there appears یاغنده (یاغنده).

p. 33, l. 6 ab infra: instead of پاکیت there appears here the same vowelless word as in the Vatican copy; lin. penult., ورد وگرنیز at the end of the second hemistich.

p. 34, l. 8: فراولاری as author's name, likewise in l. 4 ab infra; p. 38, l. 17; p. 50, l. 6 ab infra; p. 70, l. 2; p. 87, l. 6 ab infra; p. 93, l. 13.

p. 35, l. 2: کلال instead of کلاک; l. 3 ab infra, زر for ترسان, and برسان for زر.

p. 36, l. 9: کانور as in the Vatican copy; ll. 18 and 19, twice واتگر for اتگر; l. 3 ab infra, کندور.

p. 37, l. 7: چوب کاروان.

p. 41, l. 2: twice راز (whilst in the first line the correct راز appears); instead of راز خوران the form راز خزان is given.

p. 42, l. 15: روز عذیر at the end of the second hemistich.

p. 49, last line: مار ملاس.

p. 52, l. 7 ab infra: instead of بپنداری the same two unintelligible words as in the Vatican copy.

p. 53, l. 15: مکر دارت.

p. 55, l. 10: برکشته.

p. 57, ll. 11 and 12: twice شماروغ; l. 14, بانگ شیر.

p. 61, l. 14: رغن and چون.

p. 62, l. 3: و سنگ درختی (but in the heading correctly شنک).

p. 65, last line: بلنگش جدی.

p. 66, l. 6 ab infra: خسروانی (for خسروی) as author's name; likewise p. 24, l. 2; p. 25, l. 5; p. 26, l. 10; p. 64, l. 7 ab infra; p. 70, last line; p. 90, l. 6; p. 113, lin. penult.

p. 67, l. 6 ab infra: بکلك at the end of the second hemistich.

p. 68, ll. 8 and 9: twice تلک.

p. 69, l. 3: کیوک, and again in l. 6 (where the Vatican copy, however, gives the correct form کپوک).

p. 69, l. 4 ab infra: خلق (Vatican copy خلق, correctly جلق); l. 3 ab infra, مرگی in the beginning of the second hemistich.

p. 70, first line: باریک in the second hemistich; l. 9, عیبه in the second hemistich; lin. penult., بلوک.

p. 71, l. 8: یوک (as the Vatican copy), but in l. 9, روزگار (for فرکار, l. 11; نوک).

p. 72, ll. 6 and 7: اذفیداک in the heading, and آذفیداک in the verse.

p. 74, last line: ایدرش for اندرش.

p. 76, l. 4: وئره for ویره.

p. 78, l. 8: لال for لال.

p. 80, l. 2: کاحالها (the same کاحال in the first line where the Vatican copy reads کاحال, and سبار for سیار).

p. 81, l. 11: the same unmetrical هرگز; l. 7 ab infra, پسر تا کی (Vatican copy پسر تا کی, correctly پسر تا کی).

p. 82, l. 8: مکالفت; lin. penult., درفش in second hemistich.

p. 85, l. 3 ab infra: بچه خرد جله in the second hemistich.

p. 86, l. 4: سیله و فشيله (Vatican copy سیله و فشيله, correctly سیله و فشيله); l. 12, بحکله, in the verse, l. 13, بحکله.

p. 88, l. 4: خصیم at the end of the second hemistich; ll. 7 and 6 ab infra, twice نرم; last line and p. 89, l. 1, twice اشتم.

p. 90, l. 3 ab infra: عیبه عیبه in the second hemistich.

p. 91, l. 7: بخت (as the Vatican copy seems to have too); l. 9 ab infra, رابند for رابند (Vatican copy رابند); l. 7 ab infra, کردن.

p. 92, l. 11: کرم for فرم in the text (Vatican copy فرم), but in the verse in l. 12, قرم.

p. 93, l. 9: خارج.

p. 95, first line: سیمخور; l. 10 ab infra, کیلان for چیلان; the second hemistich quite as incomplete here as in the Vatican copy.

p. 97, l. 9: بزم, fully pointed; l. 17, برنام دندان. (مزد مان (Vatican copy مزد مال).

p. 98, l. 3 ab infra: و کحلان.

p. 99, l. 2: ااروند بزند in the second hemistich (Vatican copy ااروند بزند); ll. 14 and 15, twice بخسان.

p. 102, l. 6: کار چه باشد; l. 3 ab infra, ولدا; چرخ; lin. penult., پروازجای (Vatican copy پروازجای).

p. 104, lin. penult.: ز آبی at the beginning of the second hemistich.

p. 106, ll. 5 and 6: twice نستردن; l. 8, تو اعدای in the second hemistich; l. 13, حرب in the second hemistich; l. 14, دویخه; l. 7 ab infra, لفجه for کفجه.

p. 107, ll. 9 and 10: twice جنبه; ll. 6 and 5 ab infra, twice برکون.

p. 108, l. 3: بشامی in the second hemistich for بشاهین.

p. 109, ll. 5 and 6: منتین in the heading, and منتین in the verse; l. 13, هین at the end of the first hemistich.

p. 110, l. 10: سبر in the first hemistich.

p. 112, l. 5: هر ابر for هوابر; ll. 8 and 6 ab infra, twice خاشکو.

p. 115, ll. 12 and 13: twice تربوه.

p. 119, ll. penult. and ult.: twice حیری (Vatican copy has as heading جیری, in the verse حیری).

Examples under No. 2 are:

p. 20, ll. 11: لالان without the diacritical point as in the printed text.

p. 22, l. 15: عمر کل.

p. 39, l. 11: چو ساق.

p. 40, l. 6: the verse quite as in the text; l. 8, غائط.

p. 43, l. 9: تاسه.

p. 49, l. 11: روزبه; l. 17, the second hemistich quite as in the text.

p. 50, last line: correctly خوانش at the end.

p. 62, l. 7 ab infra: خیز in the beginning of the second hemistich.

- p. 65, l. 12: correctly گرم in the second hemistich.
- p. 67, l. 6: correctly بینفشی; l. 9, برشك at the end of the second hemistich.
- p. 68, l. 3 ab infra: به از as printed text.
- p. 70, l. 3: شیشه; l. 13, جابخشوك.
- p. 73, l. 13: خروار as text.
- p. 74, l. 10: چشم و چشم in the second hemistich.
- p. 76, l. 9: four times correctly نشكیمند.
- p. 77, l. 7: correctly شغا in the second hemistich.
- p. 80, l. 6 ab infra: چو.
- p. 82, last line: correctly كنگال.
- p. 85, first line: تو as text.
- p. 87, l. 3: بهرام; l. 9, نخته in the second hemistich.
- p. 89, l. 3: the verse quite like the printed text.
- p. 93, ll. 5 and 6: twice تگس.
- p. 94, l. 2: correctly و كیخ; l. 6, خیم.
- p. 98, l. 2: in the beginning of the second hemistich; l. 9, چو بگراید.
- p. 99, ll. 10 and 11: twice correctly توبان.
- p. 103, l. 7 ab infra: correctly نافرخته.
- p. 104, l. 8: غمگانش in the second hemistich.
- p. 105, l. 11: منظره; ll. penult. and ult., twice غرن as text.
- p. 111, l. 4 ab infra: و بحك.
- p. 112, l. 2: here for once فرالاوی as in the printed text.
- p. 113, last line: بینی.
- p. 115, l. 8: فرسوده.
- p. 116, l. 10 ab infra: twice شناسند; l. 9 ab infra, طنفسه.
- p. 117, l. 6 ab infra: تیزهش.
- Examples under No. 3 are:
- p. 9, l. 15: twice a distinct توجه for توجه.
- p. 10, ll. 1 and 2: جنبه in the heading, but in the verse the correct جنبه; for بهلهه our copy reads خلهه (= خوهلهه).
- p. 25, l. 7: بلكقد for بوالكقد; ll. 10 and 11, راويد for راود both in the heading, and at the end of the verse.
- p. 26, l. 5 ab infra: خورده وایازده تفسیر جزوهای; کتاب پازندست.
- p. 27, first line: بیلغده for بیلغده.
- p. 28, l. 4: سکنبه و جنبه for سکنبه و جنبه; ll. 14 and 15, twice فرغنده for فرغنده.
- p. 32, ll. 6 and 8: چغنده in the heading, and چغنده at the end of the verse, for مغنده.
- p. 36, l. 3: a new word is inserted here, not found in the Vatican copy, viz. فرسد فرساید بود, with this quotation of Rûdaki's:
- کردست بدان زلف دراز تو فرازم
ترسم که رخت بدست من بر فرسد
- immediately before it 'Unşuri's verse in illustration of هنجار (l. 6) is inserted by mistake, with گرفته instead of گرخته in the second hemistich.

- p. 37, l. 3 ab infra: بر من تاختند, as the Munich copy of Halimi and the Farhang-i-Shu'ûri read.
- p. 38, l. 7 ab infra: لغز for لغزیدن; l. 5 ab infra, فلز for فلز, but فلزنگ correctly as in the printed text.
- p. 39, l. 17: the missing word after کاربز is here given as وکت.
- p. 44, ll. 9 and 10: twice کیوس for کیوس; l. 6 ab infra, نوس for نوس.
- p. 53, l. 7: again زوش as in the preceding item, explained by بر مردم آمیختن (?).
- p. 55, l. 6 ab infra: the missing word, viz. گریغ, is given here and explained by گریختن; ll. 5 and 4 ab infra, twice وزغ (distinctly pointed) for وزغ.
- p. 63, ll. 6 and 7: twice ترافك for ترافك.
- p. 64, ll. 1 and 2: twice غساک for غساک; lin. penult., لك (the second word distinctly pointed); the verse, wanting in the printed text, is here added in full (خفیف):
- ای لك ار باز خواهی و نعمت - گرد درگاه او کنی لك و بك
- p. 70, l. 8: ایزك ایزك.
- p. 71, l. 2: بساك و ستاك for بساك و بستاك; in the verse in l. 3 there, however, appears بساك از بساك; ll. 6 and 7, thrice ونجنك for ونجنك; ll. 7 and 4 ab infra, twice distinctly كاپوك for كاپوك.
- p. 73, ll. 7 and 6 ab infra: twice distinctly عرباسنگ for عرباسنگ; ll. 5 and 3 ab infra, twice شالنگ for شالنگ.
- p. 74, ll. 15 and 17: فذرنگ (for فذرنگ), according to Shams-i-Fakhri.
- p. 75, l. 6: ریمناك for ريك پاك.
- p. 76, l. 3: after this line there is added here, شنگل شنگ بود شنگ منگل.
- p. 79, l. 13: after this line the present copy inserts the following remark, not found in the Vatican copy: جماعتی که نعمتی گرد کنند و نخورند و حق آن مال بکس نه دهند ایشانرا گوزسنگ خوانند که آنرا تا خرد نشکنند مغز اورا بجوال دوز بیرون نیاید و جوال دوز آن کوبال for کوبال; ll. 4 and 3 ab infra, twice بیغال or بیغال for پیغال; lin. penult., آخال و آخال for the simple آخال.
- p. 80, l. 3: کنجال و کنجاره.
- p. 81, l. 6 ab infra: معزمان for عزیمتیاں.
- p. 85, l. 10: زله و جزد و جرواسك پرندہ ایست الی; l. 7 ab infra, instead of خله there appears again کله, but in the verse in l. 6 ab infra خله is correctly given; lin. penult., جلّه و سماروغ نباتی الی.
- p. 90, ll. 5 and 6: twice جام جام.
- p. 94, lin. penult.: three times a wrong توان for توان.
- p. 98, ll. 6 and 5 ab infra: twice موجان for مرجان.

p. 99, ll. 18 and 19: twice فرگان for فُورگان; l. 3 ab infra, بیرون برم for برتر برم, as Halimi and the Farhang-i-Shu'ûri have.

p. 102, l. 10: لانه و لاهه لامانی و چاپلوسی بود; l. 14, شیان for شیانی, but in the verse, in l. 15, the correct شیانی appears.

p. 103, ll. 3 and 2 ab infra: تهنتن in the heading, تهینا at the end of the verse.

p. 106, ll. 9 and 8 ab infra: twice شینه for شینه; ll. 7 and 6 ab infra, twice نهنه for نهنه.

p. 108, last two lines: three times بازگونه for باشگونه.

p. 118, lin. penult.: بنگویی for بنگویی; and in p. 119, first line, in the second hemistich, بنگویی.

p. 120, l. 5 ab infra: باد for باد, as Halimi and Farhang-i-Shu'ûri have; l. 3 ab infra, نعمت for نعمه in the second hemistich, according to the Munich copy of Halimi and the Farhang-i-Shu'ûri.

Examples under No. 4 are:

p. 3, l. 4 ab infra: درخشند for درخشند.

p. 4, l. 9: نیا پدر پدر is added و پدر مادر; last line, که با پر و بال بر سیخ بریان کنند.

p. 6, l. 10: کمیتا is here explained by قطائف (comp. Vullers' Lexicon, ii. p. 794^a); l. 4 ab infra, نوا explained here by کارسازنها.

p. 9, l. 1: دیگر added after شیب (as is usual in such cases); l. 13, چولی for خوهلگی.

p. 10, l. 7 ab infra: the explanation runs merely یعنی معاذ الله.

p. 11, l. 5: دست دیگر تیر باشد.

p. 12, l. 8: کلات دبه کوچ بود برکوه and آنها نیز در گویند; l. 7 ab infra, رست رسته بازار بود و مانند آن.

p. 14, l. 16: پست جایی بود که با زمین راست بود.

p. 17, l. 3: آرنج بندگاه دست و پای بود; l. 9, امعای گوسفند باشد که بیگنند بگوشت و دنبه و غیره.

p. 21, l. 6: the two words without diacritical points are given here as کشته بن.

p. 22, l. 3: لوچ و کلیک خوله چشم بود.

p. 24, l. 6: بگسترند و اورا زیغ نیز خوانند; l. 12, ربوخه شد for ربوخه کرد, and وقت در وقت.

p. 25, last line: که هرچه به بیند اندکی خواهد که بخورد.

p. 26, l. 4: نرد بنه درخت بود.

p. 27, l. 8: the explanation given here is مهمانی ستاوند صقه باشد; lin. penult., و شراب خوردن باشد که مطربان بر آن نشینند و سماع کنند.

p. 28, l. 8: اروند و اروان (!) بهم گویند اروند رنج باشد و اروان تجربت.

p. 29, l. 7 ab infra: خرند گیاهيست که اشتانش خوانند.

p. 30, l. 6 ab infra: here the correct برزگران appears, as indicated in note n, followed by بکار دارند.

p. 33, ll. 12 and 16: the two items موبذ and کهبذ are transposed here by mistake, and the respective explanations as well as the verses given under the wrong headings.

p. 34, l. 8: بنلاذ بنیاد بنا الخ.

p. 35, l. 8: گردباز گردی باشد که پیچیده بر هوا شود.

p. 37, l. 3: مغز عزمی بکاری درنگ کردن بود.

p. 39, l. 6: ومزه برگ چشم الخ; last line, بنیز بجای نیز بکار دارند.

p. 40, l. 5: میز آب ریختن.

p. 41, l. 2: the item immediately following after this line is here فاز, but with the explanation and verse of the second راز in the text, and thus, by the omission of the latter, all the words have got into a wrong order as far as گواز in l. 6 ab infra; by repeating this word twice, first with the meaning of the immediately preceding دوزه, and then with its proper meaning, order is restored again.

p. 42, lin. penult.: آس سنگ آسیا بود.

p. 44, ll. 6 and 2 ab infra: قوس و قزح, correctly قوس قزح, instead of the wrong spelling in both passages of the printed text, viz. قوس قزج and قوس قزج.

p. 50, l. 2: تش تبر باشد.

p. 55, l. 5 ab infra: بند آب بود (spelt here وزغ) که پیش آب به بندند تا آب بشهر در نیفتد.

p. 56, l. 9: after خورند (the last but one word in the line) our copy reads خوانند یا بالغ خوانند (the line) و آنها را واء التهریان.

p. 58, l. 15: correctly پیرامن for در پیرامن.

p. 59, l. 3: و کافتیده for و شکافتیده.

p. 61, l. 7: بشک simply explained by شبنم; lin. penult., که نگارگران زنند here explained by نیرنگ.

p. 62, lin. penult. follows here after l. 5 in p. 63.

p. 63, l. 16: after سپید and سیاه these words are substituted for what stands in the printed text آنها و درپارس آنها کالنجه گویند.

p. 64, last line: لک مردم احمق رعناى يافه گوی بوند.

p. 65, l. 9: تنبک قالب زرگران و سیمگران بود.

p. 66, l. 9: نشد درخت کاجست.

p. 67, l. 14: نمتک here explained by کهریا باشد و بتازی غرور (?) باشد.

p. 71, l. 8: پوک (here spelt یوک) explained by آن سوخته بود که آتش بدو زند.

p. 72, l. 1: سوک داسه گندم وجو بود الخ.

p. 74, l. 4 ab infra: ارتنک دیباچه اشکال مانیست.

p. 75, first line: فنگ جانور بست که رنگی سبز دارد و گاه خود را دراز کند و گاه فراهم آید و خورش او چوب بود ل. 3, Farrukhi's verse in support of سیرنگ is given here in full as:

همه عالم زفتوح تو نگارین گشتست
همچو آمده بصد رنگ نگارین سیرنگ

p. 77, l. 13: باجنگ تراکی خرد باشد بر درها و در پنجا : که الـخ

p. 80, l. 3 ab infra: زاله دیگر قطره ایست که آذرا شبنم : گویند

p. 81, lin. penult.: after خوانند our copy adds و زیان در وی نهند تا خون بخورد و بکوهستان آنرا زلو خوانند

p. 85, l. 7: و مغز جوز و خایه گوسفند و گزر الخ : سربسری for همسری l. 14.

p. 86, l. 12: (here spelt بـحـکـلـه) نـحـکـلـه is explained thus گردگان سخت بود و نسبت مردم بخیل بدو کنند

p. 87, l. 5: در بند کردن, l. 6 ab infra, ممکن for مکش : در تند کردن for قدح پر از شراب

p. 90, l. 3: کنام چراگاه شتر بود

p. 91, first line: گذرنامه جوازنامه باشد : l. 9 ab infra, بقخم چادری بود که بدان نثار که برفشاندن ربایند

p. 92, l. 5: بوقی زرین for بوقی روئین

p. 93, l. 13: شبنم here simply explained by بشم

p. 94, lin. penult.: نوان (توان here spelt) جنبیدن بود : بجیز همچو جهودان

p. 95, l. 10: دمه for دمدمه

p. 98, l. 7: یگران ستوربست که رنگش میان زرد : آرمان درد بود و آروند تجربت, l. 8 ab infra, و بور بود

p. 99, l. 8: درفشان for درخشان

p. 105, l. 2: تشت شمع here explained by شمع : باب زن simply explained as سیخ

p. 106, l. 3 ab infra: رخنه راهی بود در دیوار خانه

p. 109, l. 9: کوبین چیزبست که بزرگ خرد کرده در آن : l. 9 ab infra, رخبین قروت بود که آنرا از دوغ ترش سازند

p. 110, l. 3: آیین خمیست که در آن دوغ کنند و : غلبکین پنجره بود که, l. 13, و جنبانند و آنرا نهره خوانند, l. 4 ab infra, در سرای روستائیان بیشتر از آن سازند

p. 111, l. 3 ab infra: شنگینه چوبیست که جهت محکمی در پس در نهند

p. 114, first line: خوگیاهی نابکار بود که در میان : قاپ for پایاب, l. 5 ab infra, و غله روید

p. 117, l. 5 ab infra: after دلگزی there is added here و جانگزی

p. 118, l. 5: نابکار و فاسد

Examples under No. 5 are:

p. 4, l. 10: آورد با نیا, as the Munich copy of Ḥalimī, the Farhang-i-Shu'arī, etc., have; l. 4 ab infra, بردارم for بردارد

p. 5, l. 6 ab infra: تیغ تو for تیر تو

p. 6, l. 3 ab infra: از بند for از چاه in the second

IND. OFF.

hemistich; lin. penult., آنگاه for آن باز in the second hemistich.

p. 7, l. 1: لاله را سنبل حبابی نامه, l. 17, آید for آمد in the second hemistich.

p. 9, l. 3 ab infra: زهی in the beginning of the second hemistich.

p. 10, l. 2: هنج for خانه را; lin. penult. (metre) من شست ببحر در فگندم - ماهی برمید و برد شستم

p. 11, first line: چو خم زلف تار کرد in the second hemistich; l. 6, بگوید for بگیرد in the second hemistich; l. 10, کرده اند for کردستند in the second hemistich; l. 14, قهر for خشم in the second hemistich; l. 6 ab infra, کردند (for کنند) and مریدان

p. 12, l. 9 ab infra: بطمع for بغفل in the second hemistich.

p. 15, l. 15: سپاهی زگردان الخ

p. 16, l. 6 ab infra: همه زان تست at the beginning of the second hemistich; l. 3 ab infra, تقویم بفرخان الخ

p. 17, l. 14: (instead of مر) بررنج را a distinct (for فلک بر جامه را, l. 3 ab infra, the same in p. 91, l. 3 ab infra, (فلک مر الخ)

p. 18, l. 12: شکافش for بکافش, and هنج at the end for لنج (which gives no rhyme).

p. 19, l. 11: the second hemistich runs correctly here thus سرو قامتش از زمین بخیج کرد

p. 20, l. 8: معاذ الله که من نالم زخشمش : l. 9, بردشت عصیر, l. 7 ab infra, بیک تف خف

p. 21, l. 9: بغفچه را - می خواره را : بفرمود داور که

p. 24, l. 3: کرد آن خورد این, l. 13, بکوبند بیچاره را in the second hemistich; l. 8, this verse appears here in the following form:

روی مرا زرد (؟ درد) کرد زردتر از زر زرد

گردن من عشق کرد نرمتر از دغ و دوغ

p. 25, l. 13: زناورد, l. 8 ab infra, از آنک for از زانکه : و آورد الخ

p. 26, first line: زردی خلق at the end (substituting the gloss خورشید for اوج, l. 14, (گلولی for خلق خورشید

p. 29, l. 3: همان زر گراند ازو دلگران in the second hemistich.

p. 30, l. 3: غیمه و جوشنت instead of جوشن و افزار in the second hemistich; l. 16, بیاید for بیاید twice in the second hemistich.

p. 31, l. 10: بیدگون for نیلگون

p. 38, lin. penult.: آن زن

p. 40, l. 12: a correct rhyme in the second hemistich is secured by the reading here, viz. زار همه زار

p. 44, l. 5 ab infra: از باد روی سبزه چو آبست الخ

p. 51, l. 16: چو کوشیدم for چو میخوام

p. 52, l. 11: in the first hemistich نیایش, in the second ستایش.

p. 53, l. 4: شد for شو.

p. 57, first line: فریاد for آوای in the second hemistich; l. 2, کار تو بر هست in the second hemistich.

p. 59, l. 12: باد for و میغ.

p. 60, l. 2: کسی را گر ببینی الخ.

p. 61, l. 6: يك قحفه خون بچّه الخ (more in harmony with the metre); l. 7 ab infra, the second hemistich runs here thus حسرت صورتگران چن و نقاشان گنگ.

p. 62, l. 4: وی تو in the beginning of the second hemistich.

p. 63, l. 9: گشتی for بودی; l. 5 ab infra, که یارد (for کی یارد).

p. 64, l. 2: رفتت for رخت in the second hemistich.

p. 65, l. 6: این پی حرام for آن می حرام; l. 12, تا نیمی.

p. 67, l. 15: گروهی اند ندانند باز سیم زسرب (quite as the Munich copy of Halimi reads).

p. 71, l. 14: آن تبوک تو الخ in the second hemistich.

p. 75, l. 6 ab infra: ز راندود و آمیغست for آمیزست; زرد اندود for زرد اندود in the second hemistich.

p. 76, first line: که توئی با هنرو هم تو بوی شنگل in the second hemistich; l. 8 ab infra, بر کف for شکف in the second hemistich.

p. 77, l. 5: دشت جنگ for دشت تنگ; l. 14, و باک; l. 14, نگاه.

p. 78, l. 7: دیگر for گیرد in the second hemistich.

p. 79, l. 2: دهم for نهم in the second hemistich; l. 4, کس نگفت for برنگفت.

p. 80, l. 12: با تو for تا تو.

p. 81, l. 13: here correctly گنه و بر بی گنه in the second hemistich.

p. 82, l. 5: چه for چو; l. 7 ab infra, زاسپ تگی, and in the second hemistich تا براند.

p. 83, l. 8 ab infra: چو لاله فروزنده الخ in the second hemistich; l. 6 ab infra, کننده پر در الخ.

p. 84, l. 5: دیرست بباغ اندر برزین قندیل in the second hemistich.

p. 85, ll. 12 and 13: the two verses are here contracted into one, viz. بانگ زله کرد خواهد گوش کر- بانگ. بنگر تا سه همچند و بست.

p. 86, l. 3: بنشستم for بنشینم; l. 5, کنون بلبل, بنبرد for نکردد in the second hemistich; نبرد الخ.

p. 87, l. 2: من میرم, and in the second hemistich بینی for گشته.

p. 88, l. 9: دشت گوهر بار الخ; l. 11, نادیده again in the second hemistich; ll. 13-15 is corrupted here, the second hemistich of l. 15 being added to the first of l. 13; l. 6 ab infra, تابان for آبان at the end of the second hemistich.

p. 89, first line: چونکه زن را داده بُد لغ کرد اشتم.

p. 90, l. 6: گفتم که خیز و زود همی گرد چام چام in the second hemistich; l. 11, مغان for فغان in the second hemistich; last line, بشهر باز for بشهریار in the second hemistich.

p. 91, l. 12: تا شاه for با شاه; l. 3 ab infra, مراو مر او را چون for همچون الخ in the second hemistich.

p. 92, l. 2: میر for پیر, l. 12: بر خواجه ات خیز الخ.

p. 93, l. 2: نهادی نهد پرو پیشست.

p. 94, l. 5: کرده او بُد درست; l. 12, اورا for بینم اورا.

p. 95, l. 13: چنیم for جهان in the second hemistich; l. 6 ab infra, ترا for تو at the end of the first hemistich.

p. 96, l. 6 ab infra: هر بامداد تیغ تو برشان زند همی in the second hemistich.

p. 97, l. 11: نیلگون بر بید الخ; l. 7 ab infra, وزین هزار ازین in the second hemistich; l. 3 ab infra, بفخر for بکام, and in the second hemistich بفخر.

p. 98, l. 2: و تیر با ناهید, l. 6: مخالفان تو الخ in the second hemistich; l. 10, گردد for کرده.

p. 99, l. 4: گد حله رومی و گهی بسته چینی; and in the second hemistich و گهی زین بهرام, l. 6.

p. 101, l. 7 ab infra: زعود و صندل.

p. 103, l. 8: همه را for یکایک in the second hemistich; in l. 6 ab infra a distinct پس نکلف appears; l. 4 ab infra, از گاه خویش for از دوش خویش, lin. penult., in the second hemistich.

p. 104, l. 6: که ناگه به بینم شکسته تنم in the second hemistich.

p. 105, last line: پوده for توده.

p. 108, l. 9: برآمد for برآید, l. 13: اعدای او; and in the second hemistich همه زانکه همه; l. 3 ab infra, خوب گر سوی ما نگه نکند.

p. 112, first line: بردی for بر دل; l. 3, باز تیری; l. 7, at the end simply تنندو.

p. 113, l. 12: کی (better) for که; l. 7 ab infra, بکاوید, and in the second hemistich again کی for که; last line, همچو بر (correctly) in the second hemistich.

p. 114, l. 3: نماند for نروید in the second hemistich; l. 14, بر آن سرو و صنوبر, l. 5: سزد برو نکند پر طمع و غره فزو; l. 6 ab infra, خری زاد دیو for پری زاد دیو.

p. 115, l. 3: نامهای خلیفه بغداد in the second hemistich; l. 11, آن وقت نزد آن دم بنزد, l. 6 ab infra, ابا for ایا (or ایا, as in Halimi, etc.).

p. 116, l. 2: هر بدی and هر بهی in the two hemistichs are here transposed.

p. 117, first line: *و مهر بست* for *و کار بست*; l. 5, *پدر مرورا يك روان خواه بود*.

p. 118, l. 14: *آب چون مهتاب و ماهی در زمین مانند زی* in the second hemistich.

p. 119, l. 3: *تو بدانکه از تنگوی باز جو* in the second hemistich, with *او* at the end of the first; l. 3 ab infra, *بر رنج* for *با رنج*, and *بافتیش* for *یافتیش*.

Examples under No. 6 (omissions) are:

p. 4, ll. 3-5 omitted, and the verse in l. 6 added immediately to l. 2, with the heading *معزی گوید*.

p. 6, ll. 11 and 12 omitted, and the verse in l. 13 given as quotation to *کیمتا* in l. 10 in this form:

چند دهی وعده دروغ همی چند
چند فروشی مرا بخیره کیمتا

p. 7, ll. 3 and 4 wanting; l. 6 ab infra to p. 8, l. 11 likewise wanting; the quotation to *کلابه* in line 12 of p. 8 is added immediately to p. 7, l. 7 ab infra.

p. 12, ll. 3 and 2 ab infra omitted.

p. 16, ll. 4 and 5 omitted (a mere repetition of p. 15, ll. 6 and 7).

p. 17, last line omitted (by oversight, as the introductory word *بیت* is given).

p. 19, ll. 14 and 15 wanting.

p. 21, ll. 1 and 2, and ll. 10 and 11 wanting.

p. 22, l. 5 omitted; ll. 8-10 (*پسیج* and *کاج*) are confounded here, and only the verse in l. 11 given (l. 9 being omitted altogether); the last three lines of p. 22 and the first line of p. 23 are likewise wanting.

p. 23, ll. 3 and 2 ab infra omitted.

p. 24, ll. 4 and 3 ab infra wanting.

p. 25, ll. 3 and 2 ab infra wanting.

p. 26, ll. 8 and 9, and ll. 7 and 6 ab infra omitted.

p. 27, l. 10, and l. 3 ab infra wanting.

p. 28, ll. 12 and 13, and ll. 7-4 ab infra omitted.

p. 29, ll. 5 and 6, and ll. 9 and 8 ab infra omitted.

p. 30, ll. 4 and 5, and the last four lines wanting.

p. 31, ll. 11 and 12 wanting.

p. 32, l. 4 is wanting here, and the verse in l. 5 is given as quotation to l. 3 (*زند*), with something like *پند زند* at the end.

p. 34, ll. 8 and 7 ab infra omitted.

p. 35, ll. 14 and 15 omitted.

p. 36, lin. penult. wanting.

p. 38, ll. 5 and 6 omitted.

p. 39, l. 14, and line 4 ab infra wanting.

p. 40, ll. 6 and 5 ab infra omitted.

p. 42, ll. 5 and 6 wanting.

p. 43, ll. 14-18 left out here, but inserted in full between ll. 2 and 3 of p. 45.

p. 45, l. 13 to p. 48, l. 11 entirely wanting (all the words ending in *-ست* and *-سته*).

p. 52, ll. 15 and 16 omitted, and consequently the verse in l. 17 is wrongly given as quotation to *فش* in l. 14.

p. 53, ll. 7-5 ab infra omitted.

p. 54, l. 10 ab infra to p. 55, l. 9 entirely missing.

p. 55, last line, and p. 56, first line omitted.

p. 56, l. 7 omitted, and the verse in l. 8 given as

quotation to *راغ* in l. 6, by changing *بی آمرغ* in the second hemistich into *بی راغ* (!); ll. 13 and 14 are likewise wanting, and the verse in l. 15 is given as quotation to *فغ* in l. 12.

p. 57, ll. 4 and 3 ab infra omitted.

p. 58, ll. 6 and 7 omitted.

p. 59, last line omitted.

p. 60, ll. 12-15, and ll. 6 and 5 ab infra wanting.

p. 61, l. 18, the second hemistich is left out here; ll. 6 and 5 ab infra likewise wanting.

p. 62, ll. 13 and 14 omitted; lin. penult. likewise wanting, as the preceding verse reads *همچون کاک* for *چون کاک غدنک*.

p. 64, l. 3 ab infra: the second hemistich is left out here.

p. 67, ll. 1-4, and ll. 3 and 2 ab infra omitted.

p. 68, ll. 1 and 2 omitted.

p. 70, l. 7 wanting.

p. 72, the last two lines omitted.

p. 73, ll. 7 and 8 omitted; the last line of p. 73 and the first of p. 74 wanting, and the verse in l. 2 of p. 74 wrongly given as quotation to *غرنگ* in p. 73, lin. penult.

p. 74, ll. 8 and 7 ab infra wanting.

p. 77, ll. 2 and 3 omitted.

p. 78, the last two lines omitted.

p. 82, l. 6 wanting.

p. 86, ll. 6-9, ll. 9 and 8 ab infra (l. 7 ab infra wrongly given as quotation to *پیغله* in l. 10 ab infra), and ll. 6-3 ab infra omitted.

p. 90, ll. 9 and 10 omitted, and the verse in l. 11 given as quotation to *خرام* in ll. 7 and 8.

p. 95, ll. 3 and 4 wanting.

p. 99, ll. 12 and 13, and ll. 16 and 17 omitted.

p. 100, l. 10, to p. 101, l. 15, entirely wanting.

p. 101, lin. penult. omitted.

p. 102, l. 1 omitted, and consequently in the verse in l. 2 the last word *چغانه* has been changed into *چمانه*, so as to represent it as a quotation to *چمانه* in p. 101, last line.

p. 106, the last line, and p. 107, the first two lines omitted.

p. 108, ll. 8 and 7 ab infra, and ll. 5 and 4 ab infra omitted; in the latter case the verse in l. 3 ab infra is wrongly given as quotation to *درونه* in l. 6 ab infra.

p. 110, ll. 6 and 5 ab infra omitted.

p. 111, ll. 6 and 7, and ll. 10-13 omitted.

p. 117, l. 6 wanting.

p. 118, ll. 15 and 16 omitted.

p. 119, ll. 4-18 entirely wanting.

Examples under No. 7 (difference of authors' names):

p. 4, l. 6 ascribed to Mu'izzi.

p. 12, l. 2: read *Bul* (or *Abul*) mathal.

p. 15, l. 10: read *Shâkir Bukhârî*; l. 16, the poet is called here *Ghaznâni*.

p. 31, l. 4 ab infra: read *Shâkir Bukhârî*.

p. 34, last line: *Farâwalâwi* instead of *Hakkâk*.

p. 38, l. 7: *Abû Shukûr* instead of *Unsûri*; l. 4 ab infra: *Rûdaki's* name is not mentioned here as author of the following verses.

- p. 39, l. 6: Abû Shukûr's name is left out here.
 p. 40, l. 2: Rûdaki instead of Surûdi.
 p. 41, lin. penult.: Rûdaki instead of Khaffâf.
 p. 43, l. 1: This verse is ascribed here to Kisâ'i; l. 2 is ascribed to Mu'izzî; l. 3, Tâyyân instead of Kisâ'i; l. 5, Abû Shukûr instead of Mu'izzî; l. 7, Kisâ'i instead of Tâyyân.
 p. 44, l. 3: 'Asjadi instead of 'Unsurî.
 p. 62, l. 1: Rûdaki instead of Farrukhî; l. 9, Hak-kâk instead of Labîbî.
 p. 64, l. 5 ab infra: Khusrawânî instead of Khus-rawî; last line, Rûdaki instead of Labîbî.
 p. 67, l. 5 ab infra: the poet's name, which is left out in the printed edition, is supplied here as 'Ummârah.
 p. 69, l. 12: Manjik instead of Shahîd.
 p. 76, l. 10: read Bû Hanifah Iskâf; l. 12, read Hakîm Ghamnâk.
 p. 79, l. 17: Farrukhî instead of Abû Shukûr.
 p. 92, l. 7: read Shâkir Bukhârî.
 p. 98, l. 11: 'Unsurî instead of Farrukhî; l. 4 ab infra, Rûdaki instead of Manjik.
 p. 113, l. 6 ab infra: Abû Shukûr instead of 'Unsurî.
 No date. Bibliotheca Leydeniana.

No. 2516, ff. 96, ll. 12; clear Nasta'lik; the first two pages beautifully illuminated; all the words written in gold throughout; size, 7½ in. by 4½ in.

2456

Lughat-i-furs-i-ḡadim (لغت فرس قدیم).

Fragment of another old Persian dictionary, containing a great number of rare Persian words, explained in Persian and illustrated by quotations from the best and oldest Persian poets. It is defective at the beginning, opening in the seventh faṣl of the first bâb with a word, the *first* letter of which is l and the last z (the former constituting the bâb, the latter the faṣl), in this abrupt way: الهی از آن دست درخت ناری بهم رسید الخ

This fragment which is somewhat like that vocabulary described in J. Aumer, p. 103, concludes on fol. 178^b. On ff. 179^b–206^b there is added another short glossary of Arabic words with short explanations in Persian, entitled Khulāṣat-allughât (خلاصة اللغات), and beginning: الحمد لله رب العالمين... بدان آیدك الله كه این خلاصة ایست الخ; this little work is evidently not identical with Isma'il bin Luṭf-allâh al-Bâkharzî's vocabulary of the same title (Bodleian Cat., No. 1671), as the arrangement is different, the bâbs being formed by the *last* letter and the faṣls by the *first*.

No date. This MS. was bought at Baghdâd, 1801, by Charles Pazley.

No. 2496, ff. 206, ll. 15; small Nasta'lik; size, 7½ in. by 5 in.

2457

Sharafnâme-i-Ibrâhîmî (شرفنامه ابراهیمی).

An excellent copy of the first half of the somewhat rare Persian dictionary by Ibrâhîm Kîwâm Fârûkî (see fol. 1^b, l. 3), also styled فرهنگ ابراهیمی and

فرهنگ (شرفنامه) (فرهنگ شرفنامه) in honour of the celebrated Sûfic Shaikh Sharaf-al-din Ahmad bin Yahyâ Munyari, who died A.H. 782 = A.D. 1380, 1381 (see the various letters or maktûbât of this Pir of the mystical doctrine above, Nos. 1843–1847). It was compiled between A.H. 862 and 879 (A.D. 1458–1475), the period during which Abû-almuẓaffar Bârbakshâh reigned in Bangâlah, comp. Rieu ii. p. 492 sq.; Bodleian Cat., Nos. 1718 and 1719; J. Aumer, p. 103; Blochmann, Contributions to Persian Lexicography, pp. 7–9; Lagarde, Persische Studien, p. 43, No. 36; Mélanges Asiatiques, iii. p. 494, and ix. pp. 514 and 515; Paris, Suppl. persan, Nos. 420 and 421; see also H. Khalfa iv. p. 44, No. 7557, and v. p. 325; and W. Pertsch, Berlin Cat., p. 195, No. 19. The present copy does not contain the preface, which deals with the praise of God, Muḥammad and Sharaf-al-din Munyari; it begins at once with these words: چون بفضل الله تقدس و تعالی و حسن تیسیره کمترین تلامذه اساتذه خداوندان معانی و فضائل ابراهیم قوام فاروقی الخ

The introductory chapter on the letters of the alphabet, particularly those which act as terminations in Persian and Turkish, begins on fol. 2^b; the dictionary itself, which is divided into bâbs according to the *first* and into faṣls according to the *last* letter of the words, on fol. 10^b. It goes down to faṣl ل of bâb ش.

No. 346, ff. 320, ll. 13; Naskhî; large waterspots; size, 11 in. by 6½ in.

2458

Tuḥfat-alsa'adat (تحفة السعادة).

A Persian dictionary, explained in Persian and comprising all the words that principally occur in Persian poetry, whether genuine Persian or Dari, Pahlawi, Transoxanian, Arabic, and Turkish, by Maḥmûd ibn Shaikh Diyâ (or Diyâ-al-din Muḥammad), who finished this work on the 10th of Ṣafar, A.H. 916 (A.D. 1510, May 19), and dedicated it to Sulṭân Iskandarshâh (see ff. 4^a, ll. 10 and last, and 2^b), or Sikandar Lûdi, who reigned A.H. 894–923 (A.D. 1489–1517). It is arranged alphabetically according to the *first* and *last* letters of the words, in twenty-nine bâbs, each bâb containing two faṣls, the first of which comprises the simple words (مفردات), the second the compound words and phrases (مرکبات); comp. Rieu ii. pp. 493^b and 494^a; Lagarde, Pers. Studien, p. 28, No. 11; Blochmann, Contributions, p. 4, No. 10. It was one of the sources used by Surûrî in the second and enlarged edition of his مجمع الفرس (see further below in Nos. 2478–2480), comp. Rieu ii. p. 499^b, and Salemann in Mélanges Asiatiques, ix. p. 535, No. 37.

Beginning:

ابتدا میکنم بنام کریم
 کوست محیی العظام وهی ریمیم

Another title of the work is فرهنگ سکندری.

Dated the 23rd of Ramaḍân, A.H. 1112 (A.D. 1701, March 3), by 'Abd-alghani.

No. 1294, ff. 260, ll. 21; Nasta'lik; size, 11 in. by 8 in.

2459

Mu'ayyid-alfudalâ (مؤيد الفضل).

A very valuable Persian dictionary by Shaikh Muḥammad bin Shaikh Lâd of Dihlî, completed according to Blochmann, Contributions, p. 9, A.H. 925 (A.D. 1519), comp. besides Bodleian Cat., No. 1720; Rieu ii. p. 494; W. Pertsch, Berlin Cat., pp. 225-227; Paris, Suppl. persan, Nos. 419 and 944; Lagarde, Pers. Studien, p. 55, No. 49; Cat. Codd. Or. Lugd. Bat., v. p. 149; E. G. Browne, Cambridge Cat., p. 227; Salemann in Mélanges Asiatiques, tome ix. p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38, etc. It explains all the words and phrases occurring in the Shāhnāma, Nizāmī's Khamsah, the six poems of Sanā'ī, the diwāns of Khāḳānī, Anwārī, Ḥāzīr, 'Abhari, Ḥāfiẓ, Salmān, Sa'dī, etc., and is divided into kitābs, bābs, and faṣls. The kitābs are arranged alphabetically according to the *first* letter, and the bābs likewise according to the *last*; each bāb contains three faṣls, the *first* comprising the Arabic words and sentences, generally used in the Persian language, the *second* the Persian and Pahlawi words, the *third* the Turkish words. The authorities on which this lexicon is based are: لسان الشعرا، التاج، القراح، لسان، موائد الفوائد، زمان گویا، دستور الافاضل، اادات الفضلا، شرفنامه، طب حقائق الاشیا، شرح مخزن الاسرار، قنیه (قتینة according to Salemann correctly الطالبيين (by Ustād 'Allām), فرهنگ علمی (by 'Alibeg), and فخر قواس.

Beginning: محامد متوافره و مدائح متکاثره مر دادار : داننا و تنکری توانا را که بتألیف چندین حروف الخ

This copy is dated the 20th of Dhū-al-ḥaḍah, A.H. 1066 (A.D. 1656, Sept. 9). Many leaves, especially in the middle part of the MS., are injured by worms.

No. 219, ff. 337, ll. 25; stiff and inelegant Nasta'liq; size, 9½ in. by 6½ in.

2460

Another copy of the same.

Beginning as in the preceding copy. Dated by Karam-allāh, son of 'Abdallāh, living in حصار فیروزه, A.H. 1093 (A.D. 1682). According to a note by the side of the colophon it was purchased for five rupees by خلیفه بولا, the 1st of Shābān, in the forty-third year of 'Ālamgir's reign=A.H. 1111 (A.D. 1700, Jan. 22); a seal underneath this note, however, bears the date A.H. 1107 (A.D. 1695, 1696). A seal of a later owner, viz. Abū-almuḥsin, with the date A.H. 1183 (A.D. 1769, 1770), is found on fol. 1^a. The last owner was Mr. Johnson. Slightly worm-eaten.

No. 1292, ff. 585, ll. 21; Naskhī; size, 10½ in. by 6½ in.

2461

The same.

Beginning as usual. This copy was written for Mr. Close Barry (میسٹر کلوس باری) and finished the 7th of Shābān, A.H. 1192=A.D. 1778, 31st of August, at Naṭharnagar, known as Trichinopoly (به بلدة مقدسة).

(نظهرنگر عرف ترچنپلی). The former owner of this copy was Sir Barry Close.

No. 25, ff. 398, ll. 19; careless Nasta'liq, mixed with Shikasta; size, 12½ in. by 7½ in.

2462

The same.

This copy is not dated.

No. 2418, ff. 469, ll. 19; Nasta'liq; size, 10½ in. by 5½ in.

2463

A defective copy of the same.

The first page is missing here; it begins abruptly in the preface thus: قواس و دیگر فرهنگنامها و نسخها، متعارف و متداول الخ corresponding to fol. 2^a, l. 11, in No. 1292 (2460 in this Cat.). Occasionally numerous marginal glosses and valuable additions, partly by the same hand, partly by a later one.

Dated the 25th of Rabi'-alawwal, A.H. 1032 (A.D. 1623, Jan. 27). Haileybury MS.

No. 3325, olim 10. J. 11, ff. 404, ll. 25-26; small Nasta'liq; size, 10 in. by 5½ in.

2464

Another defective copy of the same.

This copy opens at the end of the preface thus: معروف و مشهور است و این نسخه کافی و شافی است الخ corresponding to fol. 2^b, l. 13 in No. 1292 (2460 in this Cat.). Fol. 8 is left blank.

Dated the 19th of Rabi'-alawwal in the third year of Bahādurshāh's reign=A.H. 1121 (A.D. 1709, May 29).

No. 1268, ff. 259, ll. 21; small, but clear Nasta'liq; size, 10½ in. by 6½ in.

2465

Kashf-allughāt wa aliṣṭilāhāt (کشف اللغات و الاصطلاحات).

Persian dictionary, especially intended to explain the terminology of the Sūfīs, by 'Abd-alraḥīm bin Aḥmad Sūr (in the colophon) who was a pupil of Shaikh Muḥammad bin Lād, the author of the preceding dictionary, on which, together with the Sharafnāma, this work is principally based. It is also called فرهنگ because the compiler, who must have flourished about A.H. 950 (A.D. 1543), was a native of Bahār, comp. Bodleian Cat., Nos. 1721-1724; Rieu ii. p. 495 sq.; W. Pertsch, Berlin Cat., pp. 224 and 225; Paris, Suppl. persan, Nos. 424 and 425; A. F. Mehren, p. 25; J. Aumer, p. 107; Fleischer, Cat. Dresd., No. 347; E. G. Browne, Cambridge Cat., p. 228; Lagarde, Pers. Studien, pp. 50-52, No. 44; Salemann in Mélanges Asiatiques, tome ix. p. 523, No. 51; Blochmann, Contributions, pp. 9 and 10. Printed Calcutta, A.H. 1264. The *first* letter constitutes the bāb, the *last* the faṣl. It is quoted as authority in the Farhang-i-Jahāngiri (completed A.H. 1017, see below). H. Khalfā v. p. 214, No. 10751,

gives an utterly wrong date of composition, viz. A. H. 1060 (A. D. 1650), which is very likely the date of the MS. he has seen (comp. the following copy).

Beginning: الحمد لله رب العالمين . . . اما بعد حمد و صلوة ميگويد اضعف العباد و خادم الفقرا الخ

This copy is dated the 27th of Jumâdâ-alâkhar, A. H. 1014 (A. D. 1605, Nov. 9), by 'Abd-alkarim, son of Shaikh . . . 'Uthmânî; it was written for Miyân Shaikh Farid, the son of Shaikh Shihâb; an entry from A. H. 1016 (A. D. 1607, 1608) on fol. 1^a.

No. 2671, ff. 491, ll. 27; Naskhî; illuminated frontispiece; the last pages a little worm-eaten; size, 11 $\frac{5}{8}$ in. by 7 in.

2466

Another copy of the same.

Beginning as in the preceding copy. It is dated in the month Sha'bân, A. H. . . . الف ست (probably 1060, = A. D. 1650, August; the remainder of the date is destroyed by a seal).

No. 422, ff. 540, ll. 21; Nasta'lik; size, 9 $\frac{7}{8}$ in. by 6 $\frac{1}{4}$ in.

2467

The same.

Dated the 19th of Dhû-alka'dah, A. H. 1144 (A. D. 1732, May 14). Presented to the Library by Col. Kirkpatrick.

No. 3222, ff. 494, ll. 21; excellent large and clear Nasta'lik; size, 13 $\frac{1}{8}$ in. by 8 in.

2468

The same.

No date. An entry from A. H. 1150 (A. D. 1737, 1738) on fol. 1^b. The proper order of ff. 246-254 is: 246, 247, 250, 249 (a blank, as it seems), 248, 253, 252, 251, 254. College of Fort William, 1825.

No. 2019, ff. 349, ll. 20-30; very irregular and careless Nasta'lik; many small damages throughout; size, 11 $\frac{5}{8}$ in. by 8 in.

2469

Muntakhab-i-Kashf-allughât (منتخب كشف اللغات).

A short abridgement of or extracts from the preceding work, with many modifications in wording, beginning without any preface at once with the باب افسستا بفتح; the first word explained here is همزه و دال و سكون فا و سين حمد خدای عزوجل الخ comp. No. 2671 (2465 in this Cat.), fol. 5^b, ll. 4 and 5, where the two forms افسستا and افسستا are given.

This copy is dated the 17th of Muharram, A. H. 1049 (A. D. 1639, May 20).

No. 1760, ff. 163, ll. 17-18; Nasta'lik; size, 9 in. by 4 in.

2470

Farhang-i-Shirkhânî (فرهنگ شیرخانی).

A Persian dictionary, explaining selected Arabic and Persian words and phrases, with quotations chiefly from Hâfiz, compiled by a certain Shirkhân, who is

called in the colophon here ملك الشعرا. From Nos. 1725 and 1726 in the Bodleian Cat. it appears that this work was an abridgement of a larger dictionary of a similar character by the same Shirkhân, styled زبدة الفوائد, and compiled between A. H. 955 and 959, A. D. 1548-1552; the زبدة الفوائد again was itself an abridgement of a still larger work, the فوائد الصنائع. Other copies, but without date of composition, are mentioned in W. Pertsch, Berlin Cat., p. 191, and Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 123.

Beginning of the short preface, on fol. 1^a: حمد بيغايت و ثنائى بى نهايت مر خالقى را كه صفحه طبعيت انسانى الخ

The bâb is formed by the *first*, the faṣl by the *last* letter. It begins with استفتا (here wrongly spelt استفا) on fol. 1^a.

No date. The copyist was Muḥammad Khalil ibn Shaikh Ḥabib-allâh ibn 'Abd-alnabi.

No. 2136, ff. 131, ll. 19; a great number of pages written in diagonal lines; ff. 1-5 supplied by a later hand, ll. 15; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2471

Another copy of the same.

A very modern copy of the same dictionary, styled here in the colophon لغت شیرخانی, and written for Sir Charles Wilkins, to whom this MS. originally belonged, by Ghulâm Muṣṭafâ Abarduwânî (غلام مصطفى ابردوانى).

As date appears the 16th of Şafar only. The preface is wanting here entirely; the copy begins at once with the first faṣl of the first bâb. The initial word is here ايدا.

No. 2414, ff. 118, two columns, ll. 26; Nasta'lik; size, 12 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

2472

Madâr-alafâḍil (مدار الافاضل).

Persian dictionary, explaining Persian, Arabic, and Turkish words, by Maulânâ Shaikh Ilâhdâd-i-Faîdî bin Asad-al'ulamâ 'Alîshîr of Sirhind, who, according to the chronogram فيض عام, completed it A. H. 1001 (A. D. 1593). The arrangement is this, that the *first* letter forms the bâb and the *last* the faṣl, each faṣl containing three sections, i.e. the Arabic, then the Persian, and finally the Turkish words, indicated respectively by a red ع, ف, and ت; comp. Bodleian Cat., Nos. 1727 and 1728; Rieu ii. p. 496; J. Aumer, p. 109; St. Petersburg, Univ. Libr., No. 126 (the second half only); Blochmann, Contributions, pp. 10 and 11; Lagarde, Pers. Studien, pp. 60-62, No. 55; Salemann in Mélanges Asiatiques, tome ix. p. 530, No. 63.

Beginning:

ای نام تو ورد هر زبان دگرست

وز هر دهنی کام و بیان دگرست

The khâtimah و کلیات و ضوابط و کلیات begins on fol. 464^b, l. 9.

This is one of the *good* copies, as a comparison of the extracts, given by Blochmann, loc. cit., with the text in our MS. shows, see for instance the remark on *ابو الغفل* on fol. 35^b, l. 5.

Dated the 20th of Šafar, A. H. 1106 (A. D. 1694, Oct. 10), by Shaikh Alḥmad of Tālikūtah (ساکن تالیکوته).

No. 2438, ff. 472, ll. 19; large and distinct Nasta'liq; size, 12½ in. by 8 in.

2473

A defective copy of the same.

This copy is incomplete both at the beginning and end; it opens abruptly in faṣl ت of bāb ا (or as the subdivisions are called here, bāb ت of kitāb ا, the name of faṣl being given to the three sections of Arabic, Persian, and Turkish words), with آفتاب دولت = fol. 9^b, l. 2 in the preceding copy, and breaks off with the heading of faṣl (resp. bāb) د in the last bāb (resp. kitāb) = fol. 459^b, l. 3 there; half of the last leaf is besides torn away. The remark on *ابو الغفل* in the same wording as in the preceding copy is found here on fol. 39^b, ll. 3-4. The order of ff. 365-371 is: 365, 370, 366-369, 371.

Bibliotheca Leydeniana.

No. 2772, ff. 535, ll. 15-21; written by at least half a dozen different hands, in various more or less legible forms of Nasta'liq with occasional Naskhi; size, 8½ in. by 4¾ in.

2474

A fragment of the same.

This copy, styled لغات الشعرا, is a part of the same Madār-alafāḍil, beginning at the end of the bāb ش, a few lines before the bāb ص. The first abrupt words are: در ابراهیمی است بکسرتین وقیل بفتح بمعنی مذکور الخ, corresponding to fol. 276^a, l. 4 ab infra in No. 2438 (2472 in this Cat.).

The first word explained in ص (on fol. 1^a, l. 6) is صبا (ib., last line). The khātimalah begins here on fol. 313^a. Many of the last pages more or less injured.

Dated by Muḥammad Kabir bin Kabir Muḥammad of Gujarāt in the city of Burhānpūr the 1st of Rajab, A. H. 1082 (A. D. 1671, Nov. 3).

No. 1782, ff. 326, ll. 17; large and distinct Nasta'liq; size, 12½ in. by 7 in.

2475

The same.

The *first volume* of a *Hindūstānī* translation of the *مدار الافاضل*, beginning, without a preface, at once with the bāb ا and going down to the letter ج, comprising about a fourth of the whole work.

Dated the 22nd of Ramaḍān, A. H. 1187 (A. D. 1773, Dec. 7).

No. 767, ff. 370, ll. 11-15; clear Nasta'liq; size, 10½ in. by 8½ in.

2476

The same.

The *second volume* of the same *Hindūstānī* translation, beginning with the letter ح and going down to the end of ش.

Dated the 11th of Muḥarram, A. H. 1188 (A. D. 1774, March 24), at Maḥsūdābād. This copy was written for Mr. Chandler (مسٹر چاندلر).

No. 1650, ff. 293, ll. 12; very large Nasta'liq; size, 11¾ in. by 9¼ in.

2477

The same.

The *third volume* of the same *Hindūstānī* translation, beginning with the letter ص and going down to the end of ل.

Dated the 7th of Rabī' al-thānī, A. H. 1188 (A. D. 1774, June 17), at Maḥsūdābād; it was written for the same Mr. Chandler by the same hand as the preceding copy.

No. 1503, ff. 245, ll. 12; very large Nasta'liq; size, 13¾ in. by 10½ in.

2478

Majma'-alfurs (مجمع الفرس).

The *first* edition of the Persian dictionary by Muḥammad Kāsim bin Ḥājī Muḥammad Kāshānī with the takhalluṣ Surūrī, who finished it A. H. 1008 (A. D. 1599, 1600), see fol. 2^a, l. 5 sq. It is also occasionally styled فرهنگ سروری and لغة سروری. The full list of sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix. pp. 531-535, No. 67 (it agrees, as far as the first sixteen works go, fully with the list given here on fol. 2^a). The bāb is formed by the *first* letter, the faṣl by the *last*. Other copies are noticed in *Bodleian Cat.*, Nos. 1729-1731; *Rieu ii.* pp. 498 and 499; *W. Pertsch*, Berlin *Cat.*, pp. 192 and 228 (extracts); *G. Flügel i.* pp. 101 and 102; *J. Aumer*, pp. 104 and 105; *E. G. Browne*, *Cambridge Cat.*, p. 230; *Cat. Codd. Or. Lugd. Bat. i.* p. 96; *St. Petersburg Univ. Libr.*, Nos. 189 and 935; *Paris, Suppl. persan*, Nos. 431-433; comp. also *H. Khalfa v.* p. 325, No. 11147; *Lagarde*, *Pers. Studien*, pp. 56-59, No. 50; *Blochmann*, *Contributions*, pp. 12 and 16-18; *Mélanges Asiatiques*, iv. p. 498, and v. p. 238, etc. It was printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i-Jahāngiri* (see below, No. 2481 sq.), about A. H. 1028 (A. D. 1619), comp. *Bodleian Cat.*, Nos. 1732 and 1733; *Rieu ii.* p. 499, etc.

Beginning: ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنر پرور الخ.

Dated the 25th of Jumādā-alawwal, A. H. 1052 (A. D. 1642, Aug. 21), by Dā'ūd. Fol. 117 must be placed before 116.

No. 1683, ff. 466, ll. 17; splendid Nasta'liq; illuminated frontispiece; all the pages sprinkled with gold; size, 10½ in. by 6¼ in.

2479

Another copy of the same.

Beginning as in the preceding copy.

Dated the 22nd of Šafar, A.H. 1072 (A.D. 1661, Oct. 17), by Jalāl Muḥammad bin Amin Muḥammad; the copy is worm-eaten towards the end.

No. 1422, ff. 344, ll. 21; clear and distinct Nasta'liq; size, 11 in. by 6½ in.

2480

The same.

No date.

No. 1309, ff. 265, ll. 25; written by two hands, in Naskhi on ff. 1^b-220^a, l. 3, in Nasta'liq on ff. 220^a, ll. 3-265; size, 10½ in. by 5¾ in.

2481

Farhang-i-Jahāngiri (فرهنگ جهانگیری).

A complete copy of the renowned dictionary of purely Persian words, by Jamāl-al-din Ḥusain Injū bin Fakhr-al-din Ḥasan of Shirāz, who went at an early age to India, rose to a high dignity under the emperor Akbar, and died under Jahāngir some years after A.H. 1030 (A.D. 1621) in Āgra. This work was begun under Akbar and finished A.H. 1017 (A.D. 1608, 1609) under Jahāngir, after whom it is named. It is based on forty-four authorities, which are enumerated in by far the most correct way by Salemann in *Mélanges Asiatiques*, tome ix. pp. 537-541, No. 77; for other copies and further details see Bodleian Cat., Nos. 1734-1746; Rieu ii. pp. 496-498, and Supplement, p. 117^b; W. Pertsch, Berlin Cat., pp. 192-197 (a short memoir of the author, *ibid.*, p. 37, No. 7); J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Cambridge Cat., pp. 229 and 230; Rosen, Persian MSS., p. 298; Paris, Suppl. persan, Nos. 434-437 and 945; St. Petersburg, Univ. Libr., Nos. 372 and 934; Asiatic Museum, No. 473; Forbes, Cat., p. 19; Blochmann, Contributions, pp. 12-15; Lagarde, Pers. Studien, pp. 45-49, No. 40; Journal Asiatique, 1871, pp. 106-124; there are also copies in Marburg, and in the Library of D. M. G. (Cat. ii. 22). A lithographed edition appeared at Lucknow A.H. 1293. The چهار عنصر دانش of Amān-allāh Khānazādkhān Firūzjang (who died A.H. 1046=A.D. 1636, 1637) is in several parts a sort of pirated or second edition of the present Farhang, see Rieu ii. pp. 509 and 510; Salemann, loc. cit., p. 543, No. 88.

Preface, on fol. 1^b: آنکه بر لوح زبانها حرف اول نام اوست الخ.

Introduction or mukaddimah in twelve آئین on Persian language, dialects, and grammar, on fol. 3^a. The dictionary itself begins on fol. 13^a; the second letter constitutes the bāb, the first the faṣl. Conclusion of khâtimah on metaphorical and figurative expressions, compound words and such as contain any strictly Arabic letter, Zand, Pâzand, and foreign words, in five ذر, on fol. 292^b.

Dated the 10th of Jumâdâ-alawwal, A.H. 1099 (A.D. 1688, March 13). Some of the last leaves damaged.

No. 850, ff. 356, ll. 25; Nasta'liq; size, 11½ in. by 7¼ in.

2482

Another copy of the same.

A second complete copy of the Farhang-i-Jahāngiri, dated by Mir 'Alī Ḥusain the 1st of Muḥarram, A.H. 1161 (A.D. 1748, Jan. 2).

Beginning as usual.

Mukaddimah, on fol. 3^a; beginning of the dictionary, on fol. 12^b; khâtimah, on fol. 280^b. Some of the last leaves slightly injured. The right order of ff. 330-335 is: 330, 332, 331, 334, 333, 335. An index on the fly-leaves.

No. 151, ff. 335, ll. 31; Nasta'liq; size, 12 in. by 7 in.

2483

The same.

A third complete copy, dated the 4th of Dhû-alḥijjah, in the fourth year of the emperor Aḥmadshāh's reign (=A.H. 1164, A.D. 1751, Oct. 24).

Preface, on fol. 1^b; mukaddimah, on fol. 5^a; beginning of the dictionary, on fol. 27^b; khâtimah, on fol. 430^b. A part of this conclusion is repeated on the margin of ff. 1-28. An elaborate index on the fly-leaves. Haileybury MS.

No. 3317, olim 10. J. 9, ff. 504, ll. 15-21; unequal Shikasta, written by different hands; an additional margin-column on ff. 1-28; size, 9¾ in. by 6½ in.

2484

The same.

A fourth complete copy, written very unequally and slightly injured as well as worm-eaten in many places; the modern part of it is dated by 'Abd-al'aziz at Aḥmadābād in Rajab, A.H. 1175 (A.D. 1762, Febr.). Preface, on fol. 1^a; mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 20^a; khâtimah, on fol. 469^b. Ff. 466-468 are left blank. On the last page (fol. 563^a) معنى حروف التهجی.

Occasionally various readings and notes on the margin of the original part of the MS.

No. 3339, olim 10. J. 7, ff. 563, ll. 21-32; only ff. 22-25, 30, 31, 34, 35, 42-44, 46, 47, 49-58, 60-65, 67, 74, 75, 77-80, 82, 90, 96-115, 118-120, 121-127, 141-159, 162-165, 167, 170, 172-182, 184, 185, 187-196, 198-203, 213-228, 231-234, 237, 239, 242, 244, 245, 252-262, 267-270, 272, 273, 276-284, 293-301, 308-324, 327-330, 333-341, 343-346, 348-380, 389-396, 405-413, 415-418, 420, 438-443, and 463-465 are written by the original hand in Nasta'liq; all the remaining parts are supplied much later, partly in careless Nasta'liq, partly in Shikasta; size, 8½ in. by 4½ in.

2485

The same.

A fifth complete copy, beginning: بنام ایزد آنکه بر لوح زبانها الخ.

Mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 17^a; khâtimah, on fol. 404^b. Ff. 487-495 (containing the third and the fourth ذر) must be inserted on fol. 475^b between ll. 11 and 12 (i.e. the end of the second and the beginning of the fifth ذر);

the real end of the copy is on fol. 486^a. Many marginal glosses and additions.

This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.

No. 3521, olim 3112*, ff. 495, ll. 27; excellent Nasta'lik; splendid binding in red and gold; size, 12½ in. by 6½ in.

2486

An incomplete copy of the same.

A copy without the khâtimah, ending with هیون; dated A. H. 1065 (A. D. 1655) at Mashhad, by Hidayat-allâh.

Preface, on fol. 1^b, beginning: بنام ایزد . . . آنکه بر لوح الخ.

Mukaddimah, on fol. 3^a, lin. penult.; beginning of the dictionary, on fol. 13^a.

Bibliotheca Leydeniana.

No. 2483, ff. 272, ll. 23; Nasta'lik, mixed with Shikasta; size, 12¾ in. by 6¾ in.

2487

The same.

A second copy without the khâtimah, dated by Sayyid Ahmad bin Sayyid Sa'idkhân the 8th of Jumâdâ-althâni, A. H. 1076 (A. D. 1665, Dec. 16).

Preface, on fol. 1^b: آنکه بر لوح الخ; mukaddimah, on fol. 4^b; beginning of the dictionary, on fol. 21^b.

No. 3303, olim 10. J. 8, ff. 452, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b and 21^b; size, 10¾ in. by 6 in.

2488

The same.

A third copy without the khâtimah, not dated. Preface, on fol. 1^b, beginning as in the preceding copy; mukaddimah, on fol. 4^a; beginning of the dictionary, on fol. 18^b. It ends with هیون. Partly collated.

No. 969, ff. 394, ll. 25; written in Naskhî on ff. 1-223, in different styles of Nasta'lik by various hands on the remaining leaves; illuminated frontispieces on ff. 1^b and 18^b; size, 13¾ in. by 7¾ in.

2489

The same.

A fourth copy without the khâtimah, likewise not dated.

Preface, on fol. 1^b, beginning: بنام ایزد . . . آنکه بر لوح الخ; mukaddimah, on fol. 4^b; beginning of the dictionary, on fol. 21^b. Purchased from the executors of the Marquess of Hastings.

No. 3113, ff. 492, ll. 23; good clear Nasta'lik; two illuminated frontispieces on ff. 1^b and 21^b; ff. 1^b, 2^a, 21^b, and 22^a richly adorned in gold; luxurious binding; size, 11½ in. by 6¾ in.

2490

The same.

Another defective copy, in which the whole mukaddimah and the greater part of the khâtimah are wanting. Preface, on fol. 1^b; beginning of the dictionary, on fol. 4^a; khâtimah, on fol. 488^a. After fol. 494 there

IND. OFF.

is a large lacuna, comprising parts of the first and fifth and the whole of the second, third, and fourth دُرّ, corresponding to No. 3339 (2484 in this Cat.), fol. 474^b, l. 13 to fol. 551^b, l. 7.

Dated the 17th of Rabi'-althâni, A. H. 1057 (A. D. 1647, May 22).

No. 3302, olim 10. J. 6, ff. 506, ll. 25; Nasta'lik; small illuminated frontispiece; size, 10¾ in. by 6¾ in.

2491

The mukaddimah of the Farhang-i-Jahângiri.

A special copy of the introduction in twelve Â'ins, beginning: آئین اول در بیان اطلاق اسم پارس بر ملک ایران الخ.

It is styled in the colophon عنوان فرهنگ جهانگیری.

Dated by 'Abd-alwâhid bin Muḥammad Isma'il the 2nd of Rabi'-alawwal, A. H. 1143 (A. D. 1730, Sept. 15), in the madrasah of Hâfiz Walî Muḥammad.

Bibliotheca Leydeniana.

No. 2787, ff. 1-23, ll. 16; Shikasta; size, 8¾ in. by 6 in.

2492

Another copy of the same mukaddimah.

Beginning: مقدمه مشتمل بر دوازده آئین آئین اول الخ.

It is wrongly styled here دوازده آئین فرهنگ رشیدی instead of فرهنگ جهانگیری. At the end a few additional remarks on some other Persian particles or inflectional forms (در بیان دیگر حرفها), beginning with the diminutives in Persian, کاف ساکن زبهر تصغیر, i.e. the Kâf which forms diminutives in Persian.

No date. Occasional English notes on the margin.

No. 2463, ff. 83-134, ll. 13; Nasta'lik; a little worm-eaten; size, 9¼ in. by 6¼ in.

2493

Part of the khâtimah of the Farhang-i-Jahângiri.

The first دُرّ of the conclusion or khâtimah, on figurative and metaphorical expressions (بر کنایات و خاتمه مشتملست (اصطلاحات و استعارات), beginning: بر پنج دُرّ در آول الخ.

The other four دُرّ are not found in this copy. It is styled on the hindings اصطلاحات.

The colophon (which, however, seems to be in another handwriting) gives as date the month Şafar, A. H. 1168 (A. D. 1754, Nov.-Dec.).

Bibliotheca Leydeniana.

No. 2726, ff. 77, ll. 19; Nasta'lik; size, 9¾ in. by 5¼ in.

2494

An anonymous Persian dictionary, to which the wrong title of فرهنگ جهانگیری is given on fol. 1^a; that this title is wrong, is evident from two distinctive

points: firstly, the words are arranged thus, that the *first* letter forms the bâb, and the *last* the faṣl; and secondly, that the explanations are short and very few poetical quotations are found. It is defective at the beginning, and opens abruptly with the faṣl با of the bâb 1; the first three pages are besides for the greater part torn away. There are many marginal additions. For the sake of comparison we quote the beginning of

بَابُ الْبَاءِ التَّائِي فَصْلُ فِي الْأَلْفِ

بَا بِا، faṣl 1, on fol. 19^b:
بَا بِا بِمَعْنَى بَه نِيزَايِدَ اَلْحِ بَادِيَا بَا دَال مَوْقُوف و بَاءِ دَوْمِ
فَارِسِي سَخْت و سَرِيعِ السَّيْرِ اَلْحِ

This copy was made by Nûr Muḥammad, a pupil of Âkhund Mullâ 'Abd-albâkî; the first owner of this MS. was 'Abd-alghafûr bin Shaikh 'Abd-albâkî bin Shaikh Khwâjah Muḥammad.

No. 3313, olim 10. J. 10, ff. 157, ll. 19; Nasta'lik; size, 8½ in. by 5½ in.

2495

Burhân-i-kâfi' (برهان قاطع).

The oldest, best, and most valuable copy of the Burhân-i-kâfi'—the famous Persian dictionary by Muḥammad Ḥusain bin Khalaf al-Tabrizî, with the takhalluṣ Burhân, who, according to the chronogram کتاب نافع برهان قاطع, completed it A.H. 1062 (A.D. 1652), at the request of Sulṭân 'Abdallâh Kutubshâh, who reigned in Gulkundah A.H. 1035–1083 (A.D. 1626–1672); it begins with a preface or dibâca on the Persian language, alphabet, orthography, etc., after which the dictionary proper follows, arranged as the first among Persian lexicons alphabetically in European manner, in twenty-eight guftârs, to which a twenty-ninth is added on foreign words. The present copy is transcribed from the original MS. in the author's own handwriting, with all the additions and amplifications which he himself supplied after having finished his work and which are found here on the margin throughout, always denoted by the word ملحقات. Fol. 326 is a mere repetition of fol. 325; fol. 329 must be inserted before fol. 327.

Beginning:

ای راه نما بهرزبان درافواه
از نام تو بردند زبانها بتوراه

For other copies see Rieu ii. p. 500; J. Aumer, p. 107; E. G. Browne, Cambridge Cat., pp. 230 and 231; Paris, Supplement persan, Nos. 442 and 443; St. Petersburg, Univ. Library, Nos. 80, 350, and 351; comp. also Mélanges Asiatiques, vi. p. 96; Lagarde, Pers. Studien, pp. 24–26, No. 6; Blochmann, Contributions, pp. 18–20; and H. Khalfa vi. p. 625, No. 14924. It was edited by Captain Roebuck, Calcutta, 1818, new editions 1822 and 1834; a Turkish translation by Aḥmad 'Âsim was printed in Constantinople A.H. 1214 and in Bûlâk A.H. 1251.

No. 1645, ff. 526, ll. 25; clear and distinct Nasta'lik; illuminated frontispiece; size, 16 in. by 9½ in.

2496

Another copy of the same.

Beginning:

ای راه نها بهرزبان درافواه
یزدان و کرسوسی و تانکری و اله

Dated the 16th of Muḥarram, A.H. 1071 (A.D. 1660, Sept. 21), by Muḥammad Ḥashim of Kashmir. College of Fort William, 1825.

No. 2026, ff. 622, ll. 25; clear and distinct Nasta'lik; size, 11½ in. by 6½ in.

2497

The same.

Beginning the same as in the preceding copy.

Dated the 27th of Shawwâl, A.H. 1081 (A.D. 1671, March 9), at Haidarâbâd, by Muḥammad Šâdik, son of Kâdî Zain-al'âbidin of Astarâbâd. Collated with the author's autograph by Muḥammad Ridâ bin Maulânâ Jauhar, who finished his collation the 8th of Jumâdâ-alawwal, A.H. 1082 (A.D. 1671, Sept. 12).

No. 1520, ff. 542, ll. 25; Nasta'lik; size, 12½ in. by 7½ in.

2498

The same.

Excellent copy, with numerous and valuable additions on the margin by the same hand; there is no date, but various entries are found on fol. 1^a, the oldest of which dates from the twenty-first year of Muḥammadshâh's reign, 1st of Jumâdâ-alawwal (=A.H. 1152, A.D. 1739, Aug. 6). It belonged formerly to Mr. Richard Johnson (A.H. 1194=A.D. 1780).

No. 3252, olim 10. J. 5, ff. 534, ll. 22; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in.

2499

The same.

This copy is dated the 20th of Šafar, A.H. 1178 (A.D. 1764, Aug. 19), by Shaikh Burhân-al-din 'Abbâsi.

No. 1794, ff. 483, ll. 24–25; careless Nasta'lik; size, 12 in. by 8 in.

2500

The same.

Dated the 19th of Ramaḍân, A.H. 11 (1100? =A.D. 1786, July 16).

No. 2408, ff. 832, ll. 19; written very unequally by different hands, partly in Nasta'lik, partly in Shikasta; size, 14 in. by 8½ in.

2501

The same.

No date. Good and correct copy; half of fol. 229^a and the whole of ff. 229^b and 230 left blank, but the text seems to be uninterrupted.

No. 1659, ff. 558, ll. 19; Nasta'lik; size, 11½ in. by 8½ in.

2502

The same.

This copy was written at Calcutta for Munshi Muhammad Murād by Murād 'Alī Ghāzipūri; as date only the 4th of Sha'bān appears. College of Fort William, 1825.

No. 2269, ff. 819, ll. 22; Nasta'lik, by different hands; half of all the leaves partially or wholly effaced; size, 9 in. by 5½ in.

2503

Fragment of the *dibāca* of the *Burhān-i-kāfi*.

The preface of the *Burhān-i-kāfi* on the rules of the Persian language (در قوانین فارسی), beginning as usual: *ای راه نما بهر زبان در افواه الخ*; it is incomplete at the end, breaking off in the paragraph *های هوز*.

No. 1956, ff. 8, ll. 25; careless Nasta'lik; size, 10½ in. by 6½ in.

2504

Farhang-i-Rashidi (فرهنگ رشیدی).

The first critical Persian dictionary, containing the contents of the *Farhang-i-Jahāngiri* (Nos. 2481-2493 above) and the *Farhang-i-Surūri* or *Majma'-alfurs* (Nos. 2478-2480 above), but correcting the manifold errors of both, by 'Abd-alrashid bin 'Abd-alghafūr alhusaini almadani altatawi, the author of the Arabic-Persian dictionary *منتخب اللغات شاهجهانی* (see above, Nos. 2398-2403), who completed this work A. H. 1064 (A. D. 1654), according to the chronogram *باد فرهنگ رشیدی مقبول*, and dedicated it to the emperor Shāhjahān. It is arranged alphabetically according to the European system, like the preceding work; for other copies and further details, see Bodleian Cat., No. 1753; Rieu ii. pp. 500^b and 501; W. Pertsch, Berlin Cat., pp. 198 and 199; E. G. Browne, Cambridge Cat., p. 232; Paris, Supplement persan, No. 980; Lagarde, Pers. Studien, p. 49, No. 41; Blochmann, Contributions, pp. 20-24; Salemann in Mélanges Asiatiques, tome ix. p. 546, No. 95. It was edited in the Bibliotheca Indica by Maulawi Dhū-alfakār 'Alī, Calcutta, 1875.

Preface, on fol. 1^b, beginning *ستایشی که آرایش سرنامۀ* *هر سخن و پیرایش دیباجۀ هر نو و کهن الخ*.

The author's name appears on fol. 2^b, l. 8.

Muqaddimah on Persian grammar, beginning with the letters of the alphabet (در بیان حروف مفردۀ تہجی), on fol. 3^b. This introductory part has been edited by Dr. Splieth under the title 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846; it also forms the basis of 'Abd-alwāsi Hānsawi's grammar.

Beginning of the dictionary itself, on fol. 20^a; it contains Persian and Arabic words except those which begin with ث, ذ, and ض.

Dated the 2nd of Rabi'-alawwal, A. H. 1070 or 1107 (1. v ?) = A. D. 1659, Nov. 17, or 1695, Oct. 11.

No. 848, ff. 494, ll. 17; good Nasta'lik; illuminated frontispiece; size, 11 in. by 7½ in.

2505

Another copy of the same.

Beginning as in the preceding copy; beginning of the dictionary on fol. 14^a.

Dated the 4th of Jumādā-alawwal, in the forty-sixth year of 'Ālamgir's reign = A. H. 1114 (A. D. 1702, Sept. 26), by 'Abd-alrahīm of Akbarābād.

No. 10, J. 12, ff. 304, ll. 25; small Nasta'lik (a few leaves written in larger characters, ll. 18-21); size, 10½ in. by 6½ in.

2506

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary on fol. 16^b. This copy is written by two different hands, an older one on ff. 1-34^b, l. 5, and a more modern one on ff. 34^b, l. 5-273^b. The latter portion was done in two periods of very unequal length by a boy, who was at the moment of finishing the whole copy twelve years, seven months, and seventeen days old, as he states himself at the end. He began his task with the *باب التّازی*, on fol. 151^a, the 17th of Dhū-alka'dah, A. H. 1141 (A. D. 1729, June 14), and reached the end of fol. 273^a the 1st of Rajab, 1142 = A. D. 1730, Jan. 20 (altogether seven lunar months and thirteen days); then he commenced at once the preceding portion from fol. 34^b, l. 5, to fol. 150^b, and finished that in the night of the 17th of Sha'bān in the same year, 1142 = A. D. 1730, March 7 (that is to say, in one lunar month and seventeen days). He was occupied consequently in copying this MS. (with the exception of the older part, ff. 1-34^b, l. 5) exactly nine lunar months. His name he modestly conceals; he only mentions that of the writer of the first thirty-four leaves, Miyān Hafiz-allāh, and states that he himself wrote his portion in Ahmādābād. It is collated throughout. A short index on the fly-leaf.

No. 1005, ff. 273, ll. 21 on ff. 1-34, ll. 25 on ff. 35-273; Nasta'lik, by two hands; size, 10 in. by 5½ in.

2507

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary itself on fol. 19^b. It ends on fol. 470^a, and is dated by Shaikh Mahmūd at Burhānpūr in the month Jumādā-alākhar, A. H. 1156 (A. D. 1743, July-August). On ff. 471-485^b is added by the same scribe and in the same year a *رسالۀ المعرّبات*, a kind of glossary of all the foreign words, which have been adopted and naturalized in the Arabic language with more or less modifications, as far as they are found in the Kurān, the traditions and other standard-writings, beginning: *الحمد لله رب العالمین . . . اما بعد* چون الفاظ معرّب در قرآن و حدیث و کلام اکابر واقعست و شرح و ضبط آن در هیچ کتابی الخ.

The first eight and a half pages of this glossary down to fol. 475^a, l. 11, are repeated on six loose leaves, found in this MS. and written by another hand (size, 8½ in. by 5½ in.). The arrangement of the glossary is alphabetical according to the last letter.

No. 1283, ff. 485, ll. 17; illuminated frontispiece; the first two pages framed with broad gold-stripes; size, 10½ in. by 6 in.

2508

The same.

Preface, on fol. 1^b, beginning here: ستایش که آرایش
سرمایه هر سخن و پیرایش دیباچه هر نو و کهن الخ

Mukaddimah, on fol. 4^a; beginning of the dictionary, on fol. 22^a.

Dated A. H. 1218 (A. D. 1803, 1804) by Amjad 'Ali, who transcribed this copy for Mr. Hastings (Sir Warren Hastings).

The former owner of it was G. Swinton (1805).

No. 2957, ff. 522, ll. 17; large and clear Nasta'lik; size, 9 $\frac{3}{4}$ in. by 7 in.

2509

The same.

Beginning as in the immediately preceding copy.

Mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 23^b; the first few lines of it are repeated on fol. 24^a.

As date only the 9th of Jumâdâ-althânî is given in the colophon.

No. 2417, ff. 607, ll. 22; large and clear Nasta'lik; the first twenty-three leaves are supplied by a later hand in much smaller characters; size, 11 in. by 7 $\frac{1}{2}$ in.

2510

The same.

Beginning: ستایشی که آرایش الخ

Beginning of the dictionary, on fol. 15^b, first line.

No date.

No. 1145, ff. 383, ll. 18-19; distinct Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 in.

2511

A fragment of the same.

This fragment comprises the *second half* of the dictionary from the middle of the letter ف to the end, with a lacuna towards the end of the letter ق. The proper order of the leaves is: ff. 225-232 (lacuna), 290-336, 242-289, 233-241.

According to the colophon on fol. 241^b this copy was written in the month of Dhû-alhijjah in the ninth year of Muḥammadshâh's reign = A. H. 1139 (A. D. 1727, July-August), by Ḥabib-allâh bin Tâj Maḥmûd bin Ḥâjī Muḥammad.

Bibliotheca Leydeniana.

No. 2556, ff. 225-336, ll. 21; careless Nasta'lik, mixed with Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2512

بحر الفضائل فی المنافع الافاضل (Bahṛ-alfadâ'il fi manâfi'-alafâḍil).

Persian dictionary, embracing the most common phraseology met with in Persian prose and poetry, including Arabic, Pahlawi, Greek and Turkish words, compiled on the basis of the most renowned older lexicons and vocabularies by Muḥammad bin Kiwâm bin Rustam bin Aḥmad bin Maḥmûd Badr-i-Khizâna albakhi, known as Karkhi (see fol. 1^a, last line, and

fol. 1^b, first line, title on fol. 2^a, ll. 4-5), the author of the *مخزن الاسرار*, which was composed in or rather some years before A. H. 1091 (A. D. 1680), see No. 998 in this Cat. and Rieu ii. p. 573^b.

Beginning: حمد و سپاس مر خداي را که ملائکه و اناس در لغت پاک بالسنه مختلف و لغات بانواع متنوعه او ثنا گویند الخ

The work is divided into two kisms (see the fihrist, on ff. 2^a and 2^b), the *first* of which forms the real dictionary, arranged alphabetically in European manner, in twenty-eight bâbs (اصطلاحات) ایشان بترتیب حروف تهجی و در این بیست و هشت (بابست از باب الف تا باب یا).

The *second*, on miscellaneous matters, contains fourteen bâbs and thirty-seven faṣls, viz.:

باب اول در اسمی بعضی از اهل و اولاد و کارداران و غزوات و اسپان و اسباب پیغمبر علیه السلام

باب دوم در الفاظ ادوات و غیر آن بترتیب حروف تهجی و در آخرین باب در تشوین و اعداد دو فصل است

باب سیوم در کنیتها و درین باب چهار فصل است

باب چهارم در اسمی ماهها و ایام هر ملت و درین باب هفت فصل است

باب پنجم در اسمی بروج و کواکب و سیاره و سبته (ثابتہ read درین باب سه فصل است

باب ششم در اسمی اقلیمهای مشهور و بعضی شهرها . باب هفتم در حلیه آدمیان

باب هشتم در وزن درم و دینار و رطل و صاع و جز آن باب نهم در الفاظ صفتها که اهل فضل را بکار آید

درین باب شش فصل است

باب دهم در الفاظ متناسب از هر نوع و درین باب نه فصل است

باب یازدهم در اسمی می و خمار و اوانی و اسباب

باب دوازدهم در اسمی پردها و اوقات نواختن سرود و رگها و در اسمی مزامیر و آنچه بدان نوازند و درین باب سه فصل است

باب سیزدهم در اسمی هفتاد و دو ملت اهل بدعت و بعضی اسباب و مقام ایشان و درین باب سه فصل است

باب چهاردهم در بعضی الفاظ هندوی که در نظم استعمال کنند.

Beginning of the *first kism*, *first bâb*, on fol. 3^a, l. 3. This main part of the dictionary ends on fol. 85^a; of the *second kism* only detached portions are found here in four separate and incomplete pieces on ff. 85^b-99^b.

No date.

No. 1668, ff. 99, ll. 25; Naskhi; size, 11 in. by 5 $\frac{7}{8}$ in.

2513

سراج اللغت (Sirâj-allughat).

Persian dictionary, containing a vocabulary of the ancient poets and forming a very valuable commentary on the *برهان قاطع* (see above, Nos. 2495-2503) and

the *فرهنگ رشیدی* (see above, Nos. 2504-2511), by Sirāj-al-dīn 'Alikhān, with the takhalluṣ *Ârzû* (born A. H. 1101 = A. D. 1690, died A. H. 1169 = A. D. 1756, see above, No. 680), who compiled it under Muḥammad-shāh, A. H. 1147 (A. D. 1734, 1735), on the basis of the two above-named lexicons, as well as the *مجمع الفرس* (see above, Nos. 2478-2480), the *فرهنگ جهانگیری* (Nos. 2481-2493 above), the *کشف اللغات* (Nos. 2465-2468 above), the *فرهنگ قوسی* (by Majd-al-dīn 'Ali Kānsi), the *مؤید الفضل* (see Nos. 2459-2464 above), the *درر غرر*, the *فرهنگ مؤنسی*, some commentaries on the *Gulistān*, the *Mathnawī*, etc. It is arranged alphabetically in European fashion, the *first* letter constituting the *bāb*, the *second* the *faṣl*.

Beginning: *بهترین لغات حمد صانعی است که علم آدم الاسماء کلها سخن نیست از مدرسه حکمت کامله الی*
Compare, on this rather rare work, Blochmann, *Contributions*, pp. 25-28; Salemann in *Mélanges Asiatiques*, tome ix. p. 556, No. 121; Cambridge, King's College, No. 125, etc.

Dated the 23rd of Dhū-al-ḥijjah, A. H. 1160 (in the thirtieth year of Muḥammadshāh's reign = A. D. 1747, Dec. 26), by Ratan Singh Munshi at Shāhjahānābād.

No. 1783, ff. 682, ll. 21; large and distinct Nasta'liq; size, 12½ in. by 8½ in.

2514

Ā'irāgh-i-hidāyat (چراغ هدایت).

The second volume (دفتر) of the *Sirāj-allughat*, explaining all those rare words and phrases, occurring in modern poets and not found in older dictionaries as the *فرهنگ جهانگیری*, the *مجمع الفرس*, the *برهان قاطع*, and others.

Beginning: *آما بعد حمد واضع جمیع لغات و صلوات بر افضح وافضل موجودات، میگوید فقیر کثیر التقصیر سراج الدین علی آرزو تخلص که این دفتر دوم است از کتاب سراج اللغت در بیان لغات اصطلاحات شعری متأخرین که داخل هیچ کتاب لغت مثل فرهنگ جهانگیری و سروری و برهان قاطع و غیرها نیست و سبب تألیف آنست که چون اکثر هم مصروف مطالعة دفاتر کتب جدیدة فارسیه دیدم معانی بعضی الفاظ و اصطلاحات در کتب مذکور نیافتم الی*

Other copies are described in Rieu ii. pp. 501 and 502; W. Pertsch, *Berlin Cat.*, p. 190 (No. 120, 1, a fragment only); E. G. Browne, *Cambridge Cat.*, p. 233; see also Blochmann, loc. cit.; Lagarde, *Persische Studien*, p. 35, No. 22; Salemann, loc. cit., p. 556, No. 122, etc. It has been printed in the margins of the lithographed edition of the *غیاث اللغات*, Naval Kishor Press, Kānpūr, 1874. The alphabetical arrangement is the same as in the preceding work.

No date.

No. 71, ff. 245, ll. 12; large and clear Nasta'liq; size, 9 in. by 5½ in.

2515

'Ain-i-'Aṭā (عین عطا).

A most valuable and comprehensive Persian dictionary, explaining in the most elaborate manner all the metonymical and figurative expressions, difficult phrases, and allusions which occur in ancient and modern Persian poets and prose-writers. In completeness it can vie with the famous *Bahār-i-'ajam* (see Bodleian Cat., No. 1756). It was completed after twenty years of labour, A. H. 1162 (A. D. 1749), by 'Aṭā-allāh Dānish-warkhān, with the takhalluṣ *Nadrat*. As special authorities are quoted in the preface the *بهار عجم*, the *فرهنگ مجد الدین قوسی*, *سراج اللغت*.

Beginning, on fol. 13^b: *سپاس معرفت اساس اندیشه : افرور فرهنگ آموزی را الی*

The dictionary is arranged alphabetically according to the *first* and *second* letters and contains thirty موج or waves. Frequently quoted throughout is Shaikh Muḥammad 'Ali Ḥazin (who died A. H. 1180 = A. D. 1766, see Nos. 1712-1714 above), always designated as *شیخ المحققین*. This copy appears to be the compiler's autograph.

A detailed index on ff. 1^b-12^b, written by another hand and dated the 3rd of Šafar, A. H. 1193 (A. D. 1779, Febr. 20).

No. 1813, ff. 731, ll. 20; Nasta'liq; size, 11½ in. by 6½ in.

2516

Fawā'id-i-šibyān (فوائد صبیان).

A first Persian dictionary, explaining Persian words, together with some Arabic and Turkish ones, for young people, to facilitate the reading of the prominent poets and prose-writers, compiled by Auliya'-almaḥmūd or Auliya'-i-maḥmūd (in the Munich copy Auliya' wa-almaḥmūd). The arrangement is alphabetical according to the *first* and *last* letters of the words.

Beginning: *ستایش و نیایش خداوندی را که طوائف طبقات انسانرا در خور حوصله هر فرقه الی*

The first word explained is *آیا*, on fol. 2^b; the title appears on fol. 2^a, lin. penult. Other copies of the same are noticed in W. Pertsch, *Berlin Cat.*, pp. 199 and 200; and J. Anmer, p. 112; see also Salemann in *Mélanges Asiatiques*, tome ix. p. 561, No. 142. The little work of the same title in No. 1757 of the Bodleian Cat. is a mere primer and quite different from the present work.

This copy was written for Mr. Richard Johnson and finished the 21st of Jumādā I, A. H. 1185 (A. D. 1771, Sept. 1), by Ifāḍat-allāh Šadiqi.

No. 1278, ff. 198, ll. 17; Nasta'liq; size, 11½ in. by 7½ in.

2517

Farhang-i-Husaini (فرهنگ حسینی).

A modern Persian dictionary, explaining the most common Arabic and Persian words, both current and obsolete (*لغات مستعملة ضروریة و غیر مستعملة*), including proper names of persons, (عربی و فارسی).

geographical names, etc., by Sayyid Ghulām Husain Shā'ik ibn Sayyid Fath 'Alī Jā'isī alridawī (see fol. 1^b, lin. penult.) aljālisi (as added in the colophon), whose Kulīyyāt or complete poetical works have been described in No. 1729 above (see also A. Sprenger, p. 569). He flourished under Ghāzī-aldin Haidar (with his full title hero on fol. 2^a, ll. 5 and 6, Abū-almuẓaffar Mu'izzī-aldin Ghāzī-aldin Haidarshāh), who ruled in Oudh A. H. 1229-1243 (A. D. 1814-1827). This dictionary was composed A. H. 1237 (A. D. 1821, 1822), see fol. 2^a, l. 2 sq., at the suggestion of some of the author's friends, and begins: سپاس بقیاس مرحضرت اعلم الغیبی راست که لغات متغایره بالفاظ متفاوتہ بر زبان نوع انسان جاری ساختہ الخ

It is arranged according to the *first* and *second* letters. The *first* word is ابطی, explained on fol. 2^b by مراد از بیغمبر ما علیہ السلام کہ نسبت بمکہ کردہ اند کنیت پیغمبر علیہ ابو القاسم, explained by پارچہ زردیکہ, explained by یهودانہ, the last, the صلوة (!); the last, یهودان برجامہ دوزند برای امتیاز ما بین خود و مسلمانان. The title appears on fol. 2^a, last line.

Dated the 7th of Dhū-al-hijjah, A. H. 1238 (A. D. 1823, Aug. 15).

No. 2851, ff. 146, ll. 13 on the first six pages, ll. 15 on the remaining leaves; written by two different hands in large Nasta'lik, the second beginning on fol. 85^a; size, 12 in. by 8 in.

b. Grammars.

2518

Kānūn-i-fārsī (قانون فارسی).

A modern Persian grammar, written in Persian by Mir Muhammad Husain, and presented to Mr. Richard Johnson at Lucknow by the author himself. It is divided into three bābs, viz.: (1) در بیان اقسام اسم, on fol. 2^a; (2) در افعال, on fol. 31^a; (3) در حروف و آنچه, on fol. 77^a. مشابه آن باشد

Beginning: بدانکہ کلمہ بر سه گونه است اسم و فعل و حرف اسم نام چیزها باشد چون آب آتش جان تن فعل آنچه یکی از زمانهای سه گانه که آن ماضی و حال الخ

No date.

No. 874, ff. 101, ll. 10; very large and distinct Nasta'lik; size, 10 in. by 6½ in.

2519

The same.

Another copy of the same treatise with a preface (wanting in the preceding copy) which begins thus: بعد سپاس حکیم سخن آفرین و درود بر بندهای گزین او بر لوح بیان می نگارد که چون معرفت لغات مختلفه الخ

The beginning of the preceding copy is found here in exactly the same words on fol. 2^a, l. 8 sq. But in the preface and also on fol. 1^a it is stated that the author, whose name is not given here, compiled this grammar for Mister Jack Middleton (مسترجک مدلتین), see fol. 2^a, l. 5. Besides it is styled, on fol. 1^a,

قانون فارسی instead of قواعد فارسی. The subdivision is the same, viz.: bāb 1 (در اقسام اسم), on fol. 2^b; bāb 2 (در افعال), on fol. 30^b; bāb 3 (در حروف), on fol. 74^a.

No date.

No. 1016, ff. 97, ll. 10; large and distinct Nasta'lik; size, 9½ in. by 6¼ in.

2520

Kawā'id-i-fārsī (قواعد فارسی).

Persian regulations, that is an essay on the Persian grammar, especially on different forms of the مصادر, the signification of the single letters of the alphabet and some compound words, compiled chiefly from the فرهنگ رشیدی (see above, No. 2504 sq.) and similar works by Raushan 'Alī alansāri of Jaunpūr (who died as professor in the College of Fort William, Calcutta, about 1810).

Beginning: بعد حمد حضرت آفریدگار و نعت جناب رسول مختار صلی الله علیه و آله الاطهار و اصحابه الکبار آنکہ این رسالہ الخ

It is subdivided into a mukāddimah, eleven bābs, and a khātimah.

Dated A. H. 1183 (A. D. 1769, 1770). It has been printed in Calcutta, A. H. 1232 and 1249; lithographed in Lucknow. Another copy of the same is noticed in Rieu ii. p. 857, III.

No. 683, ff. 1-24, ll. 16; Shikasta; size, 8½ in. by 4½ in.

2521

The same.

Another copy of the قواعد فارسی, by Raushan 'Alī, dated A. H. 1195 (A. D. 1781).

Beginning the same as in the preceding copy.

No. 711, ff. 69, ll. 9; large Nasta'lik; size, 7½ in. by 4¼ in.

2522

Kawānīn-i-fārsī (قوانین فارسی).

A little anonymous treatise on Persian grammar and prosody, beginning: الحمد لله رب العالمین والعاقبة للمتقين والصلوة علی خیر خلقه و آله و اصحابه اجمعین اما بعد چند کلمہ فارسی الخ

The first rule, which is given here, runs thus: بدانکہ آخر هر کلمہ فارسی ساکن باشد مگر دو جا الخ

No date. Worm-eaten.

No. 2463, ff. 73-82, ll. 13; Nasta'lik; size, 9¼ in. by 6¼ in.

2523

Fawā'id-i-fārsī (فوائد فارسی).

A treatise on Persian grammar and language, taken from the preface of the Burhān-i-kāfi (از دیباجہ کتاب), see above, Nos. 2495-2503, and comprising nine فائده.

الحمد لله رب العالمين والصلاة على نبيه
محمد سيد المرسلين اما بعد اين رساله ايست در قواعد
فارسيه كه طالبان را دانستن آن الخ

The first فائده begins: از بعضي از علماء.... پارسى نامه چنين فرموده اند كه پارس پسر پهلوي بن سام الخ

The first and the last two leaves are supplied by a more modern hand on white paper; the same hand has added, on fol. 7^a margin to fol. 8^a, the twelfth Â'in of the mukaddimah of Jamâl-aldin Husain Injû's *Farhang-i-Jahângirî*, comp. Nos. 2491 and 2492 above. The fawâ'id conclude in the centre-column of fol. 7^a.

No. 793, ff. 8, centre-col., ll. 14-17, and spacious margin-col.; Nasta'liq, by two hands; size, 9½ in. by 5½ in.

2524

Risâlah dar khatt (رساله در خط).

A tract on the correct writing of Persian characters, compiled for Tipû Sultân by Hâfiz Muḥammad Ḥabib-allâh in the 1224th year since Muhammad's birth. Beginning: الحمد لله... اما بعد براراي صواب نماي دانايان روزگار و دانشمندان اولو الابصار پوشيده نخواهد بود كه الخ

Written by the author himself in the same 1224th year (از مولود محمد), which agrees according to his statement with the year 1211 of the Hijrah (!).

No. 958, ff. 11, ll. 9; careless and inelegant Nasta'liq; size, 5½ in. by 4½ in.

2525

Various tracts relating to Persian grammar and lexicography.

1. On ff. 98^b-105^a: كتاب در قواعد تصرفات فارسي. A short treatise on Persian verbs, only the *first* kism of which is extant here, headed: قسم در بيان استعمال افعال وانچه مشتق ازوست و هر چه متعلق بدوست بدانكه آخر ماضى در فارسي هميشه موقوف باشد الخ

2. On ff. 106^a-109^a: چند ورق در معنى الفاظ. A short Arabic-Persian glossary, beginning: خلا باطن ملا طاهر. يعنى پوشيده و آشكاره الخ

3. On ff. 109^b-113^b: بعضى قانونات فارسي. or, as it is styled in the heading of fol. 109^b, بدانكه در فارسي علامت مصدرات اعمالى و افعالى و اقوالى هميشه نون آخر باشد الخ

4. On ff. 114^b-124^a: فرهنگ بهار دانش. A glossary to Shaikh 'Inâyat-allâh's Bahâr-i-dânish (see above, Nos. 806-817), by Muḥammad Mas'ûd, in alphabetical order, according to the *last* letter of the word, beginning: الحمد لله كه در عالم ايجاد هر افراد انسان را الخ

No date. Bibliotheca Leydeniana.

No. 2773, ff. 98-124, ll. 14-17; Nasta'liq; size, 8½ in. by 5½ in.

6. Miscellaneous Works and Compositions by Europeans.

2526

A Persian-Sanskrit glossary, arranged without any apparent order; on the first thirty-four leaves a third column is added, giving the English equivalents; in the remaining part of the MS. only in isolated cases an English translation is added.

No. 2961, ff. 107; size, 10 in. by 6½ in.

2527

Sharḥ-i-Sandar Singâr (شرح سندر سنگار).

A Persian glossary to the erotic Hindi poem of Sundar Mahākawī, comp. Garcin de Tassy, *Histoire* etc., iii. p. 177; copies of the poem are preserved in the India Office Library, No. 1974 (ff. 1-35), and the Bodleian Library, Ouseley 251 (in Persian characters), and Ouseley 129 (in Devanāgarī characters). The date of the present glossary, which is in alphabetical order, is given on fol. 9^b, l. 6, as 1686 of the era of Vicramāditya (راجہ بکرمجيت) = A.D. 1629 (A.H. 1038, 1039), in the reign of the emperor Shāhjahān.

The first word explained is آد بفتح الف ممدود: و سکون دال اسم خداست و بمعنی اول و مثل هم آمده بکسر الف و سکون يا: ايش; the second is سين اسم مهاديو است و بمعنی مرد کلان هم آمده است.

No date. A little worm-eaten.

No. 2075, ff. 14, ll. 14; large and clear Nasta'liq; size, 9½ in. by 5½ in.

2528

Tuḥfat-i-Panjāb (تحفة پنجاب).

A vocabulary of the Panjābī, Urdū, Persian, and Hindi, compiled at the request of the Deputy-commissioner of Lāhūr, Major George MacGregor (?), by Pandit Ajūdhā Parshād, sub-collector of revenue (تحمیلدار) of the Pargana of Lāhūr, residing in Shāhjahānābād, with the assistance of Sirāj-aldin Lāhūrī, and entitled پنجاب تحفة, see fol. 1^b, l. 9. In a note by C. Raikes, Commissioner and Superintendent, inserted between binding and fly-leaf, it is styled Panjābnāma and stated to have been sent to the Imperial Exhibition at Paris for works of art and industry by the Panjāb Committee of Lāhūr. It was received from Dr. Royle, July, 1856.

Beginning of the preface, in Hindūstānī, on fol. 1^a: بعد اداى هزاران هزار شکر جناب حق سبحانه جل شانہ کی حقیقت ترتیب اس کتاب کی الخ

The work is divided into six makālas, preceded, on ff. 4^a-17^a, by a complete index.

Makālah I. Single nouns, on ff. 18^a-260^a (fol. 261 left blank).

Makālah II. Paradigms of verbs, translated from the صفوة المصادر, on ff. 262^a-306^b (ff. 307-309 left blank).

Makālah III. Particles, on ff. 310^a-315^b.

Makālah IV. Technical words of every description, names of God and the prophets, of heavenly and earthly bodies, human limbs, animals, plants, instruments, measures and weights, the Zamindārs of the Panjāh, etc. etc., on ff. 316^a-403^b.

Makālah V. Compound nouns, on ff. 404^a-446^b.

Makālah VI. Description of the agricultural and irrigation work in the Panjāb and the implements used therein, with numerous pretty illustrations, on ff. 447^a-481^b.

Makālas I-III and V are in alphabetical order, according to the *first* letter of the word. Copied in the present century by Muḥammad 'Alī.

No. 3245, ff. 481; large Nasta'lik; size, 11½ in. by 7½ in.

2529

Lughât-i-Tilingi (لغات تلینگی).

A vocabulary of the language of Tiling or Telinga in the Dakhan, with Persian explanation and a Persian preface, beginning: بعد از حمد بی منتها و درود مبّرّا
ز شائمه ربا و سلام اخلاص انتما الّٰح

The main portion of these Lughât consists of paradigms of verbs in alphabetical order, beginning on fol. 72^a, and headed کتاب المشتقات; it is preceded by a chapter on the Tiling alphabet and followed, on fol. 165^b, by a vocabulary of nouns, etc., styled: کتاب فی اسماء الجامده.

No date. Bibliotheca Leydeniana.

No. 2477, ff. 64-184, ll. 11; large and distinct Nasta'lik; size, 9½ in. by 6½ in.

2530

Vocabularies.

1. Vocabulary of the Kashmirian language, corresponding to that of Gladwin, compiled by the assistance of Suruj Bhan Kashmiri, on fol. 1^a, in Persian and Kashmirian, beginning with گذاشتگی - تراون، گذارد - تراوی، گذاشتن - تراون.

2. Vocabulary of the Makrânî dialect of the Balūcî language in Persian, on fol. 107^a, beginning with ایزد - خدا، پیشانی - بُروان، پدر - پت.

3. Comparative vocabulary of Persian (فارسی), Lôghânî (لوغانی), Sindî (سندی), Bâtiyyâ (باتیا), Kechî (کیچی), and Nepali (نیپال), on fol. 115^a, beginning with ایزد, corresponding in the different idioms to اودا (Lôghânî), تهاکر (Sindî), ایشر (Bâtiyyâ), بهکوان (Kechî), and ناراین (Nepali).

4. Another comparative vocabulary of Persian and Kashmirian, on fol. 125^a, beginning with: ایزد - بوگی، دئی، گوش - کن، آسمان فلک - زب.

No. 2695, ff. 130, ll. 20; Nasta'lik; size, 11½ in. by 8½ in.

2531

First sketch of a Persian-English dictionary arranged alphabetically according to the *first* and *second* letters. 292 leaves are entirely or partly filled with Persian words, but only a few on the first 10-12 leaves are accompanied by an English paraphrase. Many intermediate leaves left blank.

No. 1382, ff. 292; size, 14½ in. by 9 in.

2532

Another brouillon or first sketch of a Persian-English dictionary, arranged in the same alphabetical way. 141 leaves are more or less filled, but in many cases the Persian words are given without any English translation. It begins in the باب الف with God, خدا - الله; Mahomet, محمد - احمد; cloud, ابر, etc. On one of the fly-leaves the title of مقال نامه is given to this compilation.

No. 1526, ff. 141; European handwriting; size, 12 in. by 7½ in.

2533

Lughat-i-farangi u pârsi (لغت فرنگی و پارسی).

A very interesting and valuable Persian-French dictionary, compiled by one of the monks of Mount Carmel, Padre Angelus (پادری انجلوس), a native of Toulouse, A.D. 1683. The first thirty-five leaves are a complete index to the whole, giving an alphabetical list of French words with references to the pages in the dictionary, where the corresponding Persian or Arabic equivalents can be found; the dictionary itself fills 237 leaves, but only the first nineteen leaves contain besides the Persian also the French words; all the rest consists only of Persian (or Arabic) words and phrases (without alphabetical order), interesting and useful, because to every one all its synonyms are added, quite a new and highly instructive feature in a work of this kind. Unfortunately the ink has faded to a great extent, and many portions, especially of the French division, are almost entirely effaced.

No. 1257, ff. 237 and xxxv; size, 17½ in. by 11½ in.

2534

A comprehensive French-Persian dictionary, giving the various Persian or Arabic synonyms for each French term. The arrangement is alphabetical according to European custom and begins with the word 'abbesse,' expressed in Persian by هادیّه، دختران رهبانان، رسته دختران رهبانان، دیر دختران شالپوشان. The last word in z is 'zone tempérée,' in Persian منطقه معتدله. There is no remark anywhere as to the author of this compilation. The copy belonged formerly to Sir Charles Wilkins.

No. 2416, ff. 304; European handwriting; size, 11 in. by 7½ in.

2535

Elementa Linguae Persicae auctore Johanne Gravio, i.e. the autograph of the learned John Gravius or Greaves' elements of the Persian language, which, according to the title-page, were printed in London, 1649. This original copy of the author is dedicated in Latin to Dr. John Selden (amplissimo ac eruditissimo viro Dr. Johanni Seldeno) and was bought at Mr. R. J. (Richard Johnson)'s sale, 8th January, 1808. Another copy of the same grammar, transcribed from the printed edition, is noticed in W. Pertsch, Berlin Cat., p. 158, No. 4.

No. 2958, ff. 45; size, 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2536

Another Persian-English grammar, compiled according to the preface by one of the East India Company's officers, who does not give his name, 'in intervals of recess from indispensable military avocations' and 'as some relief to the mind from severer studies.' The work, considering the time when it was written—probably the end of the last or the beginning of the present century—is remarkably rich and clear, and apart from some quaint and rather comical remarks, particularly in points dealing with comparative philology, it is a valuable and thoroughly reliable handbook of Persian grammar and syntax. It is accompanied throughout with notes, chiefly quotations from ancient or modern authors; most frequently cited are James Harris's 'Hermes,' Sale's 'Koran,' and Hanway's 'Travels.'

Contents:

Preface, on the motives for compiling this work, on fol. 5^a.

Advertisement, giving a list of authorities for the notes, on fol. 12^a.

Section I, containing an introduction, on fol. 13^a, and three divisions, viz. the alphabet, on fol. 13^b; the vowels and other marks, character and accents of the letters, on fol. 14^a; and the manner of writing, on fol. 15^b.

Section II, in six divisions: viz. the noun and its qualities, on fol. 18^a; gender, on fol. 19^b; number, on fol. 20^b; declension or declination of cases, on fol. 21^b; the species of nouns, on fol. 23^b; and the figure of nouns, on fol. 27^a.

Section III, in two divisions: the adjective, on fol. 29^a, and the degrees of comparison, on fol. 30^a.

Section IV, in two divisions: numerals, on fol. 30^b, and ordinal numbers, on fol. 32^a.

Section V, the pronouns, on fol. 33^b.

These five sections form the *first volume*.

Section VI, in four divisions: viz. the verb, on fol. 37^a; the mode, time, person, and number, on fol. 40^b; the conjugation, on fol. 44^a; and the formation of the tenses, on fol. 46^b.

Section VII: the adverb, on fol. 55^a.

Section VIII: the conjunction, on fol. 59^a.

Section IX: the preposition, on fol. 60^a.

Section X: the interjection, on fol. 61^b.

Section XI: the manner of conversing, on fol. 63^a.

IND. OFF.

Section XII: construction or arrangement of words, on fol. 67^a.

Section XIII: catalogue of anomalous verbs, on fol. 76^a.

Appendix, containing: (1) general observation, on fol. 81^a; (2) the Persian theme, on fol. 81^b; (3) the Arabian theme, ib.; (4) the Arabian infinitives and participles and a table of them, on fol. 83^b; (5) remarks on certain idioms, on fol. 86^b; (6) titles of honour, on fol. 89^a; (7) short vocabulary of words of frequent occurrence and convenient use, on fol. 90^a; (8) the signification of several terminations when added to different words, on fol. 96^a.

Sections VI–XIII and the Appendix form the *second volume*.

A table of contents on fol. 3.

Bought of Madden & Co., Aug. 15, 1850.

No. 3401, ff. 96; size, 14 $\frac{1}{4}$ in. by 9 $\frac{1}{4}$ in.

2537

A Hindústānī grammar.

This most interesting MS. contains, according to fol. 1^a (p. 1): 'A grammar of the Hindostan Language, by Benjamin Schulzius or Schultz, written at Madras the 30th of June, 1741, printed at Hall (Halle) in Saxony, 1745, with which are blended some further observations on the language, collected in Bengal in 1761.'

From a 'note' on the same page we learn, that Mr. Schultz was a German and a missionary from the King of Denmark to the Carnatic, that he applied himself with uncommon ardour to the duties of his calling, and went in 1726 to Madras, to re-establish a charity school. He began and sustained the Danish Mission at Madras. By the same Mr. Schultz, who is called the oldest and most active of the three new (Danish?) ministers of the Gospel, the translation of the Bible into the Malabarian language, which Mr. Ziegenbalg, upon his return to Tranquebar, had commenced, was finished in 1725. The present MS. contains the English translation of the original Latin treatise of Mr. Schultz, but the translator's name does not appear. In the 'note' there are three references to Gent. Mag., vol. 15, June, 1745, viz. p. 306, pp. 307 and 308, and pp. 361 and 362.

On fol. 1^b (p. 2) the author's preface begins, in a faithful English paraphrase, dealing with the origin of the Hindústānī language and explaining the subdivisions of this grammar. In the same preface mention is made of another interesting old grammar of the same language, published by the 'very learned David Millins, Professor of Sacred Antiquities and Asiatic Languages at Utrecht, amongst his Oriental Miscellanies of the year 1743.' Mr. Schultz adds: 'He was not the author of it, but the most noble John Joshua Ketelaer, formerly Ambassador from the Danish East India Company to the Great Mogul, who, while he resided at Agra, registered some observations in Dutch concerning the Hindostan language.'

The six *sections* into which this grammar is divided, are headed as follows (we add to the headings in the

text the more detailed descriptions given in the preface, with regard to the respective sections):

1. The *letters*, exhibiting the modern as well as the ancient characters and including a few lessons too, to exercise the memory of them, on fol. 4^a (p. 7).

2. The *nouns and adjectives*, with the facility of their declension, the nature of the adjectives and the variety of their composition; comprising also a catalogue of such as are in use, together with the *numerals*, as well the cardinal as the ordinal numbers, on fol. 12^b (p. 26).

3. The *pronouns*, on fol. 27^a (p. 65).

4. The *auxiliaries* and the simple and compound *verbs*, on fol. 30^a (p. 71). This section is called by mistake the sixth (instead of the fourth).

5. The *particles*, that is post-positions, adverbs, conjunctions and interjections, on fol. 51^b (p. 114).

6. *Syntax*, on fol. 61^b (p. 134).

An *appendix*, which begins on fol. 65^b (p. 142), contains: (a) the Apostles' Creed, in Hindūstānī and English; (b) the Lord's Prayer, in Hindūstānī and English; (c) analysis of the latter; (d) the Decalogue, in Hindūstānī and English; (e) the Baptism and the Lord's Supper, in Hindūstānī only.

The original grammar concludes on fol. 70^b (p. 152).

The remainder of this MS., ff. 71-107, contains in another very bold and clear handwriting a duplicate of the last three sections of the grammar, beginning with the auxiliary verbs and ending with the Lord's Prayer. It corresponds verbatim to the same portion in the foregoing grammar, ff. 30^a-70^b.

No. 2531, ff. 107; size, 12½-12⅝ in. by 7¼-8⅝ in.

2538

Persian, Hindūstānī, Arabic, and Sanskrit miscellanies.

This MS., throughout in European handwriting and purchased of Madden & Co., August 15, 1850, contains (ff. 1-67 and 108-124 being arranged in European, ff. 68-105 and 126-147 in Eastern fashion and therefore to be read from fol. 147^b backwards):

1. Ff. 1^a-3^a: Some English translations from the 'Siyar-almuta'akhhirīn' (see Nos. 416-421 above).

2. Ff. 4^a-48^b: A large fragment of the same English translation of the Hindūstānī grammar, originally written in Latin by Schulz (so spelt here, not Schultz), which is contained in the preceding MS. From the present copy—which contains only three of the six sections of the work, viz.: (a) the *letters*, i.e. the Devanāgarī, Hindi or Nagari, Bangali, Gurmukhī or Sikh alphabets, a commercial alphabet, peculiar to merchants in India, and the Persian alphabet, together with explanations and reading-lessons; (b) the *nouns, adjectives, and numerals*; (c) the *pronouns*—we glean some interesting details, not found in the preceding copy. The full title of the book is given here in English (with the Latin on the opposite page), on fol. 12^a, as follows: 'A Grammar of the Hindostan from the materials of the Very Reverend Benjamin Schulz, missionary for the propagation of the Gospel, reduced into order during his long residence in Hindostan, consisting of rules illustrated by numerous

examples, intended for the use of the missionaries of India; published with a preface for promoting the study of the Oriental Languages, by D. Jo. Henry Callenberg, Public Professor in Ordinary of Divinity and Philosophy; printed at Halle in Saxony, in the Hebrew Printing House, 1745.' To this title there are appended besides the same note, found in the preceding copy on fol. 1^a sq., the following remarks:

Annual Register for 1764, vol. 7, p. 114: 'Letters received by the Society for promoting Christian Knowledge from Madras in the East Indies, May 25, 1763, contain an account, that their missionaries have stretched a great way into the country among the heathens, making many proselytes. Those missionaries say, that the Reverend Doctor Francke in Germany had sent them a number of Tamulian Types, with a promise of more; which they were to be enabled to use, the Government having erected a printing office in the city of Madrass, and given the care and inspection of it to them.'

Annual Register for 1761, p. 92: 'Died lately Benjamin Schultz (sic here!), a Protestant missionary from the court of Denmark, at Tranquebar in the East Indies. He resided twenty-four years in the town of Nagapatnam. He translated the Old and New Testaments and the Psalms of David into the language of the country for the use of the natives.' The grammar itself begins on fol. 19^a, prefaced by the anonymous English translator with the following advertisement: 'The English editor has incorporated a number of observations and examples under the general articles of Mr. Schulz' grammar, which he met with in Manuscript grammars of different gentlemen during his residence in India, or had collected in his own researches.'

Ff. 4^a-18^a contain: (a) the Latin preface of the editor, Prof. Callenberg, on fol. 4^a; (b) the Latin preface of the author, Mr. Schulz, on fol. 5^a; (c) the beginning of the first section of the grammar in Latin, on fol. 6^b, followed by some English observations; (d) Latin and English titles, on ff. 11^b and 12^a, with the 'notes' appended; (e) English translation of the editor's preface, on fol. 14^a; (f) English translation of the author's preface, with English foot-notes, on fol. 16^a.

3. Ff. 50^a-51^b: Makām-i-Nadiyah (مقام ندیه), description of the town and inhabitants of Nadiyah in Bangālah.

4. Ff. 52^a-56^a, third line, and 56^b-57^b: The same Persian tract on Arabic conjugations, called میزان در علم عربی, which is described above in Nos. 2411, 1; 2412, 1; and 2414.

5. Fol. 56^a, lower half, and ff. 58^a-60^a: Paradigms of Hindūstānī verbs, with Persian interlinear paraphrase.

6. Ff. 61^a-62^a: Repetition of the مقام ندیه as in No. 3.

7. Ff. 64^a-67^b: Record of a grant of lands made by Rājāh Deopal, in Sanskrit, with English translation. The following note appears on the top of ff. 64^a-65^a: 'The under-mentioned plate was found in digging a well within the fortress of Mongheer, by Lieut.-Colonel Henry Watson, chief engineer in Bengal, and now in his possession. It is written in a very antique

Shunscreeet (!) character, only legible by the most learned Pundits and said from the contents to be near 2000 years old. Berhampore in Bengal, Dec. 14, 1780.

8. Ff. 105^b-68^b: Various Arabic, Persian, and Hindustānī documents, partly with English translation by R. E. Roberts, Persian interpreter, together with some poetical specimens, viz.: (a) the Khuṭbah, delivered at the conclusion of the Ramaḍān and on Fridays, on fol. 105^b; (b) another Khuṭbah, delivered at the 'Id-i-Kurbān or the anniversary festival in commemoration of Ibrāhīm offering up his son Isaac, on fol. 104^b; both are in Arabic with interlinear Persian paraphrase; (c) orders of the Nawwāb Wazīr to Siwāi Singh Kutwāl of the Bāzār at Kānpūr, to Almās 'Alīkhān and to Colonel Ironside, with receipts from the years 1784 and 1785, on fol. 102^b; (d) specimens of figurative or metaphorical expressions in the Persian language, on fol. 98^a; (e) Persian rubā'is and ghazals, several by Hāfiẓ, one by Amīr Khusrāu, on fol. 96^b; (f) Rekhta poetry, chiefly by Saudā, on fol. 94^b; (g) genealogy and pedigree of Mahārāj Indar Kishan Cānd, Zamindār of the districts of Okerah, Nuddeah, and Kishannāgar, on fol. 91^b; (h) biography of the same, on fol. 89^b; (i) letter from Rājah Sūbhā Singh to 'Ālamgir, on fol. 86^b; (k) Shāh 'Ālam's famous letter to the King of England (see W. Morley, p. 128), on fol. 85^a; (l) letter from Ja'far 'Alīkhān, Nawwāb of Bangālāh, to Lord Clive, on fol. 83^b; (m) letter from Tūshī Lāmāh of Sartary to the Governor-General of Bangālāh, 1774, on fol. 79^b; (n) some Arabic inscriptions in Bangālāh, on fol. 78^b; (o) letters from the Nawwāb Mir Muḥammad Ja'farkhān to Mr. Henry Vansittart and to the Council of Fort William; from the Mahārājah Shitālraī to Mr. Warren Hastings, and from the Nawwāb Kāsim 'Alīkhān to Mr. Henry Vansittart, on fol. 77^a.

9. Ff. 108^a-124^a: Catalogue of Persian words of frequent use in the business of the revenue in Hindūstān, with English explanation.

10. Ff. 135^a-126^b: An account of پراگ (Peirag in the English heading), which is the sovereign of all the worshipping-places (situate at Allāhābād, at the point of confluence of the Ganges and Jumna).

11. Ff. 135^b-135^a: Of the institution of worshipping fire at Banāras, Persian and English.

12. Fol. 136^a: Account of the lighting lamps by the riverside of Banāras.

13. Fol. 136^b: Names of the signs of the Zodiac and of the names of the planets, in Persian, Arabic, and English.

14. Ff. 147^b-137^b: Account of the mausoleum of Tāj Maḥall or Mumtāz Maḥall at Āgra (see No. 731 above), in Persian, followed by particulars as to the expense of the same, in Persian and English.

Ff. 22, 49, 92, 106, 107, and 125 are left blank.

No. 3423, ff. 147; size, 12½ in. by 8 in.

2539

A miscellaneous MS. written throughout by European hands and containing:

A (from the right to the left):

1. Ff. 1-40: Paradigms of irregular Persian verbs,

beginning with انداختن and ending with آمدن, with the English (and sometimes also French) equivalents for the infinitive of each.

Two coll. in each page; size, 11½ in. by 8½ in.

2. Ff. 41-66^a: Another series of similar paradigms, written by another hand, and beginning with آمدن.

Four-five coll. in each page.

3. Ff. 66^a-76^b: An alphabetical Persian vocabulary, beginning with الله and ending with the letter ج. Each word is accompanied by an interlinear English paraphrase.

Five coll. in a page; size of 2 and 3 (written by the same hand), 12½ in. by 7½ in.

B (from the left to the right):

4. Ff. 1-9: Tables of the Maratthi alphabet.

Size, 12½-12½ in. by 7½-8½ in.

5. Ff. 10-70: A Maratthi grammar in English, beginning with a short fragmentary piece on the change of letters.

Size, 13½ in. by 8½ in.

6. Ff. 71^b-131^a: Fragment of an English-Malay glossary, from R to Z. In a comparatively few cases only the Malay equivalent is added to the English.

Size, 13½ in. by 8½ in.

7. Ff. 132-194: Another fragment of an English-Malay glossary, written by the same hand as No. 6 and going from D to H. In the letter H (on fol. 179^a) one page is inserted containing a few words beginning with V. The Malay equivalent is only added in rare cases; most pages exhibit simply an alphabetical string of English words.

Size, 15 in. by 8½ in.

Bibliotheca Leydeniana.

No. 2406, ff. 76 and 194.

V. THEOLOGY AND LAW.

1. History of Creeds and Sects.

2540

Tabṣīrat-al'awāmm fi ma'rifati-maḥālāt-alanām (تبصرة العوام في معرفة مقالات الانام).

The different religious creeds and sects of the world, with special reference to Islāmism, a kind of theological encyclopædia, composed by Murtadā, known as 'Ālam-alhudā (see author's name and title on fol. 2^a, l. 10, and fol. 2^b, l. 2), who flourished about A. H. 653 (A. D. 1255), see Bodleian Cat., No. 1766; Rieu i. p. 140, and iii. p. 1081^a, Supplement, p. 4^a; W. Pertsch, Berlin Cat., p. 270; Rehatsek, Cat. raisonné, p. 188 sq. It is conceived in a strictly Shi'ite sense. An index of the twenty-six chapters, into which the work is divided, appears on fol. 2^b; the headings quoted below are those of the text (in the Bodleian Cat., loc. cit., those of the index are given).

1. ذکر مقالات فلاسفه و برادران ایشان از اصحاب

نجوم و طبائع و غیرهم (philosophers and sages), on fol. 3^a.

2. در ذکر مقالات مجوس و کیش ایشان (the Magians), on fol. 8^a.

3. در مقالات جهودان و ترسیان و صابیان (Jews, Christians, and Sabeans), on fol. 13^b.

4. در اصل فرق اسلام و مقالات ایشان (Islamitic sects), on fol. 17^a.

5. در ذکر فرق خوارج خذلهم الله و مقالات ایشان (the Khawârij), on fol. 22^a.

6. در ذکر معتزله و احوال ایشان (the Mu'tazilah), on fol. 27^b.

7. در مقالات جهیم بن صفوان و اتباع او (Jahim, or according to Rieu's copy Jahm, bin Šafwân and his followers, see also No. 2548, 6 below), on fol. 31^b.

8. در مقالات مرجیان (the Murjis), on fol. 32^b.

9. در مقالات نجار و اصحابش (Najjâr and his companions), on fol. 34^a.

10. در مقالات کرامیان و ظهور ایشان (the Karrâmîs and their origin), on fol. 34^a.

11. در مقالات مشبهه و مجسمه (the Mushabbihs and Mujassims), on fol. 39^a.

12. در مقالات تناسخ (the believers in transmigration), on fol. 46^a.

13. در ذکر مقالات قومی که ایشان خود را اهل سنت (the Sunnites), on fol. 47^b.

14. در ذکر فرقه سیوم و چهارم از ایشان که خود را و شرکا را اهل سنت و جماعت دانند مالک و شافعی (the Mâlikites and Shâfi'ites, the third and fourth branch of the Sunnites), on fol. 50^a.

15. در مقالات ابن کلاب و ابوالحسن اشعری (Ibn Kilâb and Abû-alhasan Ash'ari), on fol. 58^a.

16. در مقالات صوفیان (the Šûfis), on fol. 65^a.

17. در مقالات تشیری که در رساله خود یاد کرد در مرتبه صوفیه (Kushairi and the views he set forth in his risâlah, composed A. H. 438 = A. D. 1046, 1047), on fol. 73^a.

18. در آنچه اهل سنت و جماعت در حق انبیا گویند (Sunnite views about the prophets), on fol. 78^a.

19. در مقالات فرقه دوم از اسلام که ایشان را شیعه خوانند و خصم ایشان را روافض گویند (the second branch of Islâmism, the Shî'ites, or as they are styled by their enemies, the Râfiḍis), on fol. 93^b.

20. در دانستن حق از باطل (how to know truth from falsehood), on fol. 109^a.

21. در ذکر اعتقاد امامیه (the Imâmîs), on fol. 113^a.

22. در حکایت فدک و منع شیخین حضرت فاطمه را (the story of Fadak and of Abû Bakr and 'Umar keeping Fâtimah out of her father the prophet's inheritance), on fol. 120^a.

23. در حدیث چند که اهل سنت بر امامیان تشنیع (some Sunnite traditions taunting the Imâmîs and refuted by the latter), on fol. 128^a.

24. در ذکر بعضی از فضائل بنی امیه و زندقه ایشان (turpitude and impiety of the Banî Umayyah), on fol. 144^a.

25. در ذکر چند مسئله که میان اهل عدل و جبر گذشته (disputes between the champions of justice and those of predestination), on fol. 149^b.

26. در ذکر چند مسئله که بآن تشنیع میزنند بر امامیه (some questions with which the Imâmîs are taunted), on fol. 153^b.

Beginning: حمد و سپاس مرخدا بر عز و جل که جمله موجودات را از عدم بوجود آورد و از نیستی بهستی رساند الخ.

No date. Modern transcript. The work has been lithographed, together with the *Ḳiṣaṣ-ul-'Ulamâ*, at Teheran, A. H. 1304.

No. 2583, ff. 158, ll. 15; Nasta'liq; size, 9 in. by 6½ in.

2541

Tarjuma-i-Milal u Niḥal (ترجمه ملل و نحل).

The oldest Persian translation of the famous Arabic work on religious and philosophical sects, styled *كتاب الملل والنحل*, by Abû-alfath Muḥammad bin Abû-alḡâsim 'Abd-alkarim Shahrastâni (who died A. H. 548 = A. D. 1153, 1154), see Loth, Arabic Cat., p. 101^a, and Arabic Cat. of the Brit. Museum, p. 111; text-edition by Cureton, London, 1846, and German translation by Haarbrücker, Halle, 1850-1851. The Persian translator is Afḡal bin Šadr Tarikah of Iṣfahân, who completed his version in A. H. 843 (A. D. 1439, 1440) and dedicated it to Sultân Shâhrukh (A. H. 807-850 = A. D. 1404-1447), see ff. 3^a, l. 10, and 5^a, l. 6.

Beginning: اللهم صل على ناسخ الملل و ماسخ (!) التحل و هادي السبل و افضل الرسل و مهدي الكل الخ.

A later Persian translation was made by Muṣṭafâ bin Shaikh Khâlîḡdâd al-Hâshimî al-'Abbâsî, A. H. 1021 (A. D. 1612), and entitled *توضیح الملل*, see Rieu i. p. 139; a Turkish version by Nûḥ Efendi bin Muṣṭafâ alrûmî almiṣri (who died A. H. 1070 = A. D. 1659, 1660), see G. Flügel ii. pp. 199 and 200; W. Pertsch, Turkish Cat., Nos. 82 and 83, and Berlin Turkish Cat., p. 157; Rieu, Turkish Cat., pp. 35 and 36 (printed in Cairo, A. H. 1263).

Dated the 1st of Rabî'-alawwal, A. H. 1052 (A. D. 1642, May 30), by Muḥammad Hâshim alwidâ'i albalkhî.

No. 1323, ff. 310, ll. 17; Nasta'liq; worm-eaten and damaged in many places; size, 9½ in. by 5½ in.

2542

Dabistân (دبستان).

A good copy of the famous work on the religious and philosophical creeds of Asia, styled in full دبستان دبستان, and probably due to a certain Mûbad Shâh, who appears to have completed this general history of Eastern religions shortly after A. H. 1063 (A. D. 1653), comp. Rieu i. p. 141 sq.; Bodleian Cat., No. 1791; W. Pertsch, Berlin Cat., pp. 271 and 272; E. G. Browne, Cambridge Cat., pp. 120-122; J. Aumer, p. 126;

text-editions, Calcutta, A. H. 1224; Teheran, A. H. 1260; Bombay, A. H. 1264, 1277, and 1279; also A. H. 1274 (place of publication not mentioned). Complete English translation by David Shea and Anthony Troyer, three volumes, Paris, 1843 (Oriental Translation Fund); text and English translation of the first chapter by Fr. Gladwin in 'New Asiatic Miscellany,' Calcutta, 1789, pp. 86-136, German translation of the same by F. von Dalberg, Würzburg, 1809; English translation of the ninth chapter by Dr. Leyden in 'Asiatic Researches,' vol. xi. pp. 406-420.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِه نستعين بنام
ایزد بخشایند بخشایشگر ای نام تو سر دفتر اطفال
دبستان - یاد تو ببالغ خرد آن شمع شبستان الخ

It is divided into the following twelve Ta'lim:

- I. در معرفت عقائد پارسیان (Pārsis), on fol. 2^a.
- II. در باز نمودن عقائد هندوان (Hindūs), on fol. 142^b.
- III. در عقیده قرا تبتیان (Karā-tibbātis), on fol. 257^a.
- IV. در عقائد یهودیه (Jews), on fol. 259^a.
- V. در عقائد ترسا (Christians), on fol. 269^b.
- VI. در حقیقت محمدیان و اهل اسلام (Muslims), on fol. 279^a.
- VII. در عقیده صادقیه (Šādiqīs), on fol. 325^a.
- VIII. در عقیده واحدیه (Wāhidīs), on fol. 328^b.
- IX. در حال روشنیان (Raushanis), on fol. 334^a.
- X. در عقائد الهیه (Ilāhīs), on fol. 343^a.
- XI. در عقائد حکما (Philosophers), on fol. 366^a.
- XII. در عقائد صوفیه (Šūfis), on fol. 399^b.

An index on the fly-leaves. No date. A special feature of this copy is that the original Sanskrit forms of many technical terms are added on the margin.

No. 746, ff. 431, ll. 15; Nasta'liq; illuminated frontispiece; a few of the last leaves slightly injured; size, 10½ in. by 5½ in.

2543

Another copy of the same.

Another good copy of the Dabistān, not dated.

Beginning: ای نام تو سر دفتر اطفال دبستان الخ

Ta'lim I, on fol. 2^a; II, on fol. 84^a; III (here simply styled در عقیده تبتیان), on fol. 149^a; IV (در لختی از عقائد یهودیه), on fol. 150^a; V, on fol. 156^a, lin. penult.; VI در عقائد مسلمانان در حقیقت محمدیان (در اهل اسلام), on fol. 162^a, first line; VII, on fol. 188^b; VIII, on fol. 190^a, last line; IX, on fol. 193^b, first line; X, on fol. 198^b, first line; XI, on fol. 219^b; XII, on fol. 239^b, lin. penult.

No. 2962, ff. 259, ll. 15; clear and distinct Nasta'liq; size, 10½ in. by 7 in.

2544

The same.

Beginning as in the preceding copy; not dated; many marginal glosses on the first leaves; on some of the first leaves spaces are left blank for illustrations.

Ta'lim I, on fol. 3^a; II, on fol. 140^b; III, on fol. 243^a; IV, on fol. 244^b; V, on fol. 253^b; VI, on fol. 262^a; VII, on fol. 303^a; VIII, on fol. 306^a; IX, on fol. 311^a; X, on fol. 318^b; XI, on fol. 338^a; XII, on fol. 366^b.

No. 745, ff. 394, ll. 15; clear and distinct Nasta'liq; size, 10½ in. by 6½ in.

2545

The same.

A modern copy, dated Calcutta, the 12th of Muḥarram, A. H. 1216 (forty-third year of Shāh 'Ālam's reign) = 14th of the month جمادی الثانی (the second Hindū month) of the year 1208 of the Bangālī era = A. D. 1801, May 25.

Beginning as in the two preceding copies.

Ta'lim I, on fol. 2^a; II, on fol. 93^a; III, on fol. 161^b; IV, on fol. 162^b; V, on fol. 169^a; VI, on fol. 175^b; VII, on fol. 198^b; VIII, on fol. 201^a; IX, on fol. 204^b; X, on fol. 210^b; XI, on fol. 231^b; XII, on fol. 251^b.

It is collated, with occasional annotations on the margin. The proper order of ff. 38-41 is: 38, 40, 39, 41.

Bibliotheca Leydeniana.

No. 2698, ff. 270, ll. 17; Nasta'liq, by two different hands, the second of which begins on fol. 209^a; size, 10½ in. by 7½ in.

2546

The same.

Another modern copy, dated the beginning of A. H. 1220 = Vieramāditya era 1862 = A. D. 1805, April.

Beginning as usual.

Ta'lim I, on fol. 2^a; II, on fol. 102^a; III, on fol. 179^b; IV, on fol. 180^b; V, on fol. 187^b; VI, on fol. 194^b; VII, on fol. 219^b; VIII, on fol. 222^a; IX, on fol. 225^b; X, on fol. 232^a; XI, on fol. 256^b; XII, on fol. 278^a.

Bibliotheca Leydeniana.

No. 2427, ff. 296, ll. 15; large and distinct Nasta'liq; size, 11 in. by 8½ in.

2547

The same.

A third, still more modern copy, written on paper bearing the watermark 1805.

Beginning as usual. Collated, with numerous marginal glosses.

Ta'lim I, on fol. 2^a; II, on fol. 116^a; III, on fol. 206^a; IV, on fol. 207^b; V, on fol. 215^a; VI, on fol. 221^b; VII, on fol. 257^b; VIII, on fol. 260^a; IX, on fol. 264^a; X, on fol. 272^a; XI, on fol. 299^a; XII, on fol. 324^a.

Bibliotheca Leydeniana.

No. 2586, ff. 348, ll. 15; excellent Nasta'liq; size, 8½ in. by 7¼ in.

2548

(معرفه المذاهب) Ma'rifat-almadhāhib.

A very concise account of the seventy-three Muḥammadan sects (i. e. the Sunnites and the seventy-two of the Shi'ites), by an author who calls himself, on fol. 1^a, with the peculiar name of Maḥmūd Nāṭāhīr (Maḥmūd the unclean); in a previous copy, No. 1920, 11 above, and also in the immediately following one, he styles

himself Maḥmūd Ṭāhir Ghazālī, known as Nizām, and designates himself as professor in the مدرسه جلالی. It comprises the following seven faṣls:

1. The Sunnites and all that is connected with their creed در بیان سنت و جماعت و آنچه بدان تعلق دارد) چون ایمان و اسلام و توحید و اعتقاد و شریعت و مذهب (و اجتهاد و ملت و دین, on fol. 1^b.

2. The twelve classes of the Rāfidis (در بیان دوازده اشعیّه, ابدیّه, علویّه, رافضیّه, متناسخیّه, زیدیّه, اسحاقیّه, ناسبیّه, امامیّه, عباسیّه, مترنصبیّه, and رجعیّه, لاغیّه, on fol. 3^b, viz.

3. The twelve classes of the Khārijis (در بیان دوازده ثعلبیّه, اباضیّه, ارزقیّه, گروّه خارجیه, محکمیه, میمونیه, معتزلیّه, کنزیه, کوزیه, خلیفیه, حازمیّه, سمراخیّه, and اخنیّه, on fol. 4^b, viz.

4. The twelve classes of the Jabris (در بیان دوازده معیه, افعالیّه, مضطرّیه, گروّه جبریّه, جوفیه, مثنویّه, جیبیه, سابقیه, کسلیه, مجازیه, مغرغیّه, حبیبیه, and فکریّه, on fol. 6^a, viz.

5. The twelve classes of the Kādris (در بیان دوازده ثنویّه, احدیه, گروّه که گویند قدریه, ناکسیّه, ردیدیه, وهمیه, شریکیّه, شیطانیه, کیانیّه, منزلیّه, نظامیه, قاسطیه, متبرّیه, on fol. 6^b, viz.

6. The twelve classes of the Jahmis (دوازده گروّه متراقبیه, مترابصیه, معطلیه, جهمیّه, زنداقیه, فتانیه, فانیّه, غیریه, مخلوقیه, حرفیه, واردیه, واقفیه, قبریّه, ولفطیه, on fol. 7^b, viz.

7. The twelve classes of the Murjis (در بیان دوازده شانیه, تارکیّه, عملیه, گروّه مرجیه, اشریه, متشبهیه, منقوصیه, بهمیّه, شاکیه, راجیه, حشوّه, مشبهیه, and بدعیّه, on fol. 8^a, viz.

After the completion of these seven faṣls, on fol. 9^a, the author states, that Abū-alkāsim Rāzi has enumerated seven more in addition to these seventy-three sects, viz. گرامیه, دهریه, خبابیه (in the text further on ابراهیمیه, باطنیه, (اختبیه (in the text اختنیه, حنابلیه, and اشعریه. The copy is defective at the end.

Beginning (different from that in No. 1920, 11 above): الحمد لله... چنین گوید بنده ضعیف امیدوار: رحمت پروردگار محمود ناظاهر احسن الله الیه الخ the title appears on fol. 1^b, l. 10.

No. 2754, ff. 1-9, ll. 16; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2549

Another copy of the same.

Beginning somewhat like that in No. 1920, 11 above: الحمد لله المحمود الظاهر المعبود الباطن الخ.

Dated the 5th of Rajab, A.H. 1137 (A.D. 1725, March 20). Bibliotheca Leydeniana.

No. 2515, ff. 118-125, ll. 17-18; careless Nasta'liq; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{8}$ in.

2550

Another tract on the seventy-two Muḥammadan sects by an anonymous author, beginning: از راویان اخبار: که بکتاب معتبره ملاحظه کرده و باحادیث نیز بصحت پیوسته چنان مسموع گردانیده که در فریق مسلمین هفتاد و دو ملت است الخ.

Dated the 18th of Ramaḍān, A.H. 1218 (A.D. 1804, Jan. 1).

No. 1958, ff. 21, ll. 11; large and distinct Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2. Exposition of the Truth, Rights, and Duties of Islām according to the various Sects and Doctrines.

2551

Majmū'-'i-Sulṭānī (مجموع سلطانی).

A collection of questions on difficult matters of Muḥammadan theology and law, compiled and explained according to the preface on Sulṭān Maḥmūd of Ghazna's request by the whole company of his Shaikhs and 'Ulamā. It is divided into forty-three bābs, and begins: الحمد لله رب العالمین والعاقبة للمتقين: والصلوة والسلام علی رسوله محمد وآله واصحابه اجمعین; بدانکه این کتابیست در بیان مسائل فقه در عبادت و نام این کتاب مجموع سلطانی نهاده شد بعون الله الهادی که چون بندگان حضرت سلطان المشایخ والاولیاء سلطان محمود غزنوی را مهمّ پیش آمد هر عالمی را که در ولایت وی بود طلب فرمود که الخ.

No date.

No. 508, ff. 135, ll. 15; careless Naskhi for the greater part; size, 7 $\frac{1}{8}$ in. by 4 $\frac{1}{4}$ in.

2552

Tarjuma-i-Mukhtaṣar-i-Kudūri (ترجمه مختصر قدوری).

A Persian translation of the famous Arabic compendium of Ḥanafite law, styled مختصر القدوری or کتاب القدوری or simply القدوری or even الكتاب, and composed by Khwājah Imām Abū-alkhusain Aḥmad bin Muḥammad Ja'far alḥudūri albaghdādī, who was born A.H. 362 (A.D. 972, 973), and died A.H. 428 (A.D. 1036, 1037), see H. Khalfā v. pp. 30 and 451-459, No. 11625; Ibn Khallikān, No. 9; G. Flügel iii. p. 197; Loth, Arabic Cat., p. 51; J. Aumer, Arabic Cat., p. 84; Fleischer, Cat. Lips., p. 477; printed at Dihli, 1847, etc. The section, styled Kitāb-alsair, was edited in Rosenmüller's *Analecta Arabica*, pars I, Leipzig, 1826; and the section on matrimonial law translated into German by Helmsdörfer, Frankfurt, 1832. The Persian translator calls himself Hasan bin Abū-alkāsim (see fol. 2^b, ll. 2, 4, and 6). This Persian version is, like the original, divided into 120 bābs, the first of which (اندر طهارت) begins immediately on fol. 3^a; an incomplete index on ff. 1 and 2^a.

سپاس وستایش مر خدایتعالی را که آفریدگار : Beginning : جهانیانست و روزی ده بندگان و درود بر پیغمبران او و بر محمد مصطفی صلی الله علیه و سلم و بر آل او جمله ، خواجه امام ابو الحسن القدوری الخ

Dated Ramadân, A. H. 1113 (A. D. 1702, February), by Sayyid Muḥammad bin Sayyid Ḥasan.

No. 487, ff. 161, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

2553

Another translation of the same.

This Persian version of K̲ndūrī's Arabic compendium is made by an anonymous author and is moreover defective.

It begins thus: الحمد لله رب العالمين . . . قال الشيخ الامام الزاهد ابو الحسن احمد بن محمد جعفر البغدادي القدوري رحمة الله عليه، كتاب الطهارة قال الله تعالى الخ

Ff. 10^b, 11, 12, and 13^a are left blank (with the exception of half a line on fol. 10^b); about 23 short bābs (5-27) appear to be missing.

Dated the 15th of Ṣafar, A. H. 1120 (A. D. 1708, May 6), see the colophon: كتاب مختصر قدوري سرکارخان والداشان محمد خالد خان قلعدار و فوجدار . . . در سنه 1120 بعون الملك الوهاب بتاريخ 10 صفر ختم بالخیر والطفر.

No. 1171, ff. 137, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

2554

Muḥaddimat-alṣalāt (مقدمة الصلوة).

A mathnawi on legal prayer, ablution, and fasting, by Ḥadrat or Maulawi Sharaf-al-din Bukhārī, completed in the year 693 of the Rihlat or death of the prophet = A. H. 703, middle of Jumādā I (A. D. 1303, end of December); the date of the Copenhagen copy (A. F. Mehren, p. 6, No. VII), viz. 393 of the Rihlat = A. H. 403 (A. D. 1012, beginning of December), is either a clerical error or an intentional fraud, see Bodleian Cat., Nos. 1767 and 1768; G. Flügel i. p. 512; and above, Nos. 1133, margin-eol., ff. 145^a-155^a, and 2381, fol. 68^a sq.

It is divided into ten faṣls or bābs, the headings of which are enumerated in Flügel, loc. cit.; and in No. 2558 below, and is often styled from the initial line of the poem, also occasionally ṣalwā (see No. 2558 below in the title of the commentary).

Beginning:

نام حق بر زبان همی رانم که بجان و دلش همی خوانم

Dated the 17th of Shawwāl, A. H. 1209 (A. D. 1795, May 7).

No. 1845, ff. 56^b-64^a, 2 coll., each ll. 13; Nasta'liq; size, 7½ in. by 4½ in.

2555

Another copy of the same.

Beginning the same.

No date.

No. 819, ff. 1-11, 2 coll., each ll. 9-11; Shikasta; size, 7½ in. by 5½ in.

2556

Three mathnawis.

1. A third copy of the Muḥaddimat-alṣalāt, beginning, on fol. 1^a:

نام حق بر زبان همی رانم که بجان و دلش همی خوانم

2. Another copy of Sa'di's alleged Pandnāma (see above, Nos. 1127, 7; 1133, c; 1134 and 1135; and 1768, 3), beginning, on fol. 10^a:

کریم به بخشای بر حال ما که هستم اسیر کمند هوا

3. A mathnawi in Rekhta, beginning, on fol. 20^b: رازق باری حق می جان.

Dated A. H. 1221 (or 1231? = A. D. 1806 or 1816).

No. 285, ff. 36, 2 coll., each ll. 9-12; written by different, very crude and inexperienced European hands; size, 7½ in. by 5½ in.

2557

Two mathnawis.

1. A fourth copy of the Muḥaddimat-alṣalāt, beginning on fol. 1^a.

2. The same Pandnāma as in No. 2 of the preceding copy, beginning on fol. 10^a.

No. 506, ff. 21, 2 coll., each ll. 9; written by the same crude European hand which copied part of the preceding copy; size, 7½ in. by 5½ in.

2558

Sharḥ-i-Muḥaddam-alṣalāt (شرح مقدم الصلوة).

A detailed Persian commentary on the preceding mathnawi on legal prayer, etc., the مقدمة الصلوة or Nam, compiled by Ikhtiyār bin Ghiyāth-al-din alḥusaini, the author of the مختار الاختیار or legal decisions according to the Sunnite doctrine, in Persian (see Bodleian Cat., No. 1778), and the اساس الاقتباس (see Bodleian Cat., No. 1778), and the collection of Kurān verses, traditions, proverbs, sentences, and quotations of all kinds, in Arabic (see G. Flügel i. pp. 308-310), who died A. H. 897 (A. D. 1492) at Harāt. This commentary is a sort of compendium of all the rites and observances of a faithful Sunnite.

Beginning of the preface, on fol. 1^b: سپاس بی قیاس مر پرورنده را که رحمت بی نهایتش طفل جانرا بشیر دلپذیر الخ

The commentary itself begins, on fol. 2^b, with the explanation of the initial bait of the mathnawi:

نام حق بر زبان الخ

The ten bābs of the original poem appear here:

1. در بیان وضو, on fol. 9^a.
2. در بیان آنچه وضو را باطل کند, on fol. 16^a.
3. در بیان غسل و آن نه چیزست, on fol. 18^a.
4. در بیان آنچه غسل را واجب کند, on fol. 20^b.
5. در بیان فريضة تيمم, on fol. 22^a.
6. در بیان نماز, on fol. 24^a.
7. در بیان فريضة شباروزی, on fol. 35^a.
8. در بیان ستهاء شباروزی, on fol. 35^a.
9. در بیان روزة ماه رمضان, on fol. 35^b.

10. در بیان کفارت روز (روزه) ماه رمضان. on fol. 37^b.

A later commentary on the same mathnawī by Shaikh Abū-al-'Īsmat Muḥammad Ma'sūm, the son of Mullā Bābā bin Ya'kūb bin Khwājāh Muḥammad Kafkānī, styled مجمع العصمت, is described in Bodleian Cat., No. 1769, and Rieu i. p. 23; see also H. Khalfā vi. p. 563. Another copy of the present commentary is noticed in W. Pertsch, Berlin Cat., p. 254.

Dated the 24th of Muḥarram, A. H. 1090 (A. D. 1679, March 7).

No. 1717, ff. 39, ll. 17; distinct Nasta'liq; size, 7½ in. by 4½ in.

2559

Tuḥfat-alnaṣā'ih (تحفة الناصح).

A poem in the form of a qaṣidah in forty-five bābs on the duties and observances of a Muslim, by Yūsuf Gadā, who wrote this little poem for his son Abū-alfatḥ in A. H. 752 (A. D. 1351), according to the Petersburg copy (No. 440 in Cat. des MSS. et Xylogr.), comp. W. Pertsch, Berlin Cat., pp. 124 and 125; Rehatsek, Cat. raisonné, p. 129, No. 11; and H. Khalfā ii. p. 242, No. 2684; lithographed, Bombay, A. H. 1283. The introduction contains a praise of the author's spiritual guide, Naṣir-alḥaqq wa-al-dīn Maḥmūd, that is correctly: Naṣir-al-dīn Maḥmūd Ārāgh of Dihlī, the great Āshīti Pīr, who died A. H. 757 (A. D. 1356), see Safinat-alauliyā, No. 116 (col. 287 in this Cat.).

Beginning:

حمدی بگویم بی عدد مرخالی جن و بشر
کرده معلق آسمان هم اختران شمس و قمر

Dated the 11th of Jumādā-alawwal, A. H. 1097 (A. D. 1686, April 5), by Muḥammad Ḥusain.

No. 1627, ff. 59-105^b, ll. 17-18; careless Nasta'liq, mixed with Shikasta; size, 9 in. by 4½ in.

2560

Another copy of the same.

Beginning as in the preceding copy. In the last baits, on fol. 131^b, it is stated, that the poem contains 786 verses in forty-five bābs, and that it was composed in Rabi'-alawwal, A. H. 705 (sic! A. D. 1305, Sept.-Oct.), but the hemistich containing this peculiar date is quite unmetrical and highly suspicious, running thus: هفصد بود. Numerous interlinear and marginal glosses. It concludes on fol. 131^b and is dated the 11th of Ṣafar, A. H. 1192 (A. D. 1778, March 11), at Ḥaidarābād in the mausoleum of Anwār-al-dīnkhān. Ff. 132^a-135^a contain a few detached pieces in prose and verse dealing with special points in Muḥammadan theology, beginning with a tract on Muslim funerals (فی الجنائز), on fol. 132^a.

No. 2733, ff. 72-135, ll. 14-15; Nasta'liq; size, 9 in. by 5½ in.

2561.

Khazānat-alfawā'id aljalāliyyah (خزانة الفوائد الجلالية).

An encyclopædia of Muḥammadan theology and law, composed, like the preceding mathnawī, A. H. 752 (A. D. 1351), by Aḥmad Bahā bin Ya'kūb bin Ḥusain bin Maḥmūd bin Sulaimān البتھی, a disciple of the Sayyid

and Mufti Ḥusain bin Aḥmad bin Ḥusain alḥusaini of Bukhārā, whose lectures upon the same matters formed the basis of this work, see ff. 1^b and 2^a. It is divided into two different portions, the first of which begins, on fol. 1^b: حمد بی عد و ثناء بی حد مرصاع: and contains the following twelve bābs:

1. في ذكر فضيلة العلم والعلماء, on fol. 8^a.
2. في ذكر التوبة, on fol. 17^a.
3. في الذكر, on fol. 33^a.
4. في ذكر الصلوة والاذان والمسجد والجمعة, on fol. 43^a.
5. في ذكر الموت والزيارة, on fol. 59^b.
6. في ذكر الزكوة والتخاوة, on fol. 72^b.
7. في ذكر الصوم والاعتكاف والعيد, on fol. 79^a.
8. في ذكر الحج والمدينة المعظمة, on fol. 84^a.
9. في ذكر السفر والتجارة والكسب, on fol. 91^b.
10. في الأكل والاضيف, on fol. 97^b.
11. في ذكر التكاثر والطلاق والاولاد والجماعة, on fol. 112^a.
12. في الادعية الماثورة والصلوة لقضاء الحاجات, on fol. 134^b.

The second portion begins, on fol. 141^b: حمد و ثنا: مرخدائی را که محبت و درود مصطفی را الخ and treats of Muḥammad, his companions, the saints, Shaikhs, Sūfis, etc.; besides that on compulsory and voluntary prayers with formulas, etc. It contains, as far as the headings are marked, nine bābs, viz.:

1. في ذكر صفات حلية رسول الله, on fol. 141^b.
2. في ذكر الاولاد (1) وازواج رسول الله, on fol. 147^a.
3. في ذكر الصحابة واهل بيت رسول الله, on fol. 151^b.
4. في تعظيم الولاية (2) والولاية و آدابهم, on fol. 164^a.
5. في ذكر مناقب الاولياء والمشايخ واللباس والزيارات, on fol. 174^a.
6. في ذكر خرقه المشايخ الصوفية, on fol. 204^a.
7. في ذكر وصايا بعض اصحاب الدين, on fol. 209^a.
8. الفروض على كل مؤمن و مؤمنة في يوم و ليلة, on fol. 219^b.

9. شروط استجابة الدعاء والادعية الماثورة, on fol. 221^a.

Many marginal glosses of great value and interest, especially Persian paraphrases of Arabic sentences in the text, etc.

No date.

No. 577, ff. 276, ll. 19; written partly in Nasta'liq, partly in Naskhi; size, 11½ in. by 7½ in.

2562

Khulāṣat-alahkām fi dīn-alislām (خلاصة الاحكام في دين الاسلام).

Exposition of the principal rites and observances of Islām, the mutual relation between husband and wife and between parents and children, compiled in the beginning of Muḥarram, A. H. 755 (A. D. 1354, Jan.),

by Maḥmūd bin Aḥmad bin Abū-alkāsim bin Aḥmad Ṭā'ifī for his son, on the basis of Qurān and tradition, and divided into the following ten bābs:

1. در بیان صفت ایمان و شناختن مذاهب و اقسام, on fol. 5^a.
2. در بیان احکام استنجا و آنچه بدان نسبت دارد, on fol. 20^a.
3. در بیان احکام وضو ساختن و دعاها, on fol. 25^a.
4. در بیان احکام غسل, on fol. 29^b.
5. در بیان احکام علتی که زنان بینند از حیض و, on fol. 32^b.
6. در بیان احکام بانگنماز, on fol. 38^a.
7. در بیان احکام نماز, on fol. 41^a.
8. در حق زن بر شوهر و حق شوهر بر زن, on fol. 66^b.
9. در حق فرزند بر مادر و پدر و حق والدین بر فرزندان, on fol. 69^b.
10. در کلمات کفر اعوذ بالله منها, on fol. 75^a.

Beginning: الحمد لله رب العالمين... بدان ای فرزند! اسعدك الله تعالى في الاولى وفي الاخرى و رزقك الله الخ

This compendium ends on fol. 77^b, dated by 'Abd-alkarim the 12th of Ramaḍān, A. H. 1087 (A. D. 1676, Nov. 18), and is followed by a short tract of admonition and spiritual advices, styled 'the last will of Muḥammad' (وصيت نامه محمد مصطفی); dated the 15th of Ramaḍān in the same year (Nov. 21).

No. 1720, ff. 1-84, ll. 15; Nasta'lik, the Arabic quotations in Naskhī; size, 8½ in. by 5 in.

2563

Fatāwā-i-Jahāndārī (فتاوی جهانداري).

Ecclesiastical decisions, advices, and admonitions, by Diyā Baranī, the author of the تاریخ فیروزشاهی (see above, No. 211) and the اخبار برمکیان (above, No. 569), who flourished under Sultān Firūzshāh Tughluk (A. H. 752-790 = A. D. 1351-1388) and is designated here as سلطانى 'royal chaplain.' They are chiefly addressed by him to his sovereign.

Beginning: سپاس و ستایش مر خالق را که سلطانان دین پرورد الخ

The first pages are much damaged by worms.

No date.

No. 1149, ff. 248, ll. 15; clear Nasta'lik; ff. 115^a, 172^b, 173^a, and parts of 191^a and ^b left blank; size, 9½ in. by 5½ in.

2564

Fikḥ-i-Firūzshāhī (فقه فیروزشاهی).

A work on civil and ecclesiastic law, according to the Sunnite creed, in Arabic text with Persian paraphrase and interpretation; it was originally compiled by Maulānā Imām Humām Ṣadr-almillāh wa-aldin Ya'kūb Muẓaffar Kirāmī, but he died before its publication, and the brouillon lay for a long time unknown or forgotten in the hands of his heirs, until, at

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the request of Sultān Abū-almuẓaffar Firūzshāh (see fol. 2^a, l. 4), that is the same Firūzshāh Tughluk who is mentioned in the preceding work, and was a very enlightened prince who bestowed particular care upon the amelioration and mitigation of the harsh and rude laws of his time (comp. Elphinstone, History of India, fifth ed., p. 411 sq.), the MS. was revised, enlarged, and published in the present form. The editor conceals his name.

Beginning: الحمد لله رب العالمين... چنین میگويد: فقير حقير سراپا تقصير الرّاجي كثير المعاصي الى رحمة الله الخ

The book is subdivided into kitābs, faṣls, and bābs. The kitābs, as far as they are marked, are these:

- كتاب الطهارة, on fol. 3^b.
- كتاب البيوع, on fol. 34^a.
- كتاب الكفالة, on fol. 62^a.
- كتاب الحوالة, on fol. 68^a.
- كتاب القضاء, on fol. 70^a.
- كتاب الشّركاء, on fol. 78^a.
- كتاب الوقف, on fol. 83^a.
- كتاب الصّلاة, on fol. 92^b.
- كتاب النّكاح, on fol. 101^a.
- كتاب الرّضاع, on fol. 124^b.
- كتاب الطلاق, on fol. 129^b.
- كتاب الاعتقاق (الاعتاق), on fol. 164^a.
- كتاب الأيمان, on fol. 168^b.
- كتاب السرقة, on fol. 183^b.
- كتاب السّير الخ, on fol. 191^a.
- كتاب العارية, on fol. 202^a.
- كتاب الشّهادة, on fol. 210^b.
- كتاب الوكالة, on fol. 225^b.
- كتاب الدّعوى, on fol. 234^a.
- كتاب الصّلى, on fol. 281^b, last line.
- كتاب المضاربة, on fol. 287^a.
- كتاب الوديعة, on fol. 291^b.
- كتاب اللقيط, on fol. 318^b (the same heading repeated on fol. 321^a, last line).
- كتاب المفقود, on fol. 325^b.
- كتاب الاجارة, on fol. 331^a.
- كتاب الولاء, on fol. 352^b.
- كتاب الأكل, on fol. 355^a, last line.
- كتاب المأذون, on fol. 356^b.
- كتاب الغصب, on fol. 361^b.
- كتاب الشّفعة, on fol. 378^b.
- كتاب القسمة, on fol. 383^b.
- كتاب الصيد والذّبح, on fol. 392^a.
- كتاب الاضحية, on fol. 405^a.
- كتاب الجزية والخراج, on fol. 410^a.
- كتاب الأتاق, on fol. 419^a.

Among the numerous authorities quoted, we notice the هداية, the فتاوى سراجية, فتاوى خانیه, فتاوى صغیری, فتاوى خانیة, فتاوى سراجی (judicial decisions by Shaikh Sirāj-al-din, see J. Aumer, Arabic Cat., p. 111, No. 327, and l. 2 in the preceding column); etc.

Dated by Muḥammad Fa'ik of Sirhind at Akbarābād the 11th of Shawwāl, A. H. 1061 (A. D. 1651, Sept. 27).

No. 2987, ff. 421, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

2565

Miftāḥ-al-jinān (مفتاح الجنان).

A work on Muḥammadan theology and moral philosophy, especially on the ceremonies and outer observances of Islām, as prayers and invocations, compiled by Muḥammad Mujir Wajih Adib, i. e. Muḥammad Mujir bin Wajih-al-din, a disciple of Shaikh Naṣir-al-ḥaqq wa-al-shar' wa-al-din (see fol. 2^a, ll. 6 and 8-10), i. e. the great Naṣir-al-din Maḥmūd C'irāgh of Dihli, who died A. H. 757 (A. D. 1356, see the Tuḥfat-al-naṣā'ih, Nos. 2559 and 2560 above), about A. H. 770 (A. D. 1368, 1369), comp. Rieu i. pp. 40 and 41; and H. Khalfa vi. p. 11, No. 12558. It contains twenty-five bābs, the contents of which are enumerated in Rieu, loc. cit., and is based on a number of Arabic and Persian works, the most important and most frequently quoted of which are: تفسیر مغانی (by Diyā-al-din, the author's uncle); خلاصة المفاتيح; تفسیر زاهدی; تفسیر منیر; تنبيه ابو الليث (i. e. the Tanbih-al-ghāfilin by Abū-allāth of Samarkand, who died A. H. 383 or 375 = A. D. 993 or 985, 986, see Loth, Arabic Cat., p. 34^b); مرصاد العباد (see above, Nos. 1804 and 1805); وسيلة القلوب; كفاية شعبي; ترجمان صلوة; صلوة السعودي (by Diyā-al-din Nakhshabī, who died A. H. 751 = A. D. 1350, 1351, see above, Nos. 1838 and 1839); احياء علوم (i. e. احياء علوم الدين, by Muḥammad Ghazālī of Tūs, who died A. H. 505 = A. D. 1111, see the Kimiyā-i-Sa'ādāt above in No. 1781); فوائد الفؤاد (sayings of the great Shaikh Nizām-al-din Auliya, who died A. H. 725 = A. D. 1325, see above, No. 653, collected by Amir Ḥasan of Dihli, the poet, comp. above, col. 334, and Rieu iii. p. 972); كنز العباد (an Arabic commentary by 'Alī bin Aḥmad Ghūrī on the religious manual, styled اوراد, of Shihāb-al-din 'Umar Suhrawardī, who died A. H. 632 = A. D. 1234, see Loth, Arabic Cat., p. 93^a); اوراد (the original manual itself); كفاية الاسلام; معرفة المسلمين; محيط (by Raḍī-al-din Sarakhsi, who died A. H. 544 = A. D. 1149, 1150, see Loth, Arabic Cat., p. 52^b; H. Khalfa v. p. 431 sq.); مشارق (probably the مشارق الانوار النبوية by Imām Raḍī-al-din Ḥasan bin Muḥammad al-Saghānī, who died A. H. 650 = A. D. 1252, 1253, see G. Flügel iii. p. 86 sq.; H. Khalfa v. p. 549, etc.); خیر المجالس (discourses of Naṣir-al-din Maḥmūd C'irāgh of Dihli, collected by a disciple of his, Ḥamid, A. H. 756 = A. D. 1355, see Rieu iii. p. 1086^a);

فتاوى سراجی; فتاوى نسفی

حمد بیحد و ثنای بیحد مر خالق احد و رازق صمد را که برگزید بشر را بر کل مخلوقات الخ

Not dated.

No. 927, ff. 235, ll. 17; Nasta'liq, by two different hands, the second of which begins on fol. 194^a; size, 8½ in. by 4½ in.

2566

A defective copy of the same.

There is a lacuna of sixteen leaves (according to the Arabic paging) after fol. 104, comprising the end of the fourteenth and last faṣl of Bāb III, the whole of Bāb IV, the whole first and part of the second faṣl of Bāb V; and another lacuna of two leaves after fol. 190, comprising the initial part of Bāb XIII. The right order of ff. 39-48 is: 39, 46, 47, 42-45, 40, 41, 48.

Beginning as in the preceding copy; name of the author, etc., on fol. 2^a, l. 11, and l. 4 ab infra; the title on fol. 2^b, l. 9. The copy concludes on fol. 359^b and is dated in the month Rabī'-al-ākhar, A. H. 1011 (A. D. 1602, Sept.-October); the original owner was Shaikh almashāyikh Muḥsin-i-Zamāna Miyān Shaikh Mūsā. The remaining leaves are filled with additional tracts on prayers, traditions of Ṣūfī Shaikhs, etc.; ff. 361^b and 362^a left blank.

No. 354, ff. 368, ll. 17-24; written by different hands, mostly in various kinds of Naskhī, intermixed with Nasta'liq; size, 11½ in. by 6½ in.

2567

Kanz-al-'āshiqin (کنز العاشقين).

A work, partly of ethico-mystical, partly of theological contents, by Muḥyī-al-din Tūsī (see fol. 11^a, ll. 10 and 11), i. e. Muḥyī-al-din Ghazālī Tūsī, who died, according to Rieu iii. p. 1078^a, A. H. 830 (A. D. 1426, 1427), in Halab on his way to Makkah. He was the spiritual guide of Shaikh Ādhurī, who died A. H. 866 (A. D. 1461, 1462), see No. 709 above, and Rieu i. p. 43^a, and wrote this treatise for the sake of his brethren and friends (therefore the title 'treasure of loving friends'), on the basis of extracts from the famous compositions of his ancestor (جد, as he calls him), the great Shaikh Muḥammad bin Muḥammad al-Ghazālī (not bin al-Ghazālī, as is written here, on fol. 11^a, l. 4 ab infra, by mistake), who died A. H. 505 (A. D. 1111), especially from his احياء علوم الدين and his کیمیای سعادت, see above, No. 1781. It is divided into the following ten majlis (see the index on fol. 11^b; in the text a number of chapter-headings are left blank):

1. در بیان عشق و محبت, on fol. 11^b.
2. در بکا و ریاضت انبیاء و اولیاء, on fol. 21^b.
3. در رحمت حق تعالی و شفاعت رسول, seems to begin on fol. 28^b.
4. در سكرات موت و شدت قبر, on fol. 49^b.
5. در حقوق مسلمان بر مسلمان, seems to begin on fol. 58^b.

6. در حقوق همسایه و قرابت ازواج. on fol. 64^a, first line.

7. در فضیلت جمعه و قرآن و صلوات. on fol. 68^b.

8. در کسب حلال و فضیلت آن. on fol. 79^a.

9. در عدل و احسان. on fol. 83^a.

10. در بیان سخاوت و فضل صدقه. on fol. 88^b.

Beginning, on fol. 105^b: حمد و ثنا مر پادشاهی را که خداوندی مر اورا سزاوارست و یگانگیش را بدایت نیست و پادشاهی او را (اورا) نهايت نیست الخ.

Dated the 2nd of Shawwāl, A. H. 1063 (A. D. 1653, Aug. 26), by Burhān-al-dīn, son of Shaikh Ṣādiq, an inhabitant of Sulṭānpūr.

No. 2754, ff. 105^b-103^a, ll. 14-19; written by different hands in various kinds of clear and uncount Nasta'liq, mixed here and there with Naskhi, and occasionally with Shikasta; size, 9½ in. by 5½ in.

2568

Irshād-almuslimin (ارشاد المسلمین).

The leading dogmas of the Sunnite creed, a sort of commentary on, or explanation of, the عقائد or fundamental articles of Imām Najm-al-dīn Abū Ḥafṣ 'Umar bin Muḥammad Nasafi (who died A. H. 537 = A. D. 1142, 1143, comp. Loth, Arabic Cat., p. 102; J. Aumer, Arabic Cat., p. 38; text-edition by Cureton, as appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translation in Mouradgēa d'Ohsen's 'Tableau de l'Empire Othoman,' vol. i), by Burhān al-Miskīn (see fol. 1^b, ll. 8 and 9, fol. 4^b, lin. penult., etc.), compiled A. H. 914 (A. D. 1508, 1509), at Harāt (see fol. 4^b, ll. 3 and 4), and styled ارشاد المسلمین, see fol. 4^b, last line. The عقائد الکلام by Burhān, described in W. Pertsch, Berlin Cat., p. 269, seem to be practically the same work, only that there seven Islamic sects are discussed in a short and concise way, as a preliminary to the eighth, the اهل السنة, with which the present copy exclusively deals. The commentator enumerates in the preface a number of other works, composed by him before this work, viz. انیس الواعظین, a work on the traditions of the prophet, in two daftars; روضة الاتقیاء; انیس العابدین; فی ذکر الاولیاء, traditions of the saints; سراج المتعلمین, on questions of Muḥammadan worship; در نحو برای مبتدی و منتهی, a grammatical treatise; کنوز الاعمال and اوراد الاوقات, on prayers and invocations; خلاص (? خلاصة) الاوراد, on the same topics, and others.

Beginning: رتبا آتنا من لدنک رحمة و هیئ لنا من امرنا رشدای بار خدایا بده تومارا از نزدیک خود رحمت را و مهیا کن تو برای ما از کارما رشد را یعنی راستی را الخ.

This book closes on fol. 138^b and is copied by Muḥammad Shaikh 'Abd-allatīf 'ablāsī for Sayyid Shāh Muḥammad Saif-allāh Kādīrī, A. H. 1083 (finished the 30th of Rabi'-alawwal) = A. D. 1672, July 26. A short captatio benevolentiae by the transcriber is added. On ff. 142^b-171^a another tract is written by

the same hand and for the same Saif-allāh, without title and author's name (perhaps also by Burhān al-Miskīn). It deals with the علم کلام, the philosophy of religion, as the highest of all sciences, and is divided into three kisms, viz.:

1. در بیان آنکه دانستن مسائل دین با دلیل واجب است. on fol. 143^a.

2. در بیان اعتقاد اهل اسلام و دلیلهای آن. on fol. 145^a.

3. در بیان اعتقاد عوام اهل اسلام بی دلیل. on fol. 166^b.

Beginning: حمد مر واجب الوجودی را که وجود او ازلیست و بقاء او ابدی الخ.

No. 1060, ff. 171, ll. 15; distinct Nasta'liq; size, 8½ in. by 4½ in.

2569

Safinat-alnajāt (سفينة النجاة).

The vessel of salvation, a treatise on the legitimate Muḥammadan prayers, by Shaikh 'Alī bin Maimūn almaghribi, who died A. H. 917 (A. D. 1511, 1512), comp. H. Khalfā iii. p. 600, No. 7184. It is divided into twelve bābs and a khātimah (see fol. 4^a), viz.:

باب اول در ادعیه که متعلق بمقدمات نماز است الخ. on fol. 4^a.

باب دوم در تعقیبات مشترکه در میان فرائض خمسة یومیة الخ. on fol. 12^b.

باب سیوم در آداب و ادعیه نافله و فريضة صبح الخ. on fol. 27^a.

باب چهارم در ادعیه صباح و مسا. on fol. 34^a.

باب پنجم در ادعیه که بروز باید خواند. on fol. 43^b.

باب ششم در ادعیه ساعات دوازده گانه روز. on fol. 45^b.

باب هفتم در آداب و ادعیه نافله ظهر. on fol. 56^b.

باب هشتم در آداب و ادعیه نافله و فريضة عصر. on fol. 63^a.

باب نهم در آداب و ادعیه فريضة مغرب و نوافل. on fol. 65^a.

باب دهم در آداب و ادعیه فريضة عشا و نوافل بعد از آن. on fol. 69^a.

باب یازدهم در آداب و ادعیه وقت خواب و بیدار شدن. on fol. 71^a.

باب دوازدهم در آداب و ادعیه نماز شب و نماز شفع. on fol. 75^a.

خاتمه در ادعیه و اعمالی که متعلق بمنیت است از وقت احتضار تا وقت وفی (توقی) (correctly). on fol. 83^a.

These twelve chapters with the conclusion form only the first makālah of the work; the second is wanting, and instead of that there follows, on fol. 87^a, another short treatise: در بیان اسمی چهارده معصوم علیهم السلام و اسمی پدر و کنتمهای ایشان و تواریخ مولود و وفات

ایشان و نقش نگین ایشان و موضع قبور . . . و اسمی
اولاد ایشان الخ.

These fourteen persons are Muḥammad, 'Alī, and the twelve Imāms. The first treatise (*Safinat-alnajāt*) is defective at the beginning; the first words run thus:

خصوصاً بشب بیست و سیوم و شب نهم ذی الحجة الخ.

Fol. 2 is not coherent with the preceding or following leaf and belongs apparently to another work (it contains the forty-sixth and the beginning of the forty-seventh chapter of some anonymous treatise).

Not dated.

No. 2002, ff. 90, ll. 12-19; *Shikasta*, sometimes almost illegible; the Arabic quotations written in Naskhī; size, 8½ in. by 5½ in.

2570

(مجموعه ادعیه) Majmū'a-i-ad'iyah.

A collection of prayers especially for the three months Rajab, Sha'bān, and Ramaḍān, by Dūst Muḥammad alḥusainī, dedicated to Sulṭān Abū-almuẓaffar-shāh Ṭahmāsp ibn Shāh Isma'il (A. H. 930-984 = A. D. 1524-1576), and divided into a muḥaddimah and three bābs:

مقدمه در نماز نافله و روزه و آنچه در اوّل هر ماه بجای
آورده میشود, on fol. 6^b.

باب اوّل در بیان آنچه تعلّق بماء رجب دارد, on fol. 4^b.

باب دوم در آنچه تعلّق بماء شعبان دارد, on fol. 45^a.

باب سیوم در آنچه تعلّق بماء مبارک رمضان دارد, on fol. 62^b.

Beginning: شکر بجمّ و ثنای بی عَدّ مر آن معبودی را: که عبادتش موجب فیروزی عابدان و طاعتش الخ.

Dated A. H. 1085 (A. D. 1674, 1675). Fol. 25^a is left blank, but the text is not interrupted. Several pages are damaged by worms. Ff. 119 and 121 are for the greatest part torn away. Fol. 6 must be inserted between ff. 1 and 2, fol. 30 between ff. 117 and 118.

No. 1225, ff. 121, ll. 14; Naskhī; size, 6½ in. by 3½ in.

2571

(براهین قاطع) Barāhīn-i-kāṭi'.

A Persian translation and explanation of Shaikh Shihāb almillah wa-alḍin Aḥmad bin Ḥajar al-Haithamī al-Makki's Arabic work *الصواعق المحرقة* (see Loth, Arabic Cat., pp. 44 and 45, and H. Khalfa iv. p. 110, No. 7797, where the wrong title *المصارق المحرقة* is given, which is, however, corrected in Add. et Corr. vii. p. 780), which contains a defence of the rightful claim of succession of the first three khalifs, Abūbakr, 'Umar, and 'Uthmān, against the heretics and Shi'ites, originally delivered as a course of lectures in Makkah, A. H. 950, in the month of Ramaḍān (A. D. 1543, December), see fol. 2^a. The author of the Arabic original, who was mufti of Shirāz, died A. H. 973 (A. D. 1565, 1566). This Persian paraphrase was made by Kamāl-alḍin bin Fakhr-alḍin Jahramī, A. H. 994 (A. D. 1586), at the

request of Sulṭān Khalīl-allāh Abū-almuẓaffar Ibrāhīm 'Adīlshāh (A. H. 988-1036 or 1037 = A. D. 1580-1627, comp. above, Nos. 454 and 455), see fol. 3^a, l. 13, and entitled: *براهین قاطع در ترجمه صواعق محرقة*, see fol. 3^b, ll. 7 and 8.

It is divided into *three muḥaddimas, ten bābs*, and a *khātimah* (the arrangement of the bābs in the Arabic original, which number in the India Office copy, No. 2264, see Loth, loc. cit., 11 instead of 10, is slightly different), viz.:

مقدمه اوّل در ذکر احادیثی که در باب اهل بدعت
و شیعه و روافض وارد شده, on fol. 4^a.

مقدمه دوم در بیان وجوب نصب امام, on fol. 14^a.

باب اوّل در اثبات امامت, on fol. 14^b.

باب دوم در بیان کیفیت خلافت ابو بکر صدیق, on fol. 15^b.

باب سوم در آنچه مربوطست از اکابر اهل بیت, on fol. 105^a.

باب سیوم در بیان فضیلت ابو بکر بر سائر این امت, on fol. 116^a.

باب چهارم در خلافت عمر, on fol. 168^a.

باب پنجم در فضائل خصوصیت عمر, on fol. 173^a.

باب ششم در خلافت عثمان, on fol. 195^a.

باب هفتم در خلافت علی بن ابیطالب, on fol. 208^a.

باب هشتم در مآثر و فضائل و بعضی از احوال علی, on fol. 214^b.

باب نهم در خلافت امام حسن, on fol. 244^a.

باب دهم در فضائل و مآثر اهل بیت نبوی, on fol. 253^a.

خاتمه در بیان اعتقاد اهل سنت الخ, on fol. 356^b.

Beginning: الحمد لله الذی فضل نبینا محمد صلی الله علیه و سلم علی سائر الانبیاء و اختار بمحض فضله و عنایت له اصحابا الخ.

No date.

No. 1032, ff. 380, ll. 15; clear Nasta'liq; size, 9½ in. by 5½ in.

2572

(مجموعه خانی) Majmū'-i-khānī.

Muḥammadan ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting, and pilgrimage, compiled by Kamāl Karīm Nāgaurī (so in full in No. 2574 below) and dedicated to a certain Bahrāmkhān, whose lifetime is not to be ascertained. This work is styled in full in the immediately following copy: *کتاب مجموعه خانی و بحر*; in the *Tatimmah* (No. 2574 below), and *Bodleian Cat.*, Nos. 1782 and 2376: *مجموعه (عبادات) (مجموعه) خانی فی عین (غرة) المعانی*. From the Bodleian copies, just quoted, the present MS. differs in many respects, for instance, the beginning runs here thus: *حمد و سپاس مر پادشاهی را که الملک دولتآباد نهانی آسانی (!) بعرة دین اسلام الخ*.

The *first kitâb* (كتاب الطهارة) begins, on fol. 3^a; the *second* (كتاب الصلوة), on fol. 51^b; the *third* (كتاب الزكوة), on fol. 166^b; the *fourth* (كتاب الصوم), on fol. 187^b. This fourth kitâb ends, or ought to end, according to the first Bodleian copy, on fol. 222^b (corresponding to fol. 130^a there), but there is no heading of the *fifth kitâb* (كتاب الحج) found, and the whole part from fol. 222^b to fol. 244^a is wanting in that Bodleian copy, whether merely misplaced or not is impossible to say, as all the catchwords in both MSS. are apparently correct; there is only one page and a half corresponding in that copy to the twenty-two leaves here. Fol. 244^b, first line, agrees again with fol. 130^b, l. 13 in the same Bodleian copy. There are besides various discrepancies between both MSS. towards the end.

No proper date; only the 16th of Ramadân is given. The transcriber was Sayyid Fattâh Šadr. The date of the first Bodleian copy is A. H. 1000 (A. D. 1592).

No. 225, ff. 277, ll. 15; written in very bad and incorrect Shikasta; size, 8½ in. by 5½ in.

2573

Another copy of the same.

No preface here; the work begins at once with the *first kitâb* (كتاب الطهارة), on fol. 4^a; *second*, on fol. 61^b; *third* (كتاب در بيان الزكوة), on fol. 163^b; *fourth*, on fol. 180^b. The *fifth* is not marked here at all, just as in the preceding copy. The first three leaves (ff. 1^a-3^a) contain a Persian commentary on the *first Sûrah* of the Kurân.

No date. The transcriber was Makhdûmkhân Muḥammad ibn Sayyid Makhdûm 'Abd-alkâdir.

No. 1445, ff. 239, ll. 11 on ff. 4-70, ll. 15 on ff. 71-239; written by two hands in quaint Naskh; size, 9½ in. by 6½ in.

2574

Tatimma-i-Majmû'i-khânî (تتممة مجموع خاني).

A sequel to the preceding work on Muḥammadan law according to the different orthodox schools, by the same Kamâl Karim Nâgauri and dedicated to the same Bahrâmkhân (see fol. 4^a, l. 14, and fol. 5^a, l. 12). The full title of the principal work, viz. عبادات مجموععخاني, appears here on fol. 4^a, last line, and the full title of this sequel, on fol. 5^b, last line but one, viz.: تتممة مجموع خاني في المعاني. It consists, like the preceding work, of five kitâbs subdivided into bâbs, faṣls, mas'alas, etc. *First kitâb* (كتاب التكاح), on fol. 6^a; *second* (كتاب الرضاع), on fol. 65^a; *third* (كتاب الطلاق), on fol. 71^a; *fourth* (كتاب العتاق), on fol. 175^a; *fifth* (كتاب الفرائض), on fol. 202^a.

The copy, much damaged and effaced throughout, is moreover incomplete at the end; it breaks off in the last bâb but one of the *fifth kitâb*. A portion of fol. 210^a and the whole of fol. 210^b are left blank. An index on ff. 1^b-2^b.

Beginning, on fol. 2^b: حمد مر احمد ميمدئي را كه بدايت حمد او حامد را بمقام محمود رساند الخ

No. 1868, ff. 220, ll. 16-18; written in an irregular and very inelegant Nasta'liq; size, 8½ in. by 4½ in.

2575

Tarjuma-i-Kanz-aldak'ik (ترجمة كنز الدقائق).

Persian translation of the Arabic work on Muḥammadan religions and civil law according to the Hanafite school, by Abû-albarakât 'Abdallâh bin Aḥmad bin Maḥmûd, known as Ḥâfiz-aldin alnasafi, who died A. H. 710 or 711 = A. D. 1310, 1311 (see on the Arabic original, the *كنز الدقائق*, Loth, Arabic Cat., p. 63^b sq.; J. Aumer, Arabic Cat., p. 98; W. Pertsch, Gotha Arabic Cat., No. 1013 sq.; G. Flügel iii. pp. 206 and 207, and Abhandlungen d. Sächs. Ges. viii. p. 323; printed at Dihli A. H. 1287, comp. also H. Khalfâ v. p. 249, No. 10,900), an abstract of the same author's larger work *الرواني* (comp. Loth, Arabic Cat., p. 62^a sq.; and H. Khalfâ vi. p. 418, No. 14,159). The Persian translator is called here Naṣr-allâh bin Muḥammad (bin) Jammâd alirdi (جماد الاردى), known as al-Kirmâni; in the following copy Naṣr-allâh bin Jamâl Izdi (جمال ازدي); in the next but one Naṣr-aldin Muḥammad bin Ḥammâd aldhari (حماد الذري); in the next but two Naṣr-allâh bin Muḥammad bin Ḥammâr alirzi (حمار الازري), whilst on fol. 1^a of that copy Jamâl is substituted for Ḥammâr; in the last copy Naṣr-allâh bin Muḥammad bin Jamâl alidri (الذري); whilst in the Berlin copy, W. Pertsch, Berlin Cat., p. 250, the translator's name appears as Naṣir-aldin ibn Muḥammad ibn Jammâd alidri (الادري); see also E. G. Browne, Cambridge Cat., pp. 51 and 52; and Rehatsek, p. 207, No. 67.

An index on ff. 1^b-4^b.

Beginning, on fol. 5^b: الحمد لله الذى اوضح مناهج الشريعة والاسلام و اورد مناهل التكليف الخ

It is divided into many *kitâbs*, *bâbs*, and *faṣls*; the headings of the fifty-nine kitâbs, which are marked in this copy, are as follows:

1. كتاب اوقات الصلوة, on fol. 6^a;
2. كتاب الطهارة, on fol. 17^a;
3. كتاب الزكوة, on fol. 41^a;
4. كتاب الصوم, on fol. 48^a;
5. كتاب الحج, on fol. 52^a;
6. كتاب النكاح, on fol. 64^b;
7. كتاب الرضاع, on fol. 76^b;
8. كتاب الطلاق, on fol. 77^b;
9. كتاب العتاق, on fol. 104^a;
10. كتاب الحدود, on fol. 110^a;
11. كتاب الايمان, on fol. 120^a;
12. كتاب السرقة, on fol. 126^b;
13. كتاب التيمم, on fol. 130^b;
14. كتاب اللقطة, on fol. 140^b;
15. كتاب المفقود, on fol. 141^a;
16. كتاب الايق, on fol. 141^b;
17. كتاب الشركة, on fol. 142^a;
18. كتاب الوقف, on fol. 144^b;
19. كتاب البيوع, on fol. 146^a;
20. كتاب الكفالة, on fol. 161^b;
21. كتاب الحوالة, on fol. 167^a;
22. كتاب القضا الى القاضي, on fol. 167^b;
23. كتاب الرجوع, on fol. 169^a;
24. كتاب الشهادة, on fol. 172^b;
25. كتاب الرجوع, on fol. 172^b;
26. كتاب الرجوع, on fol. 172^b;

عن الشهادة, on fol. 176^b; 27. كتاب الوكالة, on fol. 178^a; 28. كتاب الدعوى, on fol. 182^b; 29. كتاب الاقرار, on fol. 189^b; 30. كتاب الصلح, on fol. 193^b; 31. كتاب المضاربة, on fol. 196^a; 32. كتاب الوديعة, on fol. 199^b; 33. كتاب العارية, on fol. 201^a; 34. كتاب الهبة, on fol. 202^a; 35. كتاب الاجارة, on fol. 204^a; 36. كتاب المكاتب, on fol. 211^a; 37. كتاب ولاء المملوك, on fol. 216^b; 38. كتاب الاكراه, on fol. 217^b; 39. كتاب الحجر, on fol. 218^a; 40. كتاب المأذون, on fol. 219^b; 41. كتاب الغصب, on fol. 221^a; 42. كتاب الشفعة, on fol. 223^b; 43. كتاب القسم, on fol. 227^a; 44. كتاب المزارعة, on fol. 229^a; 45. كتاب المساقات, on fol. 230^a; 46. كتاب الذبائح, on fol. 230^b; 47. كتاب الاصححة, on fol. 232^a; 48. كتاب الكراهية, on fol. 232^b; 49. كتاب الاحياء, on fol. 235^a; 50. كتاب القرب, on fol. 235^b; 51. كتاب الاشربة, on fol. 236^b; 52. كتاب الصيد, on fol. 237^a; 53. كتاب الزهن, on fol. 238^a; 54. كتاب الجنابات, on fol. 242^a; 55. كتاب الذيات, on fol. 247^b; 56. كتاب الوصايات, on fol. 257^a; 57. كتاب المعامل, on fol. 257^b; 58. كتاب الخنثى, on fol. 266^a; 59. كتاب الفرائض, on fol. 269^b.

No date. College of Fort William, 1825. Many marginal and interlinear glosses.

No. 2034, ff. 281, ll. 13-15; written by many different hands, partly in Nasta'lik; partly in Naskhi; the most modern hand has added the index and the last leaf; size, 9½ in. by 6 in.

2576

Another copy of the same.

Index on ff. 1-7 in this order: 7, 1-6. Beginning of the work itself as in the preceding copy. The translator's name (see the preceding copy) appears on fol. 9^a, l. 2.

There are only fifty-eight kitābs in this copy (No. 26 of the preceding one not being marked here at all), viz.:

1.=1 in the preceding copy, on fol. 9^a, last line (heading omitted); 2.=2, ib., on fol. 23^a, here headed كتاب مواقيت الصلوة; 3.=3, ib., on fol. 53^b; 4.=4, ib., on fol. 62^a (styled باب in the index); 5.=5, ib., on fol. 67^a; 6.=6, ib., on fol. 83^a; 7.=7, ib., on fol. 97^a; 8.=8, ib., on fol. 98^a; 9.=9, ib., on fol. 129^b, here headed باب الاعتناق in the text (but كتاب in the index); 10.=10, ib., on fol. 136^b, here headed باب اليمين in the text (but كتاب الإيمان in the index); 11.=11, ib., on fol. 148^b; 12.=12, ib., on fol. 156^a; 13.=13, ib., on fol. 160^b, headed كتاب السير; 14.=14, ib., on fol. 171^b (in the index there is before this chapter an additional كتاب اللقيط which, as in all the other copies, is styled باب in the text); 15.=15, ib., on fol. 172^b (headed in the index كتاب الأتاق); 16.=16, ib., on fol. 173^a; 17.=17, ib., on fol. 173^b; 18.=18, ib., on fol. 175^b; 19.=19, ib., on fol. 177^b (in the index there follows here a كتاب خيار الشرط which, as in all the

other copies, is styled باب in the text); 20.=20, ib., but follows here after 21, on fol. 200^a; 21.=21, ib., on fol. 197^a (styled باب in the index; in the text, moreover, it is repeated on fol. 202^a and styled there باب too); 22.=22, ib., on fol. 207^a; 23.=23, ib., on fol. 207^b, headed here كتاب القصة (in the index كتاب القضايا); 24.=24, ib., on fol. 209^a, last line (on fol. 210^b there follows here a كتاب التحكم which, however, is styled in the index, as indeed in the text of all the other copies, more correctly باب); 25.=25, ib., on fol. 214^a; 26.=27, ib., on fol. 220^b, last line; 27.=28, ib., on fol. 227^a; 28.=29, ib., on fol. 236^b; 29.=30, ib., on fol. 241^a; 30.=31, ib., on fol. 244^a; 31.=32, ib., on fol. 248^a; 32.=33, ib., on fol. 250^b; 33.=34, ib., on fol. 251^b; 34.=35, ib., on fol. 254^a; 35.=36, ib., on fol. 262^b, last line; 36.=37, ib., on fol. 268^b (styled باب الولاء in the text, but in the index correctly باب الوفاء); 37.=38, ib., on fol. 269^b; 38.=39, ib., on fol. 270^b; 39.=40, ib., on fol. 272^a, first line; 40.=41, ib., on fol. 273^a; 41.=42, ib., on fol. 276^b; 42.=43, ib., on fol. 281^a (styled in the index باب); 43.=44, ib., on fol. 284^a; 44.=45, ib., on fol. 285^a; 45.=46, ib., on fol. 285^b; 46.=47, ib., on fol. 287^a; 47.=48, ib., on fol. 288^a; 48.=49, ib., on fol. 291^a, here headed كتاب احياء الاموات (in the index احياء الموت); 49.=50, ib., on fol. 292^a; 50.=51, ib., on fol. 293^a; 51.=52, ib., on fol. 294^a; 52.=53, ib., on fol. 295^a; 53.=54, ib., on fol. 301^a; 54.=55, ib., on fol. 308^b (styled باب in the index); 55.=56, ib., on fol. 321^a (styled باب in the text, but in the index correctly كتاب); 56.=57, ib., on fol. 321^b (styled باب الوصايا in the text, but كتاب in the index); 57.=58, ib., on fol. 332^b; 58.=59, ib., on fol. 338^a.

No date. College of Fort William, 1825.

No. 2270, ff. 355, ll. 14; Nasta'lik; ff. 1-10 and 353-355 supplied by a later hand, in much larger characters, ll. 13; size, 8½ in. by 4½ in.

2577

The same.

Beginning as usual. The proper title appears on fol. 1^b, l. 7; on fol. 1^a it is styled ترجمه كنز فقه حنفى, and in the colophon كنز فارسى. The same fifty-nine kitābs are found here, as in the first copy, three, however, of them, viz. Nos. 1, 36, and 42, are still styled باب, whilst in many cases an original باب has been corrected into كتاب; besides these fifty-nine kitābs three more appear with the same designation, whilst in all the other copies they are more suitably styled باب.

1. on fol. 1^b; 2. on fol. 7^a, headed كتاب الصلوة; 3. on fol. 18^b; 4. on fol. 22^a; 5. on fol. 23^b; 6. on fol. 30^b; 7. on fol. 36^a; 8. on fol. 36^b; 9. on fol. 48^b, first line, headed كتاب الاعتناق; 10. on fol. 51^a, second line; 11. on fol. 55^b; 12. on fol. 58^b, lin. penult.; 13. on fol. 61^a, headed كتاب السير; 14. on fol. 65^b, headed كتاب اللقيط; 15. on fol. 66^a; 16. on fol. 66^b; 17. likewise on fol. 66^b; 18. on fol. 67^b; 19. on fol. 68^b; 20. on fol. 76^b; 21. on fol. 77^b; 22. on fol.

79^b, last line, and fol. 80^a, first line; 23. on fol. 80^a; 24. on fol. 80^b; 25. on fol. 82^b (after this the *first additional kitâb*, on fol. 83^a, headed *كتاب من يقبل شهادة* (شهادته ومن لا يقبل شهادة); 26. on fol. 85^a; 27. on fol. 86^a, first line; 28. on fol. 88^b; 29. on fol. 93^a; 30. on fol. 95^a; 31. on fol. 96^b, last line; 32. on fol. 99^a, first line; 33. on fol. 99^b; 34. on fol. 100^b; 35. on fol. 102^a, first line; 36. on fol. 106^a; 37. on fol. 108^b, last line, headed *كتاب الولاء*; 38. on fol. 109^a; 39. on fol. 109^b, last line; 40. on fol. 110^b; 41. on fol. 111^b; 42. on fol. 112^b; 43. on fol. 114^b, headed *كتاب القسمة*; 44. on fol. 116^a; 45. on fol. 116^b; 46. likewise on fol. 116^b; 47. on fol. 117^b; 48. on fol. 118^a; 49. on fol. 119^b, headed *كتاب احياء الموات*; 50. likewise on fol. 119^b; 51. on fol. 120^a, last line; 52. on fol. 120^b; 53. on fol. 121^a (after this the *second additional kitâb* on fol. 121^b, headed *كتاب ما يجوز* (يجوز ارتهانه والارتهان به وما لا يجوز ارتهانه); 54. on fol. 124^a, headed *كتاب الجناية*; 55. on fol. 127^b; 56. on fol. 133^b, first line; 57. likewise on fol. 133^b, headed *كتاب الروايات* (after this the *third additional kitâb*, on fol. 134^a, headed *كتاب الوصية بثلاث المال*); 58. on fol. 138^b; 59. seems to begin on fol. 141^a (the heading is left blank).

This copy ends on fol. 147^b, and is dated the 7th of Rabi'-alawwal, A. H. 1145 (A. D. 1732, Aug. 28), by Fâdilbeg Ustâd-i-'Abd-alfattâh. The text is illustrated by innumerable marginal glosses and additional short tracts on points of the Hanafite law. Ff. 148-153 as well as the fly-leaves in the beginning are filled with similar treatises, written by various hands, for instance, *كتاب، في القينة، من التّوافل، الطّهارة، جوار اليتيم، في الخانية، الاضحية*, etc.

No. 2680, ff. 153, ll. 19; Nasta'lik; size, 12½ in. by 8¾ in.

2578

The same.

Beginning as usual. An index on the fly-leaves at the end. Only fifty-four kitâbs are marked here, viz. Nos. 1-14, 16-23, 25, 27-53, 55, 57-59 of the preceding copies; the remaining ones are styled *باب*.

1.=1 in the preceding copies, on fol. 2^a; 2.=2, ib., headed *كتاب معرفت الصلوة*; 3.=3, ib., on fol. 55^a; 4.=4, ib., on fol. 65^b; 5.=5, ib., on fol. 71^b; 6.=6, ib., on fol. 91^b; 7.=7, ib., on fol. 108^a; 8.=8, ib., on fol. 109^b; 9.=9, ib., on fol. 147^a, headed *كتاب العتاق*; 10.=10, ib., on fol. 155^b, headed *كتاب الأيمان* (omitted in the index); 11.=11, ib., on fol. 172^a; 12.=12, ib., on fol. 182^a; 13.=13, ib., on fol. 188^a, headed *كتاب السّير* (in the index *كتاب الجهاد*); 14.=14, ib., on fol. 203^a, headed *كتاب اللّغة*; 15.=16, ib., on fol. 204^b (styled *باب* in the index); 16.=17, ib., on fol. 205^b; 17.=18, ib., on fol. 209^a; 18.=19, ib., on fol. 211^a; 19.=20, ib., on fol. 237^a; 20.=21, ib., on fol. 240^a; 21.=22, ib., on fol. 246^a; 22.=23, ib., on fol. 246^b; 23.=25, ib., on fol. 254^a; 24.=27, ib., on fol. 262^b; 25.=28, ib., on fol. 270^a; 26.=29, ib., on fol. 281^b;

27.=30, ib., on fol. 287^b; 28.=31, ib., on fol. 291^b; 29.=32, ib., on fol. 298^a; 30.=33, ib., on fol. 300^a; 31.=34, ib., on fol. 301^b; 32.=35, ib., on fol. 305^b; 33.=36, ib., on fol. 319^a; 34.=37, ib., on fol. 327^a, headed *كتاب الولاء*; 35.=38, ib., on fol. 328^a; 36.=39, ib., on fol. 329^b; 37.=40, ib., on fol. 331^b (styled *باب* in the index); 38.=41, ib., on fol. 334^a; 39.=42, ib., on fol. 338^a; 40.=43, ib., on fol. 344^a, headed *كتاب القسمة* (styled *باب* in the index); 41.=44, ib., on fol. 347^b; 42.=45, ib., on fol. 349^a; 43.=46, ib., on fol. 349^b; 44.=47, ib., on fol. 351^b; 45.=48, ib., on fol. 353^a; 46.=49, ib., on fol. 357^a, headed *كتاب احياء الموات*; 47.=50, ib., on fol. 357^b; 48.=51, ib., on fol. 359^a; 49.=52, ib., on fol. 360^a; 50.=53, ib., on fol. 361^b; 51.=55, ib., on fol. 377^b; 52.=57, ib., on fol. 393^b, headed *كتاب الروايات*; 53.=58, ib., on fol. 407^a; 54.=59, ib., on fol. 414^a.

No date. Numerous glosses and Persian paraphrases of Arabic terms and sentences on the margin, inter-linear notes too.

No. 703, ff. 436, ll. 13; Nasta'lik; ff. 429-436 supplied later; size, 8½ in. by 4¾ in.

2579

The same.

Beginning as usual. An index on the fly-leaves. Translator's name on fol. 1^b, l. 9. All divisions in the text are equally styled *باب* (with some fasls of course as subdivisions), 202 in number, except the *first*, styled *كتاب البيوع*, and the *nineteenth* (headed *كتاب الطّهارة*) on fol. 123^b. The latter is marked on the margin. In the index, on the other hand, five divisions are called *باب*, viz. the *first*, the *third*, the *fourth*, the *fifth*, and the *nineteenth*.

No date. A former owner of this copy was Hâfiz 'Inâyat-allâh ibn Hâfiz 'Alî ibn Hâfiz Bahâ-aldin, a Kuraishite. The index is added by a more modern hand.

No. 992, ff. 256, ll. 16; Nasta'lik; size, 10½ in. by 5¾ in.

2580

Sajanjal-almuslimin (سجنجل المسلمين).

The mirror of the Muslims, another work on Hanafite law, both civil and ecclesiastic, by Muḥammad Wârith bin Muḥammad Bâkir bin Muḥammad 'Alî alsadiqi altughlukâbâdi (see the author's name on fol. 1^b, l. 13, and the title on fol. 2^a, l. 9), beginning: *الحمد لله الذي خلق الارض والسموات بقضائه خلق الانسان الخ*.

It contains the following kitâbs:

كتاب العلم, on fol. 3^b, in seven bâbs.
كتاب الطّهارة, on fol. 59^b, in nine bâbs.
كتاب الصلوة, on fol. 94^a, in thirty-three bâbs.
كتاب الدّعاء, on fol. 195^a, in four bâbs.
كتاب الزّكوة, on fol. 208^b, in nine bâbs.
كتاب الصوم, on fol. 217^b, in three bâbs.

كتاب الحجّ، on fol. 225^a, in three bâbs.
 كتاب تبيان اعمال الليل والنهار والاسبوع ولياليها
 وتبيان نوافل الليالي والايمان من الشهور الخ
 in fifteen bâbs.

كتاب المعيشة، on fol. 277^a, in five bâbs.

This last kitâb is defective, in consequence of a lacuna after fol. 320; the end of the third and the beginning of the fourth bâb are missing.

Dated the 2nd of Dhû-alhijjah, A. H. 1112 = A. D. 1701, May 10 (the forty-fifth year of 'Âlamgir's reign); six different transcribers have co-operated in this copy, viz. Muhammad 'Âmil, 'Alim-allâh, Nûr-alhudâ, Muhammad (name destroyed by worms), 'Abd-alnabi and Shaikh Jamâl Muhammad. The first owner was Ghulâm Mu'in-al-din, son of Jamâl Muhammad ibn Shaikh Yâr Muhammad, an inhabitant of Tughluqâbâd.

No. 1590, ff. 344, ll. 21; written in various styles of Nasta'liq; much damaged by worms; size, 9½ in. by 5½ in.

2581

Jâmi'-i-'abbâsî (جامع عباسی).

The *first volume* of the famous collection of Muhammadan civil and ecclesiastical laws according to the Shi'ite doctrine, by the great Shi'ah divine Bahâ-aldin Muhammad al-'Âmilî (see above, Nos. 1517-1520 and 2251), compiled at the request of Shâh 'Abbâs alhusaini almûsawî (who reigned A. H. 996-1038 = A. D. 1588-1628), revised and annotated by 'Izz-aldin Muhammad ibn Mir Abû-alhasan ibn Muhammad Ismâ'il alhusaini almûsawî, who found the original work not detailed enough and enlarged it (a) by glosses to the text, (b) by glosses to the glosses, (c) by additional interpretations of remaining doubtful points. The text of the original is marked متن, the glosses ح, the glosses to the glosses تح, and the additional interpretation (عبارت حاشیه).

This *first volume* comprises the first *five bâbs* only, and is all that Bahâ-aldin was able to finish. The remaining fifteen bâbs of the work were, after Bahâ-aldin's death (the 12th of Shawwâl, A. H. 1030 = A. D. 1621, Aug. 30), supplied by Nizâm bin Husain of Sawah, compare Bodleian Cat., No. 1784; Rieu i. p. 25 sq.; W. Pertsch, Berlin Cat., pp. 250 and 251 (where it is styled جامع عباسی); E. G. Browne, Cambridge Cat., p. 63; J. Aumer, p. 130; Fleischer, Cat. Dresd., No. 338; Cat. Codd. Or. Lngd. Bat. iv. p. 178; A. F. Mehren, p. 5, etc. Lithographed at Lucknow, A. H. 1264, and at Tabriz, A. H. 1277.

Beginning: الحمد لله رب العالمين وبعد چون
 توجه خاطر ملكوت ناظر اشرف اقدس كلب آستان الخ

Bâb I (on purification and ablution): در بيان طهارت
 يعنى وضو و غسل و تيمم و توابع آن

Bâb II (on prayer): در نمازهای واجبی و سنتی
 on fol. 51^b.

Bâb III (on alms): در بيان زکوة واجبی و سنتی و خمس
 واجبی و سنتی, on fol. 141^b.

Bâb IV (on fasting): در بيان روزه واجب و سنت
 on fol. 153^b.

Bâb V (on the pilgrimage): در بيان حج گزاردن
 on fol. 168^b.

Fol. 194 is not in its proper place, fol. 193 being immediately followed by fol. 195. But it belongs to the *fifth* bâb undoubtedly, as it contains some additional glosses to and interpretations of the pilgrimage question (بحث حج).

Dated by 'Alî Nakî ibn Sayyid Muḥammad Taqî bin Mir Kâsim, the 14th of Shawwâl, A. H. 1149 (the nineteenth, or more correctly, the eighteenth, year of Muḥammadshâh's reign) = A. D. 1737, Febr. 15, at Aurangâbâd.

No. 1980, ff. 199, ll. 14; good Nasta'liq; size, 9½ in. by 5½ in.

2582

Miftâḥ-alhidâyat (مفتاح الهداية).

A tract in form of questions and answers on points of Muhammadan theology and law; the answers are given by Shaikh Jiw, or with his fuller name, Miyân Shaikh 'Alî Jiw (see fol. 77^b, ll. 6-7), i. e. Shaikh Miyân-mir or Miyânjiw, the famous Indian saint of the Kâdirî order, who died, eighty-eight years old, the 7th of Râbî'-alawwal, A. H. 1045 (A. D. 1635, Aug. 21), see Safinat-alauliyâ, No. 65 (col. 282 in this Cat.), and Rieu i. p. 358.

Beginning: از حضرت شيخ جيو پرسيدم كه مردم
 باحوال اولاد الخ

According to the colophon this little treatise is taken from a work, styled معارف و حقائق, by Âgâh Miyân (عبد کورار).

Dated the 12th of Rajab, A. H. 1149 (A. D. 1736, Nov. 16).

No. 3519, ff. 46-80, ll. 11; careless and inelegant Nasta'liq; some of the first leaves greatly damaged; size, 7½ in. by 4 in.

2583

Takmil-alimân wa takwiyat-alikân dar bayân-i-takmil al-ayman wa taqwîyat al-ayfan (تكميل الايمان و تقوية الايقان در بيان عقائد اسلام).

An exposition of the Muhammadan creed according to the Sunnite doctrine, by 'Abd-alḥaqq bin Saif-aldin alturk aldiḥlawî albukhârî, the well-known author of اخبار الاخيار (see above, No. 290), the تأريخ حقی (No. 640 above); the جذب القلوب الى دار المحبوب (Nos. 720-723 above, and No. 2586 below); the رسالة زاد المتقين (No. 1894 above); the مكاتيب در علم سلوك (Rieu i. p. 356); the مرج البحرين و جامع الطريقين (Rieu ii. p. 863^a, I); the tract دستور فائض الثور or در دستور فائض الثور (see below, No. 2658); the commentaries on the مشكاة and the سفر السعادة (see Nos. 2654-2657 below in the section 'Traditions'), etc., who was born A. H. 958 (A. D. 1551) and died in his native

place Dihli, A. H. 1052 or 1053 (A. D. 1642, 1643); other copies of this treatise are noticed in Bodleian Cat., No. 1789; Rieu ii. p. 827^b, I; and J. Aumer, p. 128. It has been translated into Hindūstāni under the title سبيل الجنان and printed in India.

Beginning: الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وامام المتقين وخاتم النبيين محمد وآله واصحابه واتباعه اجمعين، اما بعد ميگوید فقير حقير اضعف عباد الله القوى الباري عبد الحق بن سيف الدين الترك الدهلوی البخاری كه اين رساله است الخ.

The title, as given above, appears on fol. 17^a, l. 5. Many valuable glosses on the margin. On fol. 16 an index of thirty-four bābs, apparently referring to the present work (although it has no distinct subdivisions), is given, with the folios assigned. This treatise ends on fol. 123^a, l. 3; the rest of the page is filled with a saying of 'Alī bin Abī Tālib on the science of fal. The remaining leaves, ff. 123^b-134^a, contain:

1. An anonymous theological tract, compiled at Ahmādnagar, and beginning: الحمد لله الذي أعطينا بمعرفة الحقائق والهمنا بتصدية بيانها الخ. It is written in form of questions and answers on the meaning of نماز, روزة, حج, زكاة, اسلام, and ايمان, on ff. 123^b-127^b.

2. A tract on the ليلة القدر in form of a letter by Miyān Sayyid Kāsim (مکتوب بندگی میان سيد قاسم), with reference, as it seems, to the views held on this subject by Shāh Luṭf-allāh bin Shāh 'Alī Pandsālī (بندسالی), beginning: اعلمو ايها لطيفة الراشدين وجميع الموافقين المصدقين (المصدقين) ما كانوا حاضرين والغالبيين الخ, on ff. 128^a-134^b.

At the end it is stated, that this tract was written the 10th of Ramadān, A. H. 1103 (A. D. 1692, May 26), in behalf of (از جانب) Sayyid 'Abd-alḥayy, Malik Ya'qūb, Miyān Malikji, Sayyid Burhān, and Sayyid 'Isā.

Ff. 37^b, 39^b, 43^b, 62^b, 94^b, 107^b, 115^b, 116^b, 118^b, 119^b, 120^b, and 133^b are left blank.

No. 2756, ff. 16-134, ll. 12-14; Naskhī; size, 9½ in. by 6½ in.

2584

Another copy of the same.

Beginning as in the preceding copy. Many marginal glosses.

Dated the 24th of Šafar, A. H. 1144 (A. D. 1731, Aug. 28). College of Fort William, 1825.

No. 2303, ff. 56, ll. 17; careless Nasta'lik; size, 8½ in. by 5½ in.

2585

The same.

Beginning the same. The title, as given here, runs: تکميل الايمان والايقان در بيان عقائد اسلام. It is slightly defective at the end, as the last page is written by a different hand and appears not to belong to this treatise at all.

No. 677, ff. 69-147, ll. 16; Shikasta; size, 8½ in. by 4½ in.

IND. OFF.

2586

Muntakhab az kitāb-i-Jadhb-alkalūb ilā diyār-almahbūb (منتخب از کتاب جذب القلوب الى ديار المحبوب).

Prayers and invocations, selected by an anonymous author at the request of some friends, from the same 'Abd-alḥakḥ bin Saif-aldin's history and topography of Madinah, جذب القلوب الى دار المحبوب (see above, No. 720 sq.); in the heading of the present Muntakhab دار has been substituted for the more correct ديار. At the end this tract is styled مجموعة صلوات حضرت شيخ المشايخ عبد الحق الدهلوی.

Beginning: بسم الله الرحمن الرحيم ابتدى و بحمد الله الملك الجواد الكريم اهتدى اللهم يا فارح الهمم ويا كاشف الغم الخ.

A mukāddimah (در ذكر فوائد صلوات و نتائج و ثمرات آن) begins on fol. 2^a. The first pago is injured at the bottom.

Dated by 'Abd-almajid, son of Shaikh Hamzā (perhaps the compiler himself), the 2nd of Shawwāl, A. H. 1150 (A. D. 1738, Jan. 23), سانور.

No. 1630, ff. 1-48^b, ll. 11; careless and irregular Nasta'lik; size, 8½ in. by 5½ in.

2587

Miftāḥ-alsalāt (مفتاح الصلوة).

A treatise on prayers and other rites and observances of Islām, beginning: الحمد لله رب العالمين والصلوة والسلام على رسوله محمد سيد الاولين والآخرين و على آله واصحابه . . . بدان تا نيکبخت کند ترا حق تعالى كه دانستن فرضى الخ.

The author's name is not mentioned, but according to his statement in the colophon this copy is his own autograph, which he finished at the end of the month Dhū-alhijjah, A. H. 1061 (A. D. 1651, December). Col-lated throughout; a few glosses on the margin.

No. 446, ff. 116, ll. 15; Nasta'lik; size, 9 in. by 5 in.

2588

Asās-i-Islām (اساس اسلام).

A mathnawī on Muḥammadan theology and law, composed by an author with the takhalluṣ 'Ābid, A. H. 1064=A. D. 1654 (see fol. 2^a, ll. 3 and 8, and fol. 2^b, l. 3), divided into five bābs, viz. 1. در بيان ايمان, on fol. 2^b; 2. در بيان نماز و شرائط و ارکان و متعلقات آن, on fol. 18^b; 3. در ذكر روزة و متعلقات آن, on fol. 33^a; 4. در بيان زكاة اموال و ملحقات آن, on fol. 36^b; 5. در ذكر حج و احكام آن, on fol. 41^b.

Beginning:

بسم معبود كل موجود - من له حمد كل محمود

Dated the 15th of Muḥarram, A. H. 1179 (A. D. 1765, July 4), by Ghulām Muḥyi-aldin.

No. 934, ff. 54, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 4½ in.

2589

Silâh-al-'âbidin (سلاح العابدین).

Regulations on prayers, invocations, and similar subjects, relating to the Muhammadan worship, composed A. H. 1067 (A. D. 1656, 1657), and divided into nineteen bâbs and eighty fasls.

Beginning: الحمد لله الذى جعل الصلوة والدعوات وسيلة الى التجاة وسبباً لرفع الدرجات الخ.

The author does not mention his name.

Dated the 15th of Rabi'-alawwal in the nineteenth year of Muhammadshâh's reign, A. H. 1150 (A. D. 1737, July 13).

No. 389, ff. 97-171, ll. 19; careless Nasta'lik; size, 10½ in. by 6½ in.

2590

Masâ'il-i-sharh-i-Wikâyah (مسائل شرح وقایه).

An encyclopædia of Muhammadan theology and law, according to the Hanafite school, being a Persian paraphrase and explanation of the well-known Arabic work مسائل الهداية وقاية الرواية في مسائل الهداية of Imâm Burhân-alshari'at Maḥmūd bin Šadr-alshari'at 'Ubaid-allâh (see G. Flügel iii. p. 207 sq. and Abhandlungen der Sächs. Gesellschaft, etc., viii. p. 322; J. Aumer, Arabic Cat., p. 91; H. Khalfa vi. p. 458), which was itself an abridgement of the still more renowned standard work الهداية of Burhân-al-din Abū-alḥasan 'Alī bin Abūbâkr al-Marghinânī (died A. H. 593 = A. D. 1197, see Loth, Arabic Cat., p. 54^b sq.; G. Flügel iii. p. 202 sq.; J. Aumer, Arabic Cat., pp. 89-91; H. Khalfa vi. pp. 479-495; printed at Calcutta, A. H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). The Persian translator and commentator is called here 'Abd-alkhâlik (further down in No. 2593 'Abd-alḥakḥ) شجادر (in No. 2593 سجاد or سجادل, perhaps سجادل, sa'câdil, the true-hearted one) of Sirhind; his spiritual guide was Shaikh Muhammad Ma'sûm. He completed this work A. H. 1076 (A. D. 1665, 1666), and dedicated it to the emperor 'Ālamgir, see fol. 7^a, l. 10 sq. It is divided into many kitâbs, bâbs, and fasls, a complete index of which is prefixed to the work on ff. 1-5^b.

The list of the kitâbs, which in almost every respect agrees with that in the کنز الدقائق (see above, Nos. 2575-2579), is as follows:

1. كتاب الطهارة, on fol. 7^b;
2. كتاب الصلوة, on fol. 29^a;
3. كتاب الزکوة, on fol. 55^a;
4. كتاب الصوم, on fol. 64^a;
5. كتاب الحج, on fol. 69^b;
6. كتاب التکاح, on fol. 82^a;
7. كتاب الرضاع, on fol. 96^b;
8. كتاب الطلاق, on fol. 97^b;
9. كتاب العتاق, on fol. 130^a;
10. كتاب الايمان, on fol. 137^b;
11. كتاب الحدود, on fol. 148^b;
12. كتاب السرقة, on fol. 156^b;
13. كتاب الجهاد, on fol. 161^b;
14. كتاب القبط, on fol. 172^b;
15. كتاب الايق, on fol. 173^a;
16. كتاب اللقطة, on fol. 174^a;
17. كتاب المفقود, on fol. 174^b;
18. كتاب

- الشركة, on fol. 175^a;
19. كتاب الوقف, on fol. 178^a;
20. كتاب الصرف, on fol. 179^b;
21. كتاب البيع, on fol. 207^a;
22. كتاب الكفالة, on fol. 209^b;
23. كتاب الحوالة, on fol. 218^b;
24. كتاب القضاء, on fol. 220^a;
25. كتاب الشهادة والرجوع عنها, on fol. 231^b;
26. كتاب الوكالة, on fol. 243^b;
27. كتاب الدعوى, on fol. 252^b;
28. كتاب الصلح, on fol. 266^a;
29. كتاب الاقرار, on fol. 271^a;
30. كتاب المضاربة, on fol. 277^b;
31. كتاب الوديعة, on fol. 284^a;
32. كتاب العارية, on fol. 286^a;
33. كتاب الهبة, on fol. 288^b;
34. كتاب الاجارة, on fol. 292^a;
35. كتاب المكاتب, on fol. 303^a;
36. كتاب الولاء, on fol. 309^a;
37. كتاب الاكراه, on fol. 310^a;
38. كتاب الحجر, on fol. 312^b;
39. كتاب المأذون, on fol. 314^a;
40. كتاب الغصب, on fol. 317^b;
41. كتاب الشفعة, on fol. 322^a;
42. كتاب القسمة, on fol. 327^b;
43. كتاب المساقات, on fol. 333^a;
44. كتاب الذبائح, on fol. 334^a;
45. كتاب الاضحية, on fol. 335^b;
46. كتاب الكراهية, on fol. 338^a;
47. كتاب احياء الموات, on fol. 345^a;
48. كتاب الاشرية, on fol. 348^a;
49. كتاب الصيد, on fol. 349^b;
50. كتاب الترهين, on fol. 352^b;
51. كتاب الجنایات, on fol. 363^b;
52. كتاب الذیات, on fol. 372^b;
53. كتاب المعاقل, on fol. 389^a;
54. كتاب الوصية, on fol. 389^b;
55. كتاب الخنثى, on fol. 402^a.

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله واصحابه اجمعين بعد هذا ميگويد احقر عباد الله الغنى عبد الخالق شجادل سرهندي الخ.

The whole work consists of single mas'alas, therefore the title.

No date.

No. 582, ff. 404, ll. 17; large and distinct Nasta'lik; illuminated frontispiece, the first two pages of the text richly adorned; size, 12½ in. by 7½ in.

2591

Another copy of the same.

No index. Beginning the same as in the preceding copy.

Dated in the title-vignette, on fol. 1^a, A. H. 1189 (A. D. 1775, 1776). This copy is as splendidly and as carefully written as the preceding one.

No. 581, ff. 303, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece, the first two pages richly adorned; size, 11½ in. by 6½ in.

2592

Tarjuma-i-manzûm az mukhtaṣar-i-Wikâyah (ترجمه منظوم از مختصر وقایه).

An abridged translation of the same Wikâyah in Persian mathnawi-baits by an anonymous author. Beginning:

ای برادر بیار رو بوضو
دست از غیر دوست پاک بشو

This poetical paraphrase is subdivided, like the preceding prose-translation, into *kitābs*, *bābs*, and *faṣls*. The *kitābs* are in the following order (greatly differing from that in the preceding version):

1. کتاب در بیان وضو, on fol. 1^b; 2. کتاب در بیان نماز, on fol. 11^a; 3. کتاب در بیان زکوة, on fol. 36^a; 4. کتاب در بیان صیام, on fol. 42^b; 5. پاره از کتاب حج, on fol. 48^a; 6. کتاب در بیان نکاح, on fol. 59^a; 7. کتاب در بیان طلاق, on fol. 69^b; 8. کتاب در بیان عتاق, on fol. 93^a; 9. کتاب بیان سوگند, on fol. 100^a; 10. کتاب, on fol. 111^b; 11. کتاب در خرید و فروخت, on fol. 130^a; 12. کتاب قسمت, on fol. 132^b; 13. کتاب در بیان هبة, on fol. 134^a; 14. کتاب, on fol. 135^b; 15. کتاب ودیعت, on fol. 141^b; 16. کتاب غصب, on fol. 142^b; 17. کتاب در, on fol. 144^b; 18. کتاب کفاله, on fol. 149^a; 19. کتاب وکالت, on fol. 152^a; 20. کتاب, on fol. 153^a; 21. بیان شرکت, on fol. 156^a; 22. کتاب مضاربه, on fol. 158^a; 23. کتاب مزارعت, on fol. 160^b; 24. کتاب در مساقات, on fol. 161^b; 25. کتاب احیاء, on fol. 162^a; 26. کتاب بیان اوقات, on fol. 163^b; 27. کتاب کراهیت, on fol. 165^a; 28. کتاب بیان اشربة, on fol. 167^b; 29. کتاب ذبائح, on fol. 168^b; 30. کتاب بیان قربانی, on fol. 169^b; 31. کتاب بیان صید, on fol. 171^b; 32. کتاب بیان مفقود, on fol. 172^b; 33. کتاب مال, on fol. 173^a; 34. کتاب بیان اهل قضا, on fol. 175^a; 35. کتاب بیان در گواه و رجوع, on fol. 178^b; 36. کتاب اقرار, on fol. 182^b; 37. کتاب دعوی, on fol. 185^a; 38. کتاب در بیان صلح, on fol. 190^a; 39. کتاب حدود, on fol. 192^a; 40. کتاب بیان دزدی, on fol. 195^b; 41. کتاب جنایت, on fol. 198^a; 42. کتاب جهاد کفار, on fol. 203^b; 43. کتاب در بیان دیت, on fol. 206^b; 44. کتاب در بیان اکراه, on fol. 207^a; 45. کتاب کفاره, on fol. 213^b; 46. کتاب بیان حجر, on fol. 214^b; 47. کتاب مسائل خنثی, on fol. 218^a; 48. کتاب وصیت, on fol. 222^b.

No date. College of Fort William, 1825.

No. 2187, ff. 224, 2 coll., written by two different hands in Nasta'lik, the first on ff. 1-120, ll. 11 in a page, the second on ff. 121-224, ll. 13 in a page; size, 7 $\frac{3}{8}$ in. by 5 in.

2593

Sharḥ-i-Hidāyah (شرح هدایه).

The first volume (جلد اول) of a Persian paraphrase and explanation of the still greater encyclopaedia of Muḥammadan theology and law, the هدایه (see above in No. 2590), compiled after the completion of the مسائل شرح وقایه by the same 'Abd-alkhālīk, or 'Abd-alkhāk (as he is called here) Sa'ādīl of Sirhind, and dedicated, like the previous work, to the emperor

'Ālamgir. This *first* of the four volumes of the whole comprises the following *five kitābs*, corresponding to the first five in the Wikāyah:

1. کتاب در بیان طهارت, on fol. 2^a; 2. کتاب الصلوة, on fol. 52^b; 3. کتاب در بیان زکوة, on fol. 177^a; 4. کتاب, on fol. 231^b; 5. کتاب الصوم, on fol. 277^b.

Beginning: الحمد لله الاحد الصمد لم یلد ولم یکن له کفو احد والصلوة والسلام على رسوله الذى اسما احمد وعلى آله واصحابه الامجد بعد هذا میگوید احقر عباد الله الغنی عبد الحق سجال (سجادل) سرمندی که چون بعون الله الخ

Many interlinear glosses and paraphrases. This copy is dated the 17th of Rabi'-alawwal in the thirtieth year of 'Ālamgir's reign (= A.H. 1106, A.D. 1694, Nov. 5), by Jān Muḥammad-i-ḡaum-i-Shaikhzāda-i-abbāsi, who lived at Lāhūr.

No. 361, ff. 393, ll. 13; clear and distinct Nasta'lik; size, 10 $\frac{5}{8}$ in. by 6 $\frac{3}{8}$ in.

2594

Sharḥ-i-Hidāyah (شرح هدایه).

The *fourth* and last volume (جلد چهارم) of the same Persian paraphrase of the Hidāyah, comprising the last *sixteen kitābs*, corresponding to the fifteen, viz. 41-55, in the Wikāyah, viz.:

1. کتاب الشفعة, on fol. 4^b=41 in the Wikāyah; 2. کتاب المزارعت, on fol. 31^a=42, ib.; 3. کتاب المساقات, on fol. 53^a, not marked as kitāb in No. 2590, but appearing as the twenty-third in the poetical paraphrase, No. 2592; 4. کتاب المساقات, on fol. 62^b=43 in No. 2590; 5. کتاب الذبائح, on fol. 67^b=44, ib.; 6. کتاب الاضحیة یعنی قربانی, on fol. 77^a=45, ib.; 7. کتاب الكراهیة, on fol. 81^b=46, ib.; 8. کتاب احیاء, on fol. 106^b=47, ib.; 9. کتاب الاشربة, on fol. 123^b=48, ib.; 10. کتاب الصید, on fol. 133^a=49, ib.; 11. کتاب الرهن, on fol. 150^b=50, ib.; 12. کتاب, on fol. 217^b=51, ib.; 13. کتاب الدیة, on fol. 258^b=52, ib.; 14. کتاب در بیان معاقل, on fol. 334^b=53, ib.; 15. کتاب الرصیة, on fol. 345^b=54, ib.; 16. کتاب الخنثی, on fol. 401^b=55, ib.

An index on ff. 1^b-3^a. The proper order of ff. 249-265 is: 249, 256-264, 250-255, 265.

No date.

No. 1792, ff. 409, ll. 16; clear and distinct Nasta'lik; illuminated frontispiece on fol. 4^b; size, 11 $\frac{5}{8}$ in. by 7 $\frac{1}{2}$ in.

2595

Taisir-alahkām (تیسیر الاحکام).

A short compendium of Muḥammadan theology, dealing with the principal points of orthodox ecclesiastical law on the basis of Kurān and Sunnah. It was

compiled by Shihâb Shams 'Umar of Daulatâbâd at the request of Ashrafkhân (probably the son of Islâmkhân, with his original name Mir Muḥammad Ashraf, who died A. H. 1097 = A. D. 1686, see Rieu ii. p. 778^a), and is divided into four bâbs:

1. در بیان ایمان, on fol. 13^b.
2. در اجتناب از گناه, on fol. 20^a.
3. در بیان نماز, on fol. 22^a.
4. در بیان محظورات و مکروهات, on fol. 53^a.

Beginning: حمد و افرو ثنای متکابر مر حضرت صمدیت
ذی اللیل جل جلاله را که الخ

On the first three pages interlinear Persian paraphrases of the Arabic words occurring in the text.

No. 1627, ff. 11^b-57^b, ll. 16; Naskhi; size, 9 in. by 5 in.

2596

Another copy of the same.

Beginning the same as in the preceding copy. Instead of the four bâbs of that copy, however, there are here five, viz.:

1. در بیان ایمان, on fol. 3^a, first line.
2. در بیان اجتناب از گناه, on fol. 9^b, first line.
3. در بیان نماز, on fol. 11^b.
4. در بیان محظورات (محظورات) و مکروهات, on fol. 40^b.
5. در آداب و اخلاق, on fol. 42^a.

No date. College of Fort William, 1825.

No. 2287, ff. 44, ll. 15; Nasta'lik; size, 8½ in. by 5 in.

2597

Tarjuma-i-Ṣaḥīfa-i-kāmilah (ترجمه صحیفه کامله).

A Persian paraphrase of the great Arabic collection of prayers (دعا), entitled *al-ṣaḥīfa al-kāmilah* (the perfect codex) and called the prayer-book of the fourth Shi'ite Imâm 'Alī Zayn-al-'ābidīn (who died the 18th of Muḥarram, A. H. 94 or 95 = A. D. 712, Oct. 24, or 713, Oct. 13, see *Safinat-alauliyyā*, No. 8, col. 275 in this Cat.), which was handed down to future generations by Al-Mutawakkil bin Hārūn Thakafī, comp. Loth, Arabic Cat., p. 83; H. Khalfa iii. p. 100; printed in Calcutta, A. H. 1248. The translator was Muḥammad Ṣāliḥ bin Muḥammad Bākīr of Kāzwin, who had also made, as he states in the preface, a Persian version of Shaikh Badī' al-zamān Ḳulhā'i's (قهپائی) commentary on the same work, and written himself some Arabic notes on it.

Beginning of the preface: یا الله یا سمیع الدعای و یا جمیل الثنا و یا عظیم الاحسان و یا کریم الامتنان بک اعتماسی الخ

The Arabic text with the Persian paraphrase begins on fol. 4^b, last line: حدّثنا السّید الاجل نجم الدّین بهاء الشرف ابر الحسن محمد الخ

Copied by Afḍal bin Dadah of Hamadân, A. H. 1097 (A. D. 1686).

No. 726, ff. 291, ll. 15; Nasta'lik; size, 7½ in. by 4½ in.

2598

An encyclopædia of Muḥammadan law from the strictest Sunnite standpoint, together with elaborate discussions on many moral and ethical questions closely connected with it, based on traditions and numerous quotations from standard works both in Arabic and Persian. The Arabic quotations are always accompanied by a Persian paraphrase. No author's name or title is to be found, as the copy opens abruptly in the middle of the second *ḥujja*, and a good number of leaves are missing in the beginning. There are besides several lacunas, viz. after ff. 24, 28, 50, 212, and 213. The work is apparently divided into forty-four *ḥujja*, the headings of which are quoted here, with the exception of *ḥujja* 1, 2, 7, and 38, which are missing:

3. در فضائل علم و علما, on fol. 1^b, last line.
4. در علم خواندن, on fol. 4^a.
5. در بیان زیارت کردن علما و صلحا, on fol. 8^b.
6. در بیان شرف ایمان, on fol. 17^b.
8. در بیان شرف و عظمت نماز, on fol. 37^b.
9. در مذمت و زجر متهاون والصلوة ومستحقّ آن, on fol. 51^b.
10. در شناختن وقتها نماز, on fol. 58^a.
11. در فضیلت بانگنماز گفتن و شرف مؤذن و امام و امامة, on fol. 71^a.
12. در بیان فضیلت جماعه, on fol. 73^a.
13. در بیان شرف تکبیرة الاولى, on fol. 76^a.
14. در بیان اتمام رکوع و سجود, on fol. 77^b.
15. در بیان نماز سفر, on fol. 79^b.
16. در بیان نماز جمعه و عید, on fol. 82^b.
17. در بیان نماز نوافل, on fol. 85^a.
18. در بیان کفن کردن الخ, on fol. 86^a.
19. در بیان روز تعزیه و جمعیت کرده نشستن الخ, on fol. 87^b.
20. در بیان نهادن میت در کور, on fol. 92^a.
21. در بیان تلقین کردن میت, on fol. 93^a.
22. در بیان احکام زکوة, on fol. 105^b.
23. در بیان روزهای ماه رجب, on fol. 116^a.
24. در بیان احکام حج, on fol. 127^a.
25. در فضیلت قربانی کردن, on fol. 130^b, last line.
26. در بیان ذبائح الخ, on fol. 135^b.
27. در بیان احکام عقیقه کردن, on fol. 137^a.
28. در بیان حلق و قصر, on fol. 141^a.
29. در بیان ذکر و یاد کردن خدایتعالی, on fol. 142^a.
30. در بیان فضیلت قرآن خواندن, on fol. 151^b.
31. در احکام نکاح کردن, on fol. 152^b.
32. در بیان شیخی و درویشی, on fol. 167^b.
33. در بیان توکل, on fol. 187^a.
34. در بیان کسب و تجارة, on fol. 193^a.

35. در داد و ستد معامله. on fol. 202^b.
 36. در بیان جامه پوشیدن و ستار بستن. on fol. 205^a.
 37. در مدح سنت و ذم بدعه. on fol. 211^b.
 39. در بیان سلام کردن و پشت دوتا نمودن. on fol. 215^a.
 40. در بیان آنکه اگر مؤمن در جوانی عمر در عبادت گذرانید. on fol. 217^a.
 41. در ذم دشنام و فحش گفتن. on fol. 218^b.
 42. در بیان فضیله آیه کریمه. on fol. 219^a.
 43. در فضیلت الحمد لله را خواندن. on fol. 220^a.
 44. در بیان فضیلت دوستان دیندار و محبتان نیک کردار. on fol. 220^b.

Among the great number of authorities, on which this modern work, apparently belonging to the second half of the eleventh, or even the first half of the twelfth, century of the Hijrah is founded, the most prominent are:—*کیمیاء سعادت* (see above, Nos. 1781–1791); *تفسیر حسینی* (see below, Nos. 2681–2690); *کشف الاسرار* (probably by Nasafi, see Loth, Arabic Cat., p. 78^a); *المشکاة* (i. e. *مشکاة المصابیح*, see Loth, Arabic Cat., p. 36^b, and below, No. 2654); *تفسیر الزاهدی* (mentioned as source in the immediately following work); *مفتاح الجنان* (see above, No. 2565); *اللزانة الجلالیة* (by Sayyid Jalāl-al-din Bukhārī, see Safinat-al-aunīyā, No. 157, col. 291 in this Cat., and col. 332); *شرح الوقایة* (see above, Nos. 138–144); *معارج التوبة* (see above, Nos. 2590 and 2591); *تذكرة الاولیاء* (by Farid-al-din 'Attār, see above, Nos. 1051–1054); *نزہة گلستان* (see above, Nos. 1821–1828); *الارواح* (see above, No. 1117, 4 sq.); *دوستان* (see above, No. 1117, 3 sq.); *جامع الاصول* (by Majd-al-din Abū Sa'adat al-mubārak bin Muḥammad al-jazari al-mausili, who died A. H. 606 = A. D. 1209, 1210, see J. Aumer, Arabic Cat., p. 31); *بحر الحقائق* (see above, Nos. 2176–2179); *بحر الحقائق والمعانی* (i. e. *بحر الحقائق*, by Najm-al-din Abūbakr 'Abdallāh Dāyah, who died A. H. 618 = A. D. 1221, see Loth, Arabic Cat., p. 14^b sq.); *مجموعه خانی* (or *مجموع*, see above, Nos. 2572–2574); *صراط المستقیم* (by the author of the *Kāmūs*, who died A. H. 817 = A. D. 1414, 1415, see below, No. 2656, under the *سفر السعادة*), etc.

No date. Many small damages throughout; ff. 60, 157, and 158 severely injured, several top-lines being entirely torn away.

No. 1030, ff. 221, ll. 20; large Nasta'lik; size, 9½ in. by 5½ in.

2599

Uṣūl-al-uṣūl (اصول الاصول).

A breviary or collection of prayers and invocations according to the Sunnite doctrine, beginning, on fol. 4^b: فاتحة کلام حقیقت انتظام ملک علام فتحا للمتفحین بسورة فاتحة الخ.

A detailed index on ff. 1^b–3^b.

Written in the first year of Bahādurshāh's reign (A. H. 1119 = A. D. 1707, 1708). At the end, on ff. 133 and 134, some traditions, ta'rikhāt, etc.

No. 1034, ff. 134, ll. 20; Nasta'lik; size, 9½ in. by 6½ in.

2600

'Akā'id-i-Akbari (عقائد اکبری).

A work on Muḥammadan metaphysics, philosophy of religion, and the evidences of Islām, from the Sunnite standpoint, by an anonymous author, usually known as 'Akā'id-i-Barīshāhib, according to a note on fol. 1^a, the only place where the title of the book appears (عقائد اکبری المشهور بعقائد بریصاحب قدس سره).

It begins thus: حمد بی حد و ثناء بی عدّ مر خداوندی: را که موصوف است بصفات کمال الخ into four chapters or fasls:

فصل اول در شناختن ذات باری تعالی و آنچه او را از آن (on God's essential nature), on fol. 2^a.

فصل دوم در معرفت صفات الله تعالی (on God's qualities), on fol. 8^a.

فصل سیوم در اسماء باری تعالی که چه صواب است (on God's names, etc.), on fol. 79^b.

فصل چهارم در تحقیق ایمان و احوال آخرت (on the evidences of Islām and future life), on fol. 88^b.

The whole book is composed in the form of questions and answers, with frequent quotations from the Kūrān and traditions.

No date. The transcriber was Muḥammad Makhdūm, son of Dā'ūd Muḥammad.

No. 1247, ff. 145, ll. 13; clear and distinct Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in.

2601

Kifāyat-al-'ubbād (کفایة العباد).

A general compendium of Muḥammadan law according to the Sunnite doctrine, compiled by an anonymous author from many larger standard-works. The date is not mentioned. The title appears at the end of the text and in the colophon.

Beginning: بدانکه ارکان ایمان دو اند یکی اقرار بزبان یعنی گفتن کلمه طیب لا اله الا الله محمد رسول الله دویم تصدیق بدل معنی کلمه که خدایتعالی یکی است و محمد رسول الله پیغمبر بر حق است و فرستاده و بست و احکام ایمان هفت اند الخ.

The full title is کفایة العباد در علم فقه. On fol. 4^b the four legal schools of Abū Ḥanīfah, Shāfi'i, Mālik, and Aḥmad bin Ḥanbal are enumerated.

No date.

No. 933, ff. 110, ll. 13; clear and distinct Nasta'lik; size, 8½ in. by 4½ in.

2602

Another copy of the same.

Beginning the same as in the preceding copy.

No date. On fol. 1^a an entry from A. H. 1174 (A. D. 1760, 1761). College of Fort William, 1825. Prayers and other small prose-pieces on the fly-leaves.

No. 2253, ff. 64, ll. 17; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2603

Kifāyat-i-Abū Muslim (کفایة ابو مسلم).

A short compendium of the whole religious and civil law of the Sunnites, by Abū Muslim of Marw, in fifty-three bābs (not fifty, as is stated in the first line), viz.:

1. در ایمان, on fol. 2^a; 2. در شریعت, on fol. 2^b;
3. در طهارت, on fol. 3^b; 4. در بیان غسل, on fol. 6^a;
5. در استنجا و استبرا, on fol. 7^a; 6. در وضو, on fol. 7^b;
7. در مسح حقیین, on fol. 9^a; 8. در بیان تیمم, on fol. 9^b;
9. در حیض و نفاس, on fol. 10^a; 10. در صلوٰۃ, on fol. 10^b;
11. در صوم, on fol. 24^b; 12. در زکوٰۃ, on fol. 27^b;
13. در اُضحیّة, on fol. 31^a; 14. در بیان حجّ, on fol. 33^b;
15. در میت و زیارت آن, on fol. 35^a;
16. در نکاح و رضاع, on fol. 39^a;
17. فی عتق النّ, on fol. 45^b;
18. الطّلاق و احضانه, on fol. 49^b;
19. در بیع و شرا و خیار, on fol. 54^a;
20. در تصرفات و اقرار, on fol. 54^b;
21. در اجازة, on fol. 55^b;
22. در شفعة, on fol. 56^b;
23. در شرکه, on fol. 57^a;
24. در عاریة (in the index, on fol. 1^b, styled عاریة), on fol. 57^b;
25. در وکالت, on fol. 58^b;
26. در کفالت, on fol. 59^a;
27. در هبة و عوض, on fol. 59^b;
28. در غصب و ضمان, on fol. 60^b;
29. در وقف, on fol. 61^a;
30. در امانت و ودیعت, on fol. 62^a;
31. در جنایت, on fol. 62^b;
32. در قسط و لقیط, on fol. 63^a;
33. در محدود, on fol. 67^a;
34. در قصاص مسلم و دية, on fol. 68^a;
35. در شرقة (سرقه) و قطع, on fol. 69^b;
36. در صید و ذبیحة, on fol. 71^a;
37. در دعوی, on fol. 73^b;
38. در جزیه و زمین عشری و خراجی و ملکی, on fol. 75^b;
39. در غزا و غنیمت, on fol. 79^a;
40. در حلال و حرام النّ, on fol. 81^a;
41. در هدایا و ملاقات, on fol. 82^a;
42. در وصیت و وصایا, on fol. 88^b;
43. در ملوک, on fol. 87^a;
44. 47-51 missing in consequence of a lacuna after fol. 87^a (consisting of three blank pages); according to the index their contents ought to be:
45. در 47.
46. در 48.
47. در 49.
48. در 50.
49. در 51.
50. در 52.
51. در 53.

در کلمات کفر, 52. در علوم, on fol. 89^b; 53. در کلمات کفر (in the index), on fol. 91^b.

Beginning: هذا الكتاب کفایة ابو مسلم مروزی (در تفاریق و کلمات کفر), on fol. 91^b.
مشمتمل بر پنجاه (!) باب باب اول النّ.

No date.

No. 389, ff. 1-95, ll. 19; careless Nasta'lik; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2604

Tarjuma-i-Kaidānī (ترجمة کیدانی).

A tract on the rites and observances of prayer for Sunnites, according to the Hanafite school, translated from an original Arabic work by Kaidānī, styled مسائل مسائل (probably identical with the کتاب فقه کیدانی, in eight chapters, noticed in G. Flügel iii. p. 505, No. 18), into Persian, and enlarged from more than thirty other works on traditions, etc., by an anonymous author. The title appears on fol. 2^a, l. 6. It is divided into eight bābs, viz.:

1. در بیان فریضه نماز, on fol. 5^a;
2. در بیان واجبات, on fol. 6^a;
3. در بیان مستحبات نماز, on fol. 9^b;
4. در بیان مکروهات نماز, on fol. 11^b;
5. در بیان افعال نماز, on fol. 12^a, last line;
6. در بیان افعالی که مباح, on fol. 20^a (without number);
7. در بیان مفسدات نماز یعنی افعالی که تباه کننده نماز اند, likewise on fol. 20^a (without number).

Beginning of the preface, on fol. 1^b: سپاس و ستایش مر خدایرا که آفرید آدم را علیه السّلام از گل پس آفرید فرزندان اورا النّ.

As date appears only the 22nd of Dhū-al-hijjah, but no year. The copyist was 'Abd-alkādir Khānmiyāna. A seal of 'Abd-alkhālīk with the date A. H. 1162 (A. D. 1749) on fol. 1^a. Haileybury MS.

No. 3283, olim 21. J. 1, ff. 21, ll. 17; large Nasta'lik; size, 11 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$ in.

2605

Theological tracts.

1. On ff. 1^b-16^a: another copy of the Persian translation of the شرح کیدانی or مسائل نماز, as it is called here; the beginning, however, differs from that in the preceding copy, viz. بسم الله . . . و علی عبادة المؤمنین اما بعد بدلائل منقول و معقول مفهوم و معلوم. Dated A. H. 1134 (A. D. 1721, 1722), by Shaikh Muḥammad 'Abd-alsattār.

2. On ff. 17^a-50^b: a kind of Sunnite catechism in Persian, beginning: الحمد لله . . . بدان ای فرزند آدم که حضرت رسالت پناه صلی الله علیه و سلم فرموده انشاء هرکرن. It is wrongly styled النّ.

3. On ff. 51^a-60^a: a third theological tract on similar matters, beginning: بدانکه امام قدوة الانام ابو حنیفه کوفی رحمة الله علیه فرموده که بنیاد توحید الخ. Nos. 2 and 3 are copied by Muḥammad Ḥasanbeg, but not dated.

No. 1203, ff. 60, ll. 13 in Naskhī, on ff. 1-16; ll. 11 in careless Nasta'lik, on ff. 17-60; size, 8½ in. by 5½ in.

2606

Anīs-almu'minin (انیس المؤمنین).

A treatise on the Muḥammadan religion, its various rites and observances, and on Muḥammadan ethics by 'Abd-alkarīm bin Muḥammad Walī (see fol. 1^b, ll. 6 and 7), entitled انیس المؤمنین (see fol. 2^a, l. 3), and divided into a muḥaddimah, four bābs, and a khātimah.

مقدمه در بیان آنکه غرض از خلق آدمی و آمدن باین دنیا چیست و مجملی از فضیلت و فضل علما و تحقیق دنیا چیست، on fol. 2^a.

باب اول در بیان اصول دین، on fol. 10^a.

In the fifth and last *baḥ* of this *first bāb* (در معاد) the copy breaks off; all the rest is missing. According to the index the contents of the other bābs were to be:

باب دوم در بیان فضیلت و ترغیب بر بعضی عبادات
باب سیم در بیان اخلاق باب چهارم در آداب معاشرت
خاتمه در بیان بعضی از تهلیلات و تسبیحات و اذکار
و ادعیه منصوصه.

الحمد لله الذی اتصف بجميع صفات
الكمال و تنزه عن القصد والشبه الخ.

No. 1035, ff. 77, ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

2607

A large fragment of an anonymous compendium of Muḥammadan theology and law, according to the Hanafite school, dealing with three of the five standard duties a Muslim has to fulfil, viz. prayer, alms, and fasting (صوم، زکوة، نماز). No other work of similar description treats in such an extensive way of these matters. The book is divided into bābs, of which are marked in the text bābs 13, 17-45, and 52. It is defective both at the beginning and end.

در بیان نمازها که در قرآن بلند و ساکن میخوانند، on fol. 54^b, last line.

17. در بیان نماز وتر، on fol. 65^b.

18. در بیان نمازهای سنت و نفل، on fol. 68^a.

19. در بیان تراویح، on fol. 72^b.

20. در قضاء نماز، on fol. 73^a.

21. در بیان سجده سهر، on fol. 74^a.

22. در بیان نماز زحمتی، on fol. 76^b.

23. در بیان سجده تلاوت، on fol. 79^a.

24. در بیان نماز مسافران، on fol. 82^b.

25. در بیان نماز جمعه، on fol. 87^a.

26. در بیان نماز کسوف و خسوف، on fol. 93^a.

27. در بیان نماز باران، on fol. 94^a.

28. در بیان نماز خوف، on fol. 94^b.

29. در بیان جنازه، on fol. 96^a.

30. در بیان زکوة، on fol. 112^b.

31. در بیان زکوة چهاربایان، on fol. 116^a.

32. در بیان زکوة ماذکوان و ستوران و گاومیشان، on fol. 117^a.

33. در بیان زکوة گوسفندان، on fol. 117^b.

34. در بیان زکوة اسپان، ib.

35. در بیان زکوة نقره، on fol. 119^a.

36. در بیان زکوة زر، on fol. 119^b.

37. در بیان محلهای دادن زکوة، on fol. 120^b.

38. در بیان صدقة فطر، on fol. 123^a.

39. در بیان احکام کان، on fol. 125^b.

40. در بیان احکام گنج، ib.

41. در بیان صوم، on fol. 127^a.

42. در بیان دیدن ماه رمضان، on fol. 128^a.

43. در بیان دیدن ماه شوال، on fol. 129^a.

44. در بیان روزهای مستحب و روزهای تنگ، on fol. 130^a.

45. در بیان شکنندهای روزه و در بیان مکروهات روزه، on fol. 131^a.

Lacuna after fol. 146.

52. در بیان تسبیحات، on fol. 149^a.

The chief authorities mentioned are, among numerous other ones: کنز الدقائق (probably the *کنز*, see above, Nos. 2575-2579); هداية (see above, Nos. 2593 and 2594, and below, No. 2613); کافی (i. e. شرح الکافی), the digest of and commentary on Hanafite law, by Ḥāfiẓ-aldīn Abū-albarakāt 'Abdallāh Nasafī, who died A. H. 710 or 711 = A. D. 1310-1312, see Loth, *Arabie Cat.*, p. 62; خلاصة الفتاوى (perhaps the details of Hanafite law, by Iftikhār-aldīn Ṭāhir Bukhārī, who died A. H. 542 = A. D. 1147, 1148, see ib. p. 52^a); تحفة (perhaps the *تحفة الملوك* on Hanafite law, by Ibn-al-Sarrāj, see ib. p. 101); فتاوى خانى (perhaps identical with the *فتاوى قاضیخان* by Fakhr-aldīn Qāḍikhān, who died A. H. 592 = A. D. 1196, see ib. p. 89; G. Flügel iii. p. 240); نهاية (the commentary on the *Hidāyat*, composed A. H. 700 = A. D. 1300, 1301, by Ḥusām-aldīn al-Ḥusain bin 'Alī Ṣighnākī, see ib. p. 55^b); محیط (the Hanafite law-book, by Raḍī-aldīn Sarakhsī, who died A. H. 544 = A. D. 1149, 1156, see ib. p. 52^b); جامع الجوامع (Tabarsī's commentary on the *Kurān*, composed A. H. 542 or 543 = A. D. 1147-1149, see ib. p. 12^b); مضمورات؛ ضیاء الفتاوى؛ مجموع التوازل؛ (شامل بیهقی i. e. شامل)، etc.

No. 1897, ff. 153, ll. 16-17; careless Nasta'lik; much spoiled by water; size, 9¼ in. by 5¼ in.

2608

Another, but complete, compendium of Muḥammadan theology and law, according to the Hanafite school, likewise by an anonymous compiler and based chiefly on the same sources as the preceding work, viz. كنز (خلاصة الفتاوى) خلاصة; الكافي; الهداية; (كنز الذائق); (فتاوى خاني see فتاوى خاني in the preceding work), also simply styled خاني; النهاية; شامل; مضمرة; ضياء الفتاوى; مجموع التوازل; المحيط; together with many others, as for instance خزانة الفقه (by Abû-allāth Samarḡandi, who died A.H. 375 or 383 = A.D. 985 or 993, see J. Aumer, Arab. Cat., p. 83); بستان العارفين (i.e. بستان أبو الليث, by the same Abû-allāth Samarḡandi); كشاف (Zamakhshari's commentary on the Kūrān); فتاوى و سراجى (probably identical with the فتاوى الشيخ سراج الدين, see J. Aumer, Arabic Cat., p. 111); ذخيرة (i.e. ذخيرة العقبى, a super-commentary on the شرح الوقاية, compiled between A.H. 891 and 901 = A.D. 1486-1496, by Akhi Calabi, see Loth, Arabic Cat., p. 58); كشف الاسرار (commentary of Hāfiz-al-din Abû-albarakāt 'Abdallāh Nasafī, who died A.H. 710 or 711 (A.D. 1310-1312), on his own work المنار, see ib. pp. 77 and 78); مدارك التنزيل (commentary on the Kūrān by the same Nasafī, see ib. p. 20); كفاية; ترغيب الصلوة; عمدة الشاشي; عمدة الصلوة; شعبي; مفتاح اليقين; مصباح الدين; فتاوى حجة; فتاوى غيائي etc.

There is no preface or introduction at all; immediately after the usual words الحمد لله the work itself begins, which is divided into five kitābs.

1. كتاب الطهارة, on fol. 1^b; there are apparently ten bābs in this, but only three are marked, viz. باب, on fol. 29^b, second line, a sixth bāb, on fol. 36^b, first line, and a seventh on fol. 40^b.

2. كتاب الصلوة, beginning with the eleventh bāb, on fol. 52^b.

3. كتاب الزكّات, on fol. 170^a.

4. كتاب الصوم, on fol. 192^b.

5. كتاب الحج, on fol. 227^b, second line.

No date. There is an entry on the fly-leaf at the back of the MS., Penang, Jan. 7, 1806.

Bibliotheca Leydeniana.

No. 2828, ff. 262, ll. 13; Naskhi; size, 7½ in. by 4½ in.

2609

Rushd-almajālis (ارشاد المجالس).

A treatise on the most important points of Sunnite theology and law (چند نصائح دينی و مسائل شرعی), by Mūsā bin Muḥammad Shu'ūn (نفع عامّة مسلمانست

Afghān (شؤون افغان). Beginning: الحمد لله والصلاة على نبيه وآله واصحابه اجمعين، بدان اسجدك الله تعالى في الدارين كه ميگويد مؤلف اين مختصر الخ.

It is divided into several fasls, the first of which is headed در بيان منع كردن از گناهاني كه تعلق بظاهر تن دارند.

No date.

No. 2103, ff. 56-83, ll. 13-14; written by different hands, partly in Naskhi, partly in Nasta'liq; size, 7 in. by 4½ in.

2610

Fragment of a detailed Persian work on prayers, with numerous Arabic quotations and specimens; it has neither beginning nor end, and neither title nor author's name are mentioned anywhere. It deals with prayers on all occasions and under all circumstances in the usual orthodox way.

Abrupt beginning, on fol. 1^a: . . . لك الحمد گوید و تمام بایستد و در سجده رود الخ. Occasionally very elaborate marginal glosses.

No. 1290, ff. 94, ll. 13; Naskhi; size, 10½ in. by 6½ in.

2611

Kitāb-i-fikh (کتاب فقه).

Fragment of a Persian treatise on Sunnite law, without beginning or end. It opens abruptly thus: است، اما الايمان بالله ايمان آوردن بخدا تعالى آنست كه ايمان آريم الخ.

This is evidently a portion of a كتاب در ايمان with a second fasl نماز, on fol. 126^b. Other kitābs which appear in this fragment are:

كتاب الطهارة, on fol. 128^a.

كتاب الزكوة, on fol. 157^a.

كتاب الحج, on fol. 163^a.

كتاب الصلوة, on fol. 183^a.

Bibliotheca Leydeniana.

Numerous subdivisions into fasls and bābs. No indication of the author's name or the proper title anywhere. The apparent confusion in the arrangements of the subdivisions seems to indicate that the leaves are to some extent misplaced, although the catchwords are all correct.

No. 2507, ff. 111-198, ll. 14-15; Nasta'liq, the Arabic quotations in Naskhi; size, 8½ in. by 5½ in.

2612

Kanz-almukāshafāt (کنز المکاشفات).

A kind of extract from and commentary on the كنز of Hāfiz-al-din Nasafī (see the Persian translation of this work in Nos. 2575-2579), compiled in Persian, in order to make its subtilties more intelligible

to young disciples, A. H. 1170 (A. D. 1756, 1757), see fol. 1^a, l. 8, in the time of Muḥammad 'Alikhān Sirāj-aldaulāh Bahādūr, the son of Nawwāb Anwar-al-dinkhān (see fol. 1^b, ll. 4 and 5), by Shaikh Sulaimān, known as Khalil Husain bin Shahbāz (see fol. 1^b, first line). Anwar-al-dinkhān was Nawwāb of the Carnatic and fell in battle against Muẓaffarjāng, A. H. 1162 (A. D. 1749); Muḥammad 'Alī, his son, fled to Trichinopoly, but was afterwards confirmed by Nawwāb Nāṣirjāng as ruler of the Carnatic, see Beale, *Orient. Biogr. Dict.*, p. 51^b, and No. 501 in this Cat.

Beginning: حمد مر خداي را سزد که علم دين بالقرآن المتمين الخ.

The title, کنز المکاشفات, appears on fol. 1^a, l. 10; on the last fly-leaf at the back of the MS. it is designated as Masā'il dar fiḥ (مسائل در فقه).

The present copy is incomplete at the end and contains only a portion of the whole, breaking off in the 19th kitāb and the 103rd bāb. The arrangement of divisions and subdivisions is somewhat confused, as in most copies of the ترجمه کنز الدقائق (see above) too; the bābs, many of which are not marked, run on independently of the kitābs, and several sections, which ought to be styled kitābs, are by mistake designated as bābs.

The kitābs are, following the arrangement in Nos. 2575-2579 above, as follows:

1. کتاب الطهارة, on fol. 2^a (containing five bābs);
2. کتاب القلوة, on fol. 15^a (beginning with the sixth bāb and going down to the twenty-fifth, as it seems);
3. کتاب الزکوة, on fol. 61^a (containing bābs 26-35);
4. کتاب الصوم, on fol. 71^b (beginning, as it seems, with bāb 36, which is, however, not marked, as is the case with bāb 26 in the preceding section too);
5. کتاب الحج, on fol. 76^b (beginning in the middle of bāb 38);
6. کتاب التکاح, on fol. 94^a; 7. کتاب الرضاع (here wrongly styled رضاع, on fol. 109^b);
8. کتاب الطلاق, on fol. 111^b (again styled by mistake (بَاب در بيان طلاق);
9. کتاب العتاق, on fol. 152^a;
10. باب هفتاد و پنج (seems to begin with كتاب الايمان, on fol. 160^a;
11. كتاب الحدود, on fol. 175^a, second line;
12. كتاب السرقة (seems to begin with باب هشتاد و پنج در بيان دزدی, on fol. 184^b;
13. كتاب جهاد والسير, on fol. 190^b. Between this and the following kitāb a new one is put in, كتاب المغاة, on fol. 203^a;
14. كتاب اللقطة (seems to begin with (باب نود ويکم در لقیت (لقیت, on fol. 203^b;
15. كتاب الآبق (again wrongly styled (باب, on fol. 206^a;
16. (باب نود و دوم در بيان مفقود (كتاب المفقود, on fol. 206^b;
17. كتاب الثمرة (styled again نود باب نود, on fol. 207^b;
18. كتاب الوقف (و, وسيوم در بيان شرکت

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(again نود و چهارم در بيان وقف, on fol. 210^a;

19. كتاب البيوع, on fol. 212^b.

Occasionally various readings, glosses, and additions on the margin.

Bibliotheca Leydeniana.

No. 2803, ff. 228, ll. 15-17; rather incorrectly written in a very irregular and uncouth Naskhi; size, 8½ in. by 5½ in.

2613

Hidāya-i-fārsī (هداية فارسی).

A large Persian work on Muḥammadan ecclesiastical and civil law according to the Hanafite school, based on various Arabic standard works, but chiefly on Burhān-al-dīn Abū-alḥasan 'Alī al-Marghinānī's famous ḥidāya (see a Persian paraphrase of it in Nos. 2593 and 2594 above), and therefore styled هداية فارسی.

It was compiled at the request of the Governor-General of India, Warren Hastings, A. H. 1190 (chronogram هداية فارسی پيرايه انجام يافت, = A. D. 1776, by Ghulām Yahyā, that is Manlawī Maḥmūd Yahyākhān, together with Mullā Tāj-al-dīn Mir Muḥammad Husain and Mullā Shari'at-allāh. It is apparently subdivided into four or volumes (like the Persian paraphrase, see above), but only the main portions of the first and third volumes and parts of the second and fourth are found in this copy. The remaining portions are missing, in consequence of large lacunas after ff. 190, 810, 906, and 938. A complete copy of this work in four volumes is described in Rieu i. pp. 23 and 24. An English translation of it was published by Charles Hamilton in London, 1791; the Persian text was printed in Calcutta, 1807. The first volume comprises the first five kitābs, as in Rieu's first volume, viz.:

1. كتاب الطهارة, on fol. 3^a;
 2. كتاب در بيان نماز, on fol. 58^a;
 3. كتاب در بيان احكام زکوة, on fol. 186^a;
 4. كتاب در بيان روزه, on fol. 859^a;
 5. كتاب در بيان حج, on fol. 900^b;
- the proper order of leaves being ff. 1-190, 811-906. This part breaks off in the middle of the fifth kitāb on the pilgrimage.

The second volume (which ought to contain kitābs 6 to 19, from the book of marriage, كتاب التکاح, to that of pious foundations, كتاب الوقف) begins abruptly on fol. 191^a; the text then goes down uninterruptedly to fol. 810, where, according to the colophon, the third volume ends. The kitābs found in this portion belong to the third volume only, viz.:

- 20, 21. كتاب در بيع وصرف, on fol. 314^a;
22. كتاب در بيان كفالة, on fol. 325^b;
23. كتاب در بيان حوالت, on fol. 352^a;
24. كتاب در بيان رجوع از شهادت, on fol. 423^b;
25. كتاب در بيان دعوى, on fol. 473^a;
26. كتاب الاقرار, on fol. 531^a;
27. كتاب الصلح, on fol. 554^a;
28. كتاب المضاربة, on fol. 574^b;
29. كتاب الهبة, on fol. 624^a;
30. كتاب در بيان مكاتب, on fol. 680^b;
31. كتاب الولاء, on fol. 720^b;
32. كتاب در بيان اكره, on fol. 760^a. Ff. 906-1108

(lacuna after fol. 938) contain portions of the *fourth volume* which ends on fol. 1108^b, according to the colophon. Here are found the following kitābs: 52. کتاب الدّیة, on fol. 939^b; 53. کتاب در بیان معاتل, on fol. 1032^a; 54. کتاب الوصیة, on fol. 1044^b; and 55. کتاب الخنثی, on fol. 1101^b.

Beginning: حمد و سپاس بیقیاس معبودیرا سزاوار: است که فقهای بالغ اندیشه در راه طاعتش از طی کردن پست و بلند الخ.

No. 1917, ff. 1108, ll. 17; Nasta'lik; size, 10-10½ in. by 6½ in.

2614

Dhakhira-i-Governor Hastings (ذخیره کورنر هشتین).

Another Persian work on Muḥammadan ecclesiastical and civil law, according to the various theological schools, in the form of questions on every conceivable point of jurisprudence, compiled for the same Warren Hastings (کورنر چندرل مستروارن هشتین, see fol. 2^a, l. 4) by Muḥammad Wāṣil Jā'isī (see fol. 2^a, ll. 5 and 4 ab infra). Beginning of the preface, on fol. 1^b: بعد سپاس بی قیاس حکیم علی الاطلاق که هیچ فعلی از افعال او خالی از حکمت نیست الخ.

Beginning of the work itself, on fol. 4^a, first line: بدان ارشدک الله تعالی فی الدّارین که این کتاب مشتمل است بر دو قسم قسم اوّل مشتمل است بر نوامیس الهی و قسم ثانی متضمن قوانین شاهنشاهی قسم اوّل باید دانست که احکام شریعت دو قسم اند قسم اوّل احکام دنیا قسم دوم احکام عقبی اما احکام دنیا چهار قسم اند قسم اوّل احکام عبادات چنانچه صیام و صلوات قسم دوم احکام که مشروع و موضوع اند برای حاجات دیگران چنانکه ردّ امانت (امانت read) و رسانیدن مال عاریت و ادای قرض قسم سوم احکام که مشروعیّة و موضوعیّة آنها برای حاجت خویش است چنانچه تجهیز و تکفین و وصیّت قسم چهارم احکام که صلاحیّت رفع حاجت ندارند مانند قصاص قتل و دیگر تقصیرات الخ.

From these introductory words it appears, that the author originally intended to divide his work into *two great kisms*, one on divine, i. e. ecclesiastical laws, the other on imperial, i. e. civil laws (نوامیس in the heading of the first *kism* is explained in a marginal gloss as جمع ناموس بمعنی راز و نام جبرئیل اینجا مراد از آن (احکام الهی اند), and to subdivide again the *first* of these into two smaller *kisms*, dealing with ordinances for this world and such for the future world respectively, the former of which was to contain again four sections, called likewise *kisms*. But all these larger and smaller divisions are indissolubly mixed up with one another in the following discussions, and no trace of the original plan has remained. The real sections

appearing in the text are a few kitābs, a considerable number of bābs, and endless faṣls, mas'alas (or istiftās), and dalils. The copy is, moreover, incomplete at the end. The *bābs* and *kitābs* which are marked in this copy are:

1. باب قتل و دیگر تقصیرات و احکام آن, on fol. 4^b, lin. penult.
2. باب دیات, on fol. 7^a.
3. باب مسائل دیت و تقصیرات, on fol. 15^a, lin. penult.
4. باب در بیان وجوب قصاص وعدم وجوب آن, on fol. 21^b.
5. باب مسائل قصاص قتل نفس از محیط سرخسی, on fol. 27^b.
6. باب قصاص ما دون نفس, on fol. 28^b.
7. باب شهادت قتل, on fol. 41^b, first line.
8. باب فی اعتبار جهالة القتل, on fol. 46^b.
9. باب ما یحدنه الرجل فی الطریق, on fol. 50^b, last line.
10. باب جنایة البهیمة والجنایة علیها, on fol. 70^b.
11. باب در بیان منع کردن انسان از آنچه خلاف شرع, on fol. 124^a, first line.
12. کتاب الحدود, on fol. 162^a.
13. باب المعرفة (معرفة) الزّنا, on fol. 163^a.
14. باب ما یسقط الحدود و ما لا یسقط, on fol. 164^a.
15. باب سقوط الحد و (الحدود) بدعوی فیة شبهة, on fol. 166^b.
16. باب الرجل یطأ امرأة لا تحل له, on fol. 170^a.
17. باب در بیان انواع احصان و شرائط آن و طریق ثبوت, on fol. 175^a. (in the following copy)
18. باب در بیان مسائل فتاوی قاضخان و غیره, ib.
19. باب رزق الولاة از کتب محدثین و هدایاهم, on fol. 247^a.
20. باب در بیان مسائل نکاح فتاوی برهنه, on fol. 266^a.
21. باب در بیان مسائل نکاح وسیلة التّجارة, on fol. 287^b.
22. باب محرمات, on fol. 297^b, last line.
23. باب الشّهادة, on fol. 303^b.
24. باب وکالت در نکاح, on fol. 305^b.
25. باب المهر, on fol. 309^b, last line.
26. باب حفانه, on fol. 312^b, lin. penult.
27. باب در هدایه, on fol. 314^a.
28. باب التّفقة, on fol. 316^a.
29. باب در بیان مسائل نکاح منقول از قرا (?قرآن), on fol. 318^b.
30. (again as in 25) باب المهر, on fol. 327^a.

31. بَاب حرمة المصاهرة, on fol. 328^b.
 32. بَاب التَّكَاح (read أهل التَّكَاح), on fol. 332^b.
 33. كِتَاب الرِّضَاع, on fol. 333^a.
 34. بَاب در بیان مسائل نکاح فتاوی امینی کتاب التَّكَاح, on fol. 336^b.
 35. بَاب در بیان مسائل کتاب الرِّضَاع, on fol. 345^a.
 36. بَاب در بیان مسائل طلاق فتاوی برهنه, on fol. 346^a.
 37. بَاب در بیان مسائل طلاق وسیلة النِّجاة, on fol. 360^a.
 38. بَاب حَذَف, on fol. 371^b.
 39. بَاب حِلَّة, on fol. 372^a.
 40. بَاب استئنا, on fol. 374^b.
 41. بَاب الکُنایات, on fol. 376^b.
 42. كِتَاب الظَّهَار, on fol. 378^a, first line.
 43. بَاب کفارت ظهار, on fol. 380^b.
 44. بَاب العَدَّة, on fol. 383^b.
 45. بَاب حداد, on fol. 391^a.
 46. بَاب حلاله کردن, on fol. 392^b.

In this bâb the copy breaks off. Especially in the earlier part of the MS., there are added in red ink many valuable marginal and interlinear glosses.

No. 586, ff. 393, ll. 13; large and distinct Nasta'lik; size, 12½ in. by 7 in.

2615

Another copy of the same.

This copy is much more incomplete even than the preceding one, breaking off in the eighteenth section with the words . . . نیز را و عرفیه (corresponding to fol. 228^b, l. 4 there); it has besides a large lacuna on fol. 97^a immediately before the beginning of the eleventh section, the whole portion from fol. 85^b, first line, to fol. 123^b, last line, in the preceding copy being entirely left out here. Finally, ff. 148 and 149 must be substituted for ff. 172 and 173 and vice versa, so that the former come between ff. 171 and 174, and the latter between ff. 147 and 150. Beginning of the preface the same as in the preceding copy; the names of Warren Hastings and the author, Muḥammad Wāṣil Jā'isī, appear here on fol. 2^a, ll. 2 and 4.

Beginning of the work itself, on fol. 3^b, with one particular modification in the original arrangement of the last four sections or kisms of the دنیا, viz.: أَمَّا أَحْكَامُ دُنْيَا جِهَارِ قَسْمِ اَنْدِ قَسْمِ اَوَّلِ أَحْكَامِ عِبَادَاتِ اَلْحَقِّ قَسْمِ دَوِّمِ أَحْكَامِ (؟) صَلَاحِيَّتِ رَفْعِ حَاجَتِ نَدَارَنْدِ مَآئِدِ قَصَاصِ قَتْلِ قَسْمِ سَيُومِ أَحْكَامِ كِهْ مَشْرُوعِ وَ مَوْضُوعِ اَنْدِ بَرَايِ حَاجَتِ دِیْگَرَانِ چنانچه رَدِّ اَمَانَتِ اَلْحَقِّ قَسْمِ چَهَارَمِ أَحْكَامِ كِهْ مَشْرُوعِيَّةِ وَ مَوْضُوعِيَّةِ اَنهَا بَرَايِ حَاجَتِ خُرُوشِ اَسْتِ مَآئِدِ تَجْهِيْزِ اَلْحَقِّ

The eighteen sections of this very incomplete copy are found here: 1. on fol. 4^b; 2. on fol. 7^b; 3. on

fol. 17^a; 4. on fol. 23^a; 5. on fol. 33^a; 6. on fol. 34^a; 7. on fol. 49^b; 8. on fol. 55^b; 9. on fol. 60^a; 10. on fol. 82^b; 11. on fol. 98^a; 12. on fol. 144^b; 13. on fol. 145^b; 14. on fol. 146^b; 15. on fol. 173^a; 16. on fol. 152^b; 17. on fol. 157^b; 18. ib. Another section, called here كِتَابُ الْاَكْرَاءِ مِنْ فِتَاوَيِ قَاضِيخَانِ, on fol. 192^a, appears as فصل مسائل اَكْرَاءِ اَزْ فِتَاوَيِ قَاضِيخَانِ in the preceding copy, on fol. 203^b.

From Duncan's sale, Febr., 1818.

No. 1652, ff. 224, ll. 13; large and distinct Nasta'lik; size, 12 in. by 7½ in.

2616

Fakhr-alshūyūkh (فخر الشیوخ).

A compendium of Muḥammadan theology, law, and Sūfism, compiled at the request of Tipū Sulṭān (A. H. 1197-1213 = A. D. 1782-1799, see fol. 3^a, l. 2), A. H. 1200 (A. D. 1786, see fol. 3^b, l. 2), by 'Alī Ridā Sharaḥ (see fol. 6^b, l. 10), and beginning: گوهر حمد سزاوار آویند جمیلی است که بنور جمال او جهانی منور گردید اَلْحَقِّ

In the preface the author mentions two other well-known compilations made by Tipū's order, viz. the فتح المجاهدین, by Zain-al'ābidīn of Shūshtar, and the مفترج القلوب, by Ḥasan 'Alī, with the takhalluṣ 'Izzat (see further below in the section 'Varia').

Index on ff. 7^a-8^a.

The work is divided into three bâbs, viz.:

بَاب اَوَّلِ در بیان عقائد, on fol. 8^a.

بَاب دَوِّمِ در فقه, on fol. 13^b.

بَاب سَيُومِ در سلوک, on fol. 30^b.

The second bâb comprises thirty-four faṣls, dealing with the regulations for aḥlution, prayer, almsgiving, fasting, pilgrimage, marriage, criminal proceedings, etc.; the third bâb also contains several faṣls.

No date.

No. 1356, ff. 45, ll. 13; very careless Nasta'lik; size, 8½ in. by 5½ in.

2617

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 7^a, l. 7. First bâb, on fol. 8^a; second bâb, on fol. 14^b (here in thirty-three faṣls only); third bâb, on fol. 35^a.

No date. College of Fort William.

No. 2183, ff. 50, ll. 12 on ff. 1-40, ll. 13 on ff. 41-50; written by two different hands, the first of which is a very careless and uncouth Nasta'lik, the second a more neat and distinct one; size, 8½ in. by 6 in.

2618

Fatâwâ-i-Muḥammadi (فتاوی محمدی).

Fatwâs or legal decisions on all the various questions of ecclesiastical and civil law, collected and arranged in 313 short chapters by an anonymous author at the request of the same Tipū Sulṭān (see fol. 3^a, ll. 11 and 12; fol. 3^b, l. 9; and fol. 4^a, l. 2).

Beginning: الحمد لله الذى كرم من بنى آدم العلما بالمجد والكمال و شرف من بينهم الفقها الخ

This collection ends on fol. 176^b. Ff. 177^a-189^b are filled with prayers against various diseases, etc., and the enumeration of all the beautiful names (usually ninety-nine) of Muḥammad, Fâtimah, etc. Ff. 190^b-192^a contain some additions to the fatwās and two invocations. A complete index on the fly-leaves.

No. 1663, ff. 192, ll. 17; Nasta'liq, all the Arabic quotations in Naskhī; index and additions by other hands; size, 12½ in. by 7½ in.

2619

Mu'ayyid-almujāhidin (مؤيد المجاهدين).

A collection of poetical khuṭbas or prayers in verse, to be read from the pulpit, composed at the request of the same Tipū Sulṭān by Zain-al-'ābidin Mūsawī ibn Sayyid Rādī of Shūshtar (the author of the فتح المجاهدين, see No. 2616 above and further below under 'Varia'), who, after having lived for a long time in Madras and Balāghāt, became finally a courtier of Tipū Sulṭān, see A. Sprenger, pp. 591 and 592. It is introduced by a preface in prose and contains 104 khuṭbas in different metres, most of them in the form of kasidas and only a few in mathnawī-baits; Sprenger, therefore (loc. cit.), is wrong in calling this work a mathnawī.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمين والصلوة والسلام على رسوله . . . اما بعد برارباب فطرت على متحجب و مستور نماند كه الخ

Beginning of the first khuṭbah, on fol. 4^b: ميكنم از: جان سپاس بر حرم كبريا الخ

Dated the 27th of Ramaḍān, A. H. 1221 (A. D. 1806, Dec. 8).

No. 447, ff. 151, 2 coll., each ll. 9 (ll. 13 in the preface); Nasta'liq; size, 8¾ in. by 6 in.

2620

Another copy of the same.

Preface on fol. 1^b; beginning of the first khuṭbah, on fol. 5^b; it is headed here thus: خطبه در بحر چاردر: چار مشتمل بر حمد الهى و نعت حضرت رسالت پناهي و غيرها اكابر دين متضمن فوائد جهاد مزين باسم سامي پادشاه دين پناه حضرت تپو سلطان پادشاه غازي خلد الله ملكه و سلطنته

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11-14; Nasta'liq; size, 8½ in. by 5½ in.

2621

Zād-almujāhidin (زاد المجاهدين).

The duties of a Muslim with special reference to the holy war against infidels and an additional chapter on ethics, morals, and eschatology, compiled by order of the same Tipū Sulṭān in the year 1221 since the prophetic

mission came to Muḥammad (از بعث حضرت رسالت پناه) = A. H. 1209, A. D. 1794, 1795, see fol. 4^b, l. 8), to strengthen his faithful subjects for the Jihād against the cursed Christians (نصارى لعين), see fol. 4^b, l. 10. The chief portion of the book, filled with numerous quotations from the Kurān and the Sunnah, is due to the court-chaplain Ghulām Aḥmad (fol. 4^a, l. 8), the same who translated into Hindūstānī the work on Muḥammadan ecclesiastical and civil law, styled Khulāsa-i-Sulṭānī (see No. 2623 below), at the request of the same Tipū Sulṭān. A complete index on the fly-leaves.

Beginning: الحمد لله الذى علم الانسان ما لم يعلم والصلوة والسلام على رسوله محمد سيد ولد آدم وعلى آله المهديين واصحابه اجمعين اما بعد بر اصحاب دانش والا فطرت مخفى و مستتر نماند الخ

The book is divided into three bābs, the first of which comprises seven faṣls, the second ten, and the third fifteen.

باب اول در بيان جهاد.

فصل 1 در فضيلت جهاد (مجلس 1), on fol. 6^a.

فصل 2 در اتفاق مسلمين, on fol. 23^a.

فصل 3 در منع نفاق با مسلمين وعدم محبت و مروت و اطاعت كفار لعين, on fol. 27^a.

فصل 4 (مجلس 3), در آلات دور انداز (مجلس 5), در ترغيب و تاكيد جهاد, on fol. 40^a.

فصل 5 در تهديد باز ماندن از جهاد, on fol. 57^b.

فصل 6 در گرفتن جزيه از كفار ذمي, on fol. 59^b.

باب دوم در عبادات.

فصل 1 در بيان كلمه طيبه, on fol. 63^b.

فصل 2 در فضيلت علم و علما و آموزندگان, on fol. 69^a.

فصل 3 در بيان نماز موافق آيات و احاديث (مجلس 7), on fol. 71^b.

فصل 4 در بيان آداب مسجد و حقوق مسجد بر مسلمين, on fol. 77^b.

فصل 5 در آداب دعا كردن بجنبان حق جل و علا, on fol. 80^a.

فصل 6 در فضيلت درود, on fol. 84^a.

فصل 7 در فضيلت جمعه و روز جمعه و نماز جمعه, on fol. 87^a.

فصل 8 در فضيلت روزه ماه مبارك رمضان, on fol. 92^b.

فصل 9 در فضيلت حج, on fol. 96^a.

فصل 10 در فضيلت دادن زكوة مال, on fol. 99^b.

باب سوم در بيان متفرقات.

فصل 1 (مجلس 15), در رحمت, on fol. 104^b.

فصل 2 (مجلس 16), در بيم و خوف, on fol. 125^a.

فصل 3 در رعايت حقوق و آداب پادشاه بر سپاه و غيره, on fol. 140^b.

فصل 4 در مذمت حسد و بغض, on fol. 146^a.

فصل ٥ در منع غیبت, on fol. 150^b.
 فصل ٦ در مذمت دروغ, on fol. 155^b.
 فصل ٧ (in two مجلس) در منع مسکرات و قمار, on fol. 158^b.
 فصل ٨ در سرقت و خیانت, on fol. 166^b.
 فصل ٩ در منع زنا, on fol. 171^a.
 فصل ١٠ در ذکر موت, on fol. 175^a.
 فصل ١١ در ذکر احوال قبر, on fol. 181^a.
 فصل ١٢ در احوال قیامت, on fol. 185^a.
 فصل ١٣ در بیان بهشت, on fol. 191^a.
 فصل ١٤ در بیان دوزخ, on fol. 196^b.
 فصل ١٥ در عهد و پیمان و جز آن بحکم قرآن, on fol. 201^b.

Copied by Mirzâ Muḥammad Naṣir. College of Fort William.

No. 2159, ff. 206, ll. 11; large Nasta'liq, the Arabic quotations in Naskhī; size, 9 in. by 6½ in.

2622

Another copy of the same.

Beginning the same as in the preceding copy; the author's name appears on fol. 3^b, lin. penult.; the date on fol. 4^a, ll. 8 and 9. On fol. 1^a it is styled *عظا زاد المجاهدین*. Of the *bābs* and *faṣls*, only the first five *faṣls* and the seventh of the *first bāb* are marked, viz. 1. on fol. 5^b, l. 2; 2. on fol. 20^b, l. 2; 3. on fol. 23^b, last two lines; 4. on fol. 26^b; 5. on fol. 35^b, lin. penult.; 7. on fol. 52^a (marked on the margin). No heading of the sixth *faṣl* is to be found, and of all the subdivisions of the *second* and the *third bāb* no trace is left.

No date. The copyist was Sayyid 'Alī Ridā, son of Sayyid 'Abd-alkādir.

Bibliotheca Leydeniana.

No. 2734, ff. 157, ll. 11; Nasta'liq, the Arabic quotations in Naskhī; size, 9½ in. by 6½ in.

2623

Khulāṣa-i-Sultānī (خلاصه سلطانی).

A work on Muḥammadan ecclesiastical and civil law in Hindūstānī, translated from the (Arabic) original of Abū Hafṣ Bukhārī by the same Ghulām Aḥmad, likewise for Tipū Sultān, and beginning, on fol. 3^b:

حمد و ثنا ثابت می خاص خداکی تین، غیر اسکا خدائی کی لائق الخ.

It is divided into two *kisms*:

قسم اول پنج بیان اعتقاد کی, on fol. 4^b.

قسم دوم پنج احکام شریعت کی, on fol. 10^b.

The second *kism* has numerous subdivisions, *bābs* and *faṣls*. The headings of the former are:

باب الطهارة, on fol. 10^b.

باب حیض و نفاس, on fol. 17^a.

باب بیان نجاست, on fol. 22^b.

باب الصلوة, on fol. 24^b.

باب الصلوة (ل) المریض, on fol. 31^b.

باب الجنابة, on fol. 32^b.

باب نماز جمعة, on fol. 38^b.

باب العیدین, on fol. 41^b.

باب الصوم, on fol. 43^b.

باب الزکوات (الزکوۃ), on fol. 47^a.

باب الحج, on fol. 49^b.

باب التکاح, on fol. 51^a.

باب الولی والكفو, on fol. 54^a.

باب المهر, on fol. 56^b.

باب الرضاع, on fol. 59^b.

باب نفقة, on fol. 61^a.

باب آداب شوهر, on fol. 63^a.

باب آداب حقوق مرد بر عورت الخ, on fol. 64^b.

باب حقوق عورت بر مرد, on fol. 67^a.

باب احکام الطلاق, on fol. 68^b.

باب الظهار, on fol. 71^a.

باب العدة, on fol. 72^b.

باب الکراهية, on fol. 73^a.

باب الذبح, on fol. 78^a.

باب بیان کلمات کفر, on fol. 82^b.

No date. An index (differing a little in the subdivisions from the text) on ff. 1^a-2^a.

No. 1204, ff. 86, ll. 11-12; Nasta'liq, mixed with Shikasta; size, 8½ in. by 5½ in.

2624

Some rules and regulations for Muslims from the Shi'ite standpoint, issued by the Shaikh-alislām, for the greater part in almost illegible handwriting; on fol. 4^a a chapter on the *فرائض نکاح*; on fol. 9^b a *طريقة* *طریقہ*; the latter, being the last portion of this short tract, concludes with a *سلسلة فیض الہی*, a chain of Shaikhs, through the medium of which the divine grace has come down from Muḥammad to the founder of the Kādiri order, 'Abd-alkādir Jilānī, with the epithet Ghauth (see *Safinat-alauliyā*, No. 36, col. 278 above, and Nos. 1795-1803).

Bibliotheca Leydeniana.

No. 2811, ff. 13, ll. 8-10; Shikasta; size, 8 in. by 5½ in.

2625

Hazār Mas'alah (هزار مسئلة).

A fragment, incomplete both in the middle and at the end, of a book of questions on religious subjects, consisting of 1000 questions and answers, entitled *الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله محمد وآله اجمعين*, *در خبر است از جابر بن عبد الله*.

و از قیس ابن عامر و از حسین ابن علی ابن ابی طالب
که فرموده که رسول علیه السلام دین اسلام آشکارا کرد الخ

The questions are taken from the Thora, the Gospels, and Psalms, etc.; the first begins on fol. 434^a. Ff. 438-447 are left entirely blank, and the book breaks off on fol. 469. There are contained in this fragment only 157 questions, all the rest are missing.

No. 379, ff. 432^b-469^b, ll. 19; Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2626

Latâ'if (لطائف).

A collection of invocations and prayers for special occasions, divided into a number of latîfas, beginning:

لطیفه در یقطه، در وقت بیدار شدن از خواب گوید الحمد
لله الذى احیانا بعد ما اماتنا الخ

On fol. 227^a (the first empty page) it is styled الجزء
الأول بعضی لطیفه لطائف شاهی.

No. 1330, ff. 227-274, ll. 15; Naskh; size, 10 $\frac{1}{8}$ in. by 5 $\frac{1}{2}$ in.

2627

Masâ'il (مسائل).

Theological discussions in form of mas'alas, by Kâdî
Kutb, beginning: الحمد لله... مسئله بدانکه ایمان اقرار

کردن است بزبان یعنی گفتن کلمه طیبه لا اله الا الله الخ

Copied A. H. 1209 (A. D. 1794, 1795).

No. 1345, ff. 65^a-76^a, ll. 13; Nasta'liq; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2628

Sharḥ-i-nuwad u nuh nâm-i-khudâ (شرح نود و نه
نام خدا).

A Persian explanation of the ninety-nine names of
God; it begins with the enumeration of the ninety-nine
Arabic epithets, on fol. 1^b: يا رحمن يا رحيم يا مالك
يا قُدوس يا سلام يا مؤمن الخ

On fol. 2^b the Persian commentary begins thus:
شيخ مغربی فرموده جهت حل مشکلات الخ

It ends on fol. 22^b, and is dated the 10th of Dhû-
alḥaḍah (no year being mentioned). The remaining
pages of this MS. are filled with miscellaneous matters,
viz. a) باب زکی نامه, a tradition of the prophet, on
fol. 22^b; b) در بیان اعتبار سال عرب و عجم و ترک, a tract
on chronology.

College of Fort William, 1825.

No. 2207, ff. 27, ll. 10-12; Nasta'liq and Shikasta mixed;
size, 8 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

2629

Kitâb-i-akâ'id (کتاب عقائد).

A collection of theological treatises in Arabic and
Persian, intermixed with a grammatical tract and
a ḡaṣidah of Sa'dî.

Contents:

1. On ff. 1^a-15^b, ll. 12-16; Naskh.

Hiṣâr akmal (حصار اکمل), prayers and invocations
in Arabic, ascribed to 'Abd-alkâdir Jilânî (see No.
2624 above), and styled, 'the perfect bulwark' (on the
fly-leaf رساله در ادعیه و اعمال و خواص اسماء). Many
marginal and interlinear glosses and additions.

2. On ff. 16^b-20^a, ll. 11; Nasta'liq.

Ad'iyah (ادعیه), a set of Persian prayers.

3. On ff. 20^a-28^a, ll. 11; Nasta'liq.

Mi'at 'awâmil (مائه عوامل), usually styled Mi'at 'âmil
(مائه عامل), Jurjânî's (i.e. Abûbâkr 'Abd-alkâhîr bin
'Abd-alraḥmân, who died A.H. 471=A.D. 1078, 1079)
well-known grammatical treatise on the hundred regents,
in Persian verse, beginning: بعد توحید خداوند و درود
مصطفی الخ; see Bodleian Cat., No. 1658, and J. Aumer,
p. 52, No. 2; on the Arabic original, comp. G. Flügel
i. p. 149 sq.; Loth, Arabic Cat., p. 273 sq.

4. On ff. 28^b-32^a, 2 coll., each ll. 11; Nasta'liq.

Ḳaṣida-i-Sa'dî Shirâzî (قصیده سعدی شیرازی), begin-
ning: شکر و سپاس و نعمت و منت خدايا (the usual
introductory poem of the Persian ḡaṣidas of Sa'dî, see
above, No. 1117, 8 sq.). Dated the 18th of Ṣafar, A. H.
1176 (A. D. 1762, Sept. 8).

5. On ff. 33^a-64^b, ll. 12-20, written by various
hands in careless Nasta'liq and Shikasta.

Muntakhab-i-kitâb-uṣul-aldîn wa-alirshâd wa bayân-
alyaḡîn wa-al'itihâd (منتخب کتاب اصول الدین والارشاد)
(و بیان یقین والاعتقاد), an extract from a Persian
work on the vindication of the Sunnite creed, by
Muḥammad bin alḡasan bin Isrâfîl alshurûṭî, in a
muḡaddimah, five bâbs, and a khâtimah, beginning:
بسم الله... الحمد لله الذى هدانا خير الامور والصلوة...
بدانکه اصل فرق ضاله شش اند الخ

Muḡaddimah, on fol. 33^a; on the six heretical sects,
the مرجیّه, جهمیّه, جبریه, قدریه, روافض, خوارج
(see No. 2548 above, faṣls 2-7).

First bâb, on fol. 33^b: در بیان دلیل بر تعیین فرقه
ناجیه و عقائد ایشان.

Second bâb, on fol. 41^a: در بیان بعضی از مشابهاات
قرآنیّه و خبریه که موجب تضلیل بسیاری شده

Third bâb, on fol. 46^a: در بحث کلام الله سبحانه.

Fourth bâb, on fol. 58^a: در زلات پیغامبران.

Fifth bâb, on fol. 60^b: در کرامات اولیا.

Khâtimah, on fol. 64^a, first line: در حقیقت خلافت.

On the margin of fol. 64^b it is stated, that the
collation of this copy was completed (بتمحیح رسید)
the 22nd of Jumâdâ-althânî, A. H. 1176 (A. D. 1763,
Jan. 8).

6. On ff. 65^b-144^b, ll. 12; Nasta'liq.

Tuḡfa-i-Aurangiyah (تحفه اورنگیّه), another expo-
sition of the Sunnite creed and refutation of heretical
sects, in Persian, compiled for the instruction of the
crown-prince Aurangzib (the later emperor 'Ālamgir),

and dedicated to his father Shâhjahân, A. H. 1049 (A. D. 1639, 1640, see ff. 66^a, l. 2; 66^b, l. 3 sq.; and 67^a, ll. 1-3), by Muhammad Sharif bin Ahmad bin Hasan al-Bukhârî (see fol. 65^b, l. 3 ab infra).

Beginning: الحمد لله الذى دلنا على معرفة وحدانيته
و جلال ذاته بالشواهد والاعلام الخ

Dated A. H. 1176 by Shaikh Muhammad bin Shaikh Pir Muhammad Balgrâmi Ilâhâbâdi Kâdiri at 'Aẓimâbâd; the collation was finished the 23rd of Jumâdâ-althâni in the same year (A. D. 1763, Jan. 9).

7. On ff. 144^b-151^a, ll. 12; Nasta'lik.

Part of the Shan'at-almubtada'at (نبذة من شناعة), or the ugliness of heresy, in Arabic, beginning with a quotation from a work styled نوافض الرافض, viz. اعلم ان من هفواتهم وتسهيلاتهم فى الشريعة حيث قالوا الخ.

The last two treatises are written by the same hand.

No. 499, ff. 151; written by various hands in different styles of Naskhî and Nasta'lik; size, 7½ in. by 4½ in.

2630

Theological poems.

Contents:

1. On ff. 1^a-15^a, ll. 10: Bad'-alamâli (بدء الامالى), Sirâj-al-din 'Alî bin 'Uthmân alûshî alfarghânî's Arabic kaṣidah on the unity of God (composed A. H. 569 = A. D. 1173, 1174, see J. Anmer, Arabic Cat., p. 41, No. 147; G. Flügel i. p. 459; Loth, Arabic Cat., p. 259, etc.; and H. Khalfa iv. p. 558, No. 9524; edited by Peter von Bohlen, Königsberg, 1825, and printed in Kasan, with a Tataric paraphrase, 1849), with an interlinear Persian paraphrase in red ink.

Beginning: ملوك مالک مولی الموالى الخ.

The usual beginning of the kaṣidah, viz. يقول العبد, in بدء الامالى, from which the poem has also got the name of العبد, is here the second bait.

Dated the 14th of Rabi'-alawwal, A. H. 1147 (A. D. 1734, Aug. 14).

2. On ff. 15^b-28^a, ll. 10.

Alasmâ' alḥusnâ (الاسماء الحسنی), Nûr-al-din of Damietta's Arabic kaṣidah, rhyming in لا, on the beautiful names of God (see J. Anmer, Arabic Cat., p. 234, No. 548; Arabic Cat. of the Brit. Mus., No. 175, 2; A. F. Mehren, p. 165, col. 1; Fleischer, Cat. Lips., p. 435), likewise with an interlinear Persian paraphrase in red ink.

Beginning: بدأت بسم الله والحمد لله الخ.

Dated by 'Abd-alkhâlik the 15th of Rabi'-alawwal (the year is omitted, but it is evidently the same as in No. 1, viz. 1147 = A. D. 1734, Aug. 15).

3. On ff. 29^a-60, usually 2 coll., each ll. 13.

'Akâ'id-i-Jâmî (عقائد جامی), also styled I'tikâdnâma (اعتقاد نامه), a collection of poems on the Muhammadan creed, a few in mathnawî-baits, the majority in form of kīṭas, mixed with some rubâ'is and fards and interspersed with Arabic quotations from various Sûras of

the Kurân; comp. above, Nos. 1281 and 1282; and Rieu ii. p. 827^a, No. VIII.

Beginning: بعد حمد خدای نعت رسول الخ.
No date.

No. 1476, ff. 60; written in two different kinds of Naskhî; size, 5½ in. by 4¾ in.

2631

Miscellanies.

1. An anonymous treatise, incomplete at the beginning, on religious duties, on fol. 1^a; ll. 13-15.

2. Tarjuma-i-hadithât-i-nabawî (ترجمة حدیثات نبوی), a Persian paraphrase of traditions of Muhammad, on fol. 34^b; ll. 11, in thirty-two short bâbs.

Beginning: باب اول در فضیلت علم و علماء الحديث
قال التبی الخ.

3. Another copy of the 'Akâ'id-i-Jâmî (عقائد جامی), as in No. 3 of the preceding copy, on fol. 72^b; ll. 15.

No. 515, ff. 1-101; written in various kinds of Nasta'lik by three or four different hands; size, 8½ in. by 5½ in.

Appendix: A Pushtû-Persian Work on the Sunnite Creed.

2632

Makhzan-alislâm (مخزن الاسلام).

A comprehensive work on the observances, rites, and dogmas of Islâmism, according to the Sunnite creed, with occasional references to Shîfîc theories, compiled in the Pushtû or Afghân language, with Persian prefaces to each chapter and other Persian quotations, on the basis of the best Arabic and Persian sources, by Âkhund Darwiza Ningarhârî (with his real name 'Abd-alkarim ibn Makhdûm), the founder of the national literature of the Afghâns, who lived under the emperor Akbar (A. H. 963-1014 = A. D. 1556-1605), at Pashâwar, and had received his spiritual tuition from Shaikh 'Alî Tirmidhî. He wrote this book for the purpose of guarding his Afghân countrymen against the heresy of a certain heretic or atheist (زندیق), Bâyezid Anşârî, son of 'Abdallâh of Kandahâr, commonly known as Yûsuf Zi, the founder of the Rûshânian sect, who was finally defeated by Akbar's general Muhsinkhân, comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches,' vol. xi. pp. 363-428, entitled: 'On the Rosheniah Sect and its founder, Bayezid Ansari,' and Graf Noer, Kaiser Akbar, vol. ii. pp. 180-219, Leyden, 1885; on the present work, which also bears the titles of مخزن پشترى, مخزن افغانى, مخزن اسرار, Captain Raverty, Selections, prose and poetical, in the Pushtu or Afghân Language, London, 1860; and Z. D. M. G. vol. xvi. p. 786 sq.; B. Dorn, A Chrestomathy of the Pushtu or Afghan Language, St. Petersburg, 1847, preface, p. v sq.; and extracts from it, ib., pp. 114-118; see also Raverty's Gulshan-i-Roh, London, 1860, p. 133 sq.; and his Grammar of the Pukhtô, second edition, London, 1860, introduction, pp. 32-33. Âkhund Darwiza's elder son Karimdad, who is occasionally addressed in the original draft of

5. در بیان ده صفت خدای تعالی که از دانش آن
ناچارست, on fol. 83^b.

6. در بیان خوف و رجا, on fol. 84^a.

7. در بیان فرض دائم, on fol. 84^b.

8. در بیان مثالی که در کتاب ذخیره الملوك در باب
نماز آورده الخ, on fol. 84^b. (Probably the Persian
ذخیره الملوك, by Sayyid 'Alī bin Shihāb-al-dīn Hamadānī,
who died A. H. 786 = A. D. 1385, see above, Nos. 2176-
2179.)

9. در دانستن ده خصلت در نماز الخ, on fol. 85^b.

10. در بیان سجده سهو, on fol. 87^a.

11. اندر آنکه دعوی علم غیب کفر است, on fol. 88^b.

12. اندر آنکه الله تعالی را بسه چیز دانستن فرض
است, on fol. 88^b.

13. در بیان شرك جلی و خفی, on fol. 89^a.

14. در بیان آنکه ده چیز دانستن در کلمه شهادت
فرض است, on fol. 89^b.

15. اندر آنکه پنج چیز دانستن در کلمه طیبیه نیز
فرض است, on fol. 90^b.

16. اندر آنکه هر که از علم تفسیر و حدیث و علم
فقه و علم مناظره و علم تعاط یعنی محو ساختن مرادات
و اطوار نفسانی و بدست آوردن اسرار روحانی (آگاه
باشد (که پیر عالم باین علمها باشد و اگر این آگاه نباشد
اورا پیر و مرشد نباید دانست, on fol. 91^a. (This part
contains two Persian rubā'is with Pushtū translation,
one by Nāṣir bin Khusrāu, the other by Bāyazīd
Bisṭāmī.)

17. در بیان بزرگان دین (و) در میان علمایان و کیفیت
احوال پیران و مریدان این زمانه, on fol. 92^b.

18. اندر آنکه هر که پنج بنای مسلمانی آرد او
مسلمان متشرع باشد الخ, on fol. 94^b.

19. در بیان چهار یاران رسول, on fol. 96^a.

20. در بیان عدد موبهای آن حضرت, on fol. 97^b.

21. در بیان شمائل آن حضرت, on fol. 98^a.

22. در بیان بیست صفت آن حضرت, on fol. 98^b.

23. در بیان آنکه پنج چیز در وجود آدمی جوهر
اند الخ, on fol. 99^a.

در ذکر ملحدی که سبب : Bayān VIII, on fol. 100^a.
شده است مر تألیف این کتاب را

History of Bāyazīd Anṣārī, called Yūsuf Zī, and his
five sons, Shaikh 'Umar, Nūr-al-dīn, Khair-al-dīn, Kamāl-
al-dīn, and Jalāl-al-dīn, whose heresy caused the com-
position of this book (the title مخزن الاسرار appears on
fol. 108^a). This bayān ends on fol. 109^a, lin. penult.,
and is followed by a large number of miscellaneous
chapters, beginning with a confession of faith, viz.

آمَنْتُ بِاللّٰهِ و ملائکته و کتبه و رساله الخ
Pushtū paraphrase and explanation, on ff. 109^b, first
line, to fol. 119^b, l. 9; the next chapter is در بیان

حروفات تهجی بطریق متصوّفانه تا بعضی اهل درد و الم را
لذیذ آید و شوق و ذوق در دل وقتی از اوقات خاص مشغله
زند و مفترج گردد, on fol. 119^b, l. 9, to fol. 136^a, l. 4 ab
infra. Further sections are: a Pushtū explanation of
various passages in the Kurān, beginning with Sūrah
25, v. 28, second half: وکان یوما علی الکافرین الخ, on
fol. 137^a sq.; در بیان معانی نماز در افغانی, on fol. 140^b;
a Pushtū translation of Sūras 1 and 112, and of some
Arabic prayers, on fol. 141^a, last line sq.; در بیان نماز
و جنازه, on fol. 145^b; در بیان مفسدات نماز, on fol. 146^a;
فصل در بیان آداب مبرز رفتن و استنجاء و نواقص وضو
در بیان آنکه استنجاء بچند چیز ممنوع است, on fol. 147^a;
در بیان شکندۀ وضو, on fol. 148^b;
در تسهیل آوردن, on fol. 149^a; در بیان حیض و نفاس
مسئله خزانه الفقه از باب حیض و نفاس بلفظ افغانی
on fol. 150^a (see on the خزانه الفقه by Abū-allāth
Samarkandī above in No. 2608); در بیان واجبات اسلام,
on fol. 150^b; در بیان سنت اسلام, on fol. 151^a;
در بیان تعداد ایّام شهور, on fol. 151^b; احکام شریعت
در بیان, on fol. 152^a; در بیان تعداد ایّام شهور مذکوره;
شمسیه, on fol. 152^b; باب در بیان شهیدان و سلوک

This copy (with the exception of ff. 1-8) was written
A. H. 1179 (A. D. 1765, 1766); it belonged formerly to
Sir Charles Wilkins, LL. D., F. R. S.

Another, somewhat curtailed copy of this original
draft, in which the miscellaneous chapters at the end
of the eighth bayān are missing, is described in Bod-
leian Cat., No. 2350.

No. 2393, ff. 156, ll. 15 (except ff. 1-8 which are added by
another hand and contain only 12 lines); Naskhī; greatly
worm-eaten throughout; size, 9 in. by 6 in.

2633

Another copy of the same.

This copy represents the *first revised* edition of the
مخزن الاسرار by the author's elder son, Karimād bin
Makhdūm Darwīza, as his name appears at the end as
that of the compiler or جامع. It differs from the
original draft mainly by the omission of the Persian
introduction to the first bayān and of all the mis-
cellaneous chapters at the end of the eighth, and by
the introduction of two short sections at the end of the
seventh bayān, on the letters of the Pushtū alphabet,
viz. بیان دیگر در حروفات افغانی, on fol. 89^a, in Persian,
و بیان دیگر بلفظ افغانی, on fol. 89^b, in Pushtū.

پنجم دحق آغاز کرم : Bayān I, on fol. 1^b, beginning :
اوس لدیه علم کلام الخ, corresponding to fol. 3^a, l. 4
in the preceding copy.

Bayān II, on fol. 8^a.

Bayān III (here styled فصل), on fol. 26^b.

Bayān IV (again styled فصل), on fol. 36^b. The
eight bâbs are found here: 1. on fol. 38^b; 2. on

fol. 39^b; 3. on fol. 40^a; 4. on fol. 41^a; 5. on fol. 42^a; 6. on fol. 42^b; 7. on fol. 44^b; 8. on fol. 45^b.

Bayân V (without any heading), on fol. 46^a. Of the three *faṣls* only the *first* is found here, in consequence of a large lacuna after fol. 48; the author of the عقائد is called here Diyâ-aldin Imâm *Shânî*.

Bayân VI (here styled باب), on fol. 49^a.

Bayân VII, on fol. 64^b. The two rubâ'is by Nâsir bin Khusrâu and Bâyezîd Bisṭâmî are found here on ff. 79^b and 80^a; the twenty-three *nuktas* are the same as in the preceding copy.

Bayân VIII, on fol. 101^b; the title appears on fol. 118^a.

No date. Bibliotheca Leydeniana.

No. 2467, ff. 120, ll. 13; Naskhi; the first page supplied later; size, 8½ in. by 5¾ in.

2634

The same.

This copy represents, according to the last words on fol. 178^b, the *second revised* edition of the مخزن الاسلام, by the author's younger son, 'Abd-alkarim bin Makhdûm Darwîza. Besides many amplifications and additions to the text and a restoration of various chapters of the original draft, left out in the *first* revision, it differs particularly in the arrangement of the introductory part before the beginning of the *first bayân*. This introductory part, which fills here forty-four leaves, comprises not only a considerable portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632 but also the *second* and *third faṣls* of the *fifth bayân*. Another portion of the miscellaneous chapters is here inserted at the end of the *seventh bayân*. The initial words of the Persian preface to the whole in No. 2632 are found here on fol. 44^a.

Beginning, on fol. 1^b: پنانه دحق آغاز کرم اوس لحق: سرب الخ, corresponding to fol. 141^a, last line in No. 2632. Immediately after the introductory words the Pushtû translation and explanation of Sûras 1 and 112, and the Arabic prayers follow, see fol. 141^b, l. 2 sq. in No. 2632, with slight modifications in the arrangement of the prayers. On fol. 5^b, last line, a فصل دوم appears, corresponding to the *second faṣl* of the *fifth bayân* in the original copy; and on fol. 12^b a فصل سوم, agreeing with the *third faṣl* of the *fifth bayân* there; the latter ends on fol. 19^b, l. 7. Ff. 19^b, l. 8–20^a, l. 5 correspond to fol. 149^a, first line to l. 3 ab infra in No. 2632; ff. 20^a, l. 6–21^b, l. 6 to ff. 147^a, lin. penult.–148^b, last line in the same copy; fol. 21^b, l. 7 sq. to fol. 151^b sq., ib. Fol. 22^a, lin. penult. sq. is found on fol. 150^a sq. in No. 2632; ff. 23^a–24^b, last line on ff. 137^a–138^b, lin. penult. there; ff. 26^a, l. 8–37^a, l. 7 on fol. 109^b, first line to fol. 119^b, l. 9, ib. Fol. 38^b sq. corresponds to fol. 150^b in No. 2632; fol. 39^b sq. to ff. 151^a and ^b there; fol. 40^a to fol. 149^a, ib.; and ff. 40^b–42^a to ff. 146^a–147^a, l. 3 ab infra, ib.

Bayân I, on fol. 45^b.

Bayân II, on fol. 52^a (for قصیده امالی must be read قصیده برد; ff. 56^a, l. 5–57^a, l. 3 are wanting in No. 2632 between ll. 7 and 8 on fol. 9^a).

Bayân III, on fol. 74^b.

Bayân IV, on fol. 85^b. The eight bâbs are found here: 1. on fol. 87^b, lin. penult.; 2. on fol. 88^a; 3. on fol. 89^a (here headed در بیان سنتهای در نماز); 4. on fol. 90^a; 5. on fol. 91^b (در بیان حرامها در نماز); 6. on fol. 92^a (در بیان مکروهات در نماز); 7. on fol. 94^b (در بیان مباحات نماز); 8. on fol. 95^a, last line.

Bayân V, on fol. 96^a, consisting of the *first faṣl* only (see the *second* and *third* in the introductory part), although by an oversight the words بر مشتمل سه فصل are left after the heading; the author is called here Diyâ-aldin Imâm Muḥammad *Shâhî*, but at the end of the *faṣl*, on fol. 99^a, l. 4 ab infra, and last line, the usual designation *Shâmî* appears.

Bayân VI, on fol. 99^b, first line.

Bayân VII, on fol. 116^b, (که) بعضی در بیان نکات که چیزهای که معتقدات مذهب سنت و جماعت را از دانستن آن مسلمانان را جاری است. Some of the headings of the twenty-three *nuktas* differ slightly from those in No. 2632 and are usually more correct in wording; for instance, nukta 16 . . . اندر آنکه اسرار روحانی آگاه نباشد اورا پیرو مرشد نباید دانست; nukta 17 در بیان بزرگان دین در میان عالم و nukta 18 اندر آنکه . . . مسلمانان بجا عالمیان الخ; در بیان عدد . . . حضرت پیغمبر 20 nukta: آرد الخ; صلی الله علیه و سلم و بیان مأکولات و عمر آنحضرت; Nâsir and Bisṭâmî's rubâ'is are found here on ff. 133^a and ^b. To this bayân is added here another portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632, viz. ff. 142^b, l. 9–167^a, lin. penult., the main part of which, from fol. 143^b, l. 4 to fol. 163^b, l. 8, with several amplifications, corresponds to ff. 119^b–136^a, l. 4 ab infra in that copy.

Bayân VIII, on fol. 167^a, lin. penult.; it ends on fol. 177^b, l. 4 ab infra, corresponding to fol. 109^a, lin. penult. in No. 2632.

In the concluding words 'Abd-alkarim denotes himself as the editor.

Dated the 1st of Muḥarram in the fourteenth year of Aḥmadshâh Durrânî's reign (= A.H. 1175, A.D. 1761, August 2), by Sayyid Muḥammad. Presented by J. Cotton, Esq., Nov. 19th, 1813.

No. 2882, ff. 178, ll. 14; Naskhi; size, 10½ in. by 7 in.

2635

The same.

Another copy of the *second revised* edition by 'Abd-alkarim, quite like the preceding one, except, that at the end of the *seventh bayân* the two chapters on the Pushtû alphabet, as in No. 2633, fol. 89^a sq., are substituted here for the miscellaneous portions, taken from the *eighth bayân* of No. 2633, in the preceding copy. It begins like No. 2634, and contains the same preliminary parts; on fol. 7^a, the رساله of 'Umar al-Nasafi begins, corresponding to the *second faṣl* of the *fifth bayân* in the original draft; and on fol. 17^b the

treatise on the correct reading of the *Kurân*, corresponding to the *third faṣl* in the same (styled فصل سیوم, as in the preceding copy); then follow the same miscellaneous chapters as in No. 2634.

Bayân I, on fol. 52^a.

Bayân II (here styled فصل), on fol. 59^b.

Bayân III, on fol. 80^b.

Bayân IV (here styled again فصل), on fol. 92^a; the eight bâbs are found here: 1. on fol. 94^a; 2. on fol. 94^b; 3. on fol. 95^b; 4. on fol. 96^b; 5. on fol. 97^b; 6. on fol. 98^a; 7. on fol. 100^b; 8. on fol. 101^a.

Bayân V, consisting of the *first faṣl* only, on fol. 102^a; the author's name *Shâmi* is here corrected into *Shâfi* (!).

Bayân VI, on fol. 105^b.

Bayân VII (here styled باب), on fol. 124^b, in twenty-three nuktas. *Nâsir* and *Bisṭâmî's* rubâ'is are found here on ff. 143^a and ^b. On fol. 153^b sq. the two chapters on the letters of the *Pushtû* alphabet.

Bayân VIII, on fol. 166^a. The title appears here in the colophon only, viz. نامۀ مخزن الاسلام; and the concluding words about 'Abd-alkarim are wanting here.

No date.

No. 2599, ff. 184, ll. 13; Naskhi; worm-eaten throughout; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

2636

The same.

This and the following copy differ in the arrangement of the *first five* bayâns entirely from all the preceding redactions, and represent a *third revised* edition of the original work by an anonymous editor.

Bayân I, on fol. 2^b.

Bayân II, on fol. 6^b, headed (read چونه چونه) اندر آنکه چونه چونه, ملتہای باطلہ بہفتاد و دو گروہ رسیدہ الخ, on the seventy-two sects of Islâm, etc., corresponding to the third bayân in all the previous copies.

Bayân III, on fol. 19^a, headed مشتمل بر سہ فصلست اول در اد (read کردن بعضی عقائدہای کہ از عقیدہ ضیاء الدین امام محمد شامی منقول گردانیدہ الخ, and corresponding therefore to the *first faṣl* of the fifth bayân in the previous copies, containing four عقائد. After this follow seven short sections, corresponding to some of the miscellaneous chapters at the end of the eighth bayân in the original draft and the introductory part of the second revised edition of 'Abd-alkarim, viz.:

1. در بیان واجبات اسلام, on fol. 21^a = fol. 150^b in No. 2632, and fol. 38^b in No. 2634.

2. در بیان سنت اسلام, on fol. 21^b = fol. 151^a in No. 2632, and fol. 39^b in No. 2634.

3. در بیان احکام شریعت, ib. = fol. 151^b in No. 2632, and fol. 39^b in No. 2634.

4. در بیان حیض و نفاس, ib. = fol. 149^a in No. 2632, and fol. 40^a, first line, in No. 2634.

5. در بیان مفسدات نماز, on fol. 22^a = fol. 146^a in No. 2632, and fol. 40^b in No. 2634.

6. در بیان نماز جنازہ, on fol. 23^a = fol. 145^b in No. 2632.

7. در بیان استنجا, ib. = fol. 148^a in No. 2632.

Bayân IV, on fol. 23^b, headed در تسہیل قصیدہ بُردہ الخ, and corresponding therefore to the second bayân in the previous copies.

Bayân V, on fol. 37^a, headed در تفسیر آوردن خلاصہ کیدانی الخ, and corresponding to the fourth bayân in the previous copies; the eight bâbs are found here: 1. on fol. 38^a; 2. on fol. 38^b; 3. on fol. 39^a; 4. on fol. 39^b; 5. on fol. 40^b; 6. ib.; 7. on fol. 42^a; 8. on fol. 42^b. There are added to this bayân here, (a) on fol. 43^a the same introductory pieces, *Sûras* 1 and 112, and Arabic prayers, as on ff. 1^b-5^b in No. 2634 (the *second revised edition*), and on fol. 141^b sq. in No. 2632 (the *original draft*); (b) on fol. 48^a, فصل دوم اندر آنکہ حضرت, i.e. the رسالہ of 'Umar al-Nasafi, corresponding to the second *faṣl* of the fifth bayân in No. 2632, and fol. 5^b, last line sq. in No. 2634; (c) on fol. 52^b, فصل سوم اندر آنکہ قرآنرا الخ, i.e. the treatise on the correct reading of the *Kurân*, corresponding to the third *faṣl* of the fifth bayân in No. 2632, and fol. 12^b sq. in No. 2634.

Bayân VI (here styled باب), on fol. 56^b, agreeing with the sixth bayân in the other copies.

Bayân VII, on fol. 76^b, in twenty-three nuktas, agreeing with the seventh bayân in the other copies; no additions here.

Bayân VIII, on fol. 91^a; to this bayân are added, as in the original draft (No. 2632), some miscellaneous chapters, beginning on fol. 101^a with the مسئلہ خزائنہ (= fol. 150^a in No. 2632, fol. 22^a, lin. penult. in No. 2634), and ending with the باب در بیان شہدان (= fol. 155^a in No. 2632).

Dated the 27th of Rabi'-althânî, A. H. 1180 (seventh year of Shâh 'Âlam's reign) = A. D. 1766, Oct. 2.

No. 2456, ff. 122, ll. 15; Naskhi; size, 9 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

2637

The same.

Another, but defective, copy of the same *third revised* edition, agreeing with the preceding one.

Bayân I (not marked), on fol. 3^a.

Bayân II (= Bayân III in the other copies) entirely wanting here.

Bayân III (not marked, = Bayân V, *first faṣl* in the other copies), on fol. 14^a. The same additional seven sections as in the preceding copy, on ff. 18^a-23^b.

Bayân IV (= Bayân II in the other copies), on fol. 23^b.

Bayân V (= Bayân IV in the other copies), on fol. 53^a. The eight bâbs are found here: 1. on fol. 55^b; 2. on fol. 56^b (no heading); 3. on fol. 58^a; 4. on fol. 59^a; 5. on fol. 61^a; 6. on fol. 62^a; 7. on fol. 65^a; 8. on fol. 66^a. The same three additions as in the preceding copy, viz. (a) on fol. 67^a; (û) *second faṣl* of

Bayân V, on fol. 79^b; (c) *third fuṣṭ* of Bayân V, on fol. 90^a.

Bayân VI, on fol. 100^b.

Bayân VII, on fol. 146^b; to the twenty-three *nuktas* a twenty-fourth is added here, which, however, is a repetition of the seventh section in the additional part of Bayân III.

Bayân VIII (not properly marked), on fol. 183^b. The title is mentioned on fol. 206^a; of the miscellaneous chapters only three pages are found, at the end of which this copy breaks off.

Bibliotheca Leydeniana.

No. 2476, ff. 207, ll. 11; Naskhī; size, 9 $\frac{5}{8}$ in. by 6 in.

2638

A fragment of the same.

A small portion of the *مخزن الاسلام*, consisting of twelve leaves which contain parts of the *second* and the *third* bayāns, with a lacuna after fol. 3. Ff. 1^a–3^b correspond to fol. 13^a, last line–fol. 17^a, last line in No. 2632; ff. 4^a–12^b to fol. 18^a, l. 4 ab infra–fol. 27^a, l. 2 in the same copy. One half of the first leaf is torn away besides.

No. 2599^a, ff. 12, ll. 13; Naskhī; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

3. Traditions of Muḥammad and the Imāms.

a. *Sunnite Traditions.*

2639

Lubāb-alakhbār (لباب الاخبار).

400 traditions of Muḥammad, in forty bābs, each of which contains ten traditions, on all points of Muḥammadan theology and law, a kind of general introduction into the science of *حدیث*. The original collection in Arabic was compiled by Aḥmad bin 'Abdallāh, see Loth, Arabic Cat., p. 48^a (No. 191, II); the present work contains the text with a Persian paraphrase and Persian preface by Muḥammad (bin) Maḥmūd, see fol. 1^b, l. 4 ab infra. An index of the forty bābs on ff. 2^a–3^a.

Beginning: *حمد بيمحمد وثناء ببعده مرخدايرا جل جلاله*
و عم نواله علم بر عالم علوی بر افراشته الخ

The headings of the bābs are as follows:

1. On fol. 3^a *علم و در فضیلت علم*; 2. on fol. 5^a *در فضیلت کلمه لا اله الا الله محمد رسول الله*; 3. on fol. 7^b *در فضیلت (گفتن) بسم الله الرحمن الرحيم*; 4. on fol. 10^a, last line *در فضیلت درود* (the index adds after it: *(در محمد مصطفی صلی الله علیه و سلم*); 5. on fol. 12^a *در فضیلت وضو ساختن*; 6. on fol. 14^b *در بیان ایمان* (in the index the headings of chapters 6 and 8 are transposed by mistake); 7. on fol. 16^a *در فضیلت خلال*; 8. on fol. 17^b *در فضیلت بانگ نماز گفتن*; 9. on fol. 20^a *در فضیلت نماز بجماعت گذاردن*; 10. on

fol. 22^a *در فضیلت روز جمعه*; 11. on fol. 23^b *در فضیلت*; 12. on fol. 25^a *در فضیلت دستار بستن*; 13. on fol. 26^b, first line *در فضیلت روز ماه رمضان و جز*; 14. on fol. 28^a *در فضیلت نماز فريضة*; 15. on fol. 31^a, first line *در فضیلت نماز سنت*; 16. on fol. 32^a *در فضیلت صدقه*; 17. on fol. 33^a *در فضیلت زکوة دادن*; 18. on fol. 34^b *در فضیلت سلام گفتن*; 19. on fol. 35^b *در فضیلت خواستن*; 20. on fol. 36^b *در فضیلت استغفار*; 21. on fol. 37^b *در فضیلت تسبیح*; 22. on fol. 39^a *در فضیلت توبه*; 23. on fol. 41^a *در فضیلت فقر*; 24. on fol. 42^a *در فضیلت نکاح*; 25. on fol. 43^b, first line *در فضیلت نکاح*; 26. on fol. 44^b *در عقوبت لوطی*; 27. on fol. 46^a *در عقوبت زانی*; 28. on fol. 47^a *در عقوبت شراب خوار*; 29. on fol. 48^b, first line *در حق مادر*; 30. on fol. 49^b *در حق فرزند*; 31. on fol. 51^b *در منع خندیدن*; 32. on fol. 53^a *در منع بیامان*; 33. on fol. 54^b *در منع بسیار خوردن*; 34. on fol. 56^a *در منع خاموشی*; 35. on fol. 57^a *در منع خندیدن*; 36. on fol. 58^a *در منع خنده (و) قهقهه*; 37. on fol. 59^b, last line *در ذکر موت*; 38. on fol. 61^b *در منع کردن نوحه*; 39. on fol. 64^b *در ذکر کور و احوال آن*; 40. on fol. 66^b *در عقوبت نوحه کردن* (in the index *در عقوبت نوحه کردن*); 40. on fol. 66^b *در فضیلت صبر*.

Dated the 5th of Rabi'-althānī (no year) by Shaikh Imāmbakhsh, son of Shaikh Luṭf-allāh, who copied it for Miyan Hāfiz Muḥammad Rūshanjiw.

Bibliotheca Leydeniana.

It was printed in Bombay A. H. 1280.

No. 2733, ff. 1–70, ll. 15; careless Nasta'liq, the Arabic text in Naskhī; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

2640

Bahr-alsā'adat (بحر السعادة).

A large collection of more than 3000 traditions on the whole Muḥammadan theology and law, according to the Sunnite creed, compiled in the eighth or ninth century of the Hijrah by Muḥammad bin Muḥammad Ibrāhīm, called Hāji Taj-al-dīn (see the title on fol. 5^a, lin. penult., and the author's name on fol. 6^b, l. 5), and divided into the following twelve bābs:

1. *در بیان نبیات*, on fol. 8^a, in eight faṣls.
2. *در بیان فضیلت علم و علما*, on fol. 68^b, in eight faṣls.
3. *در بیان طهارت*, on fol. 118^a, in ten faṣls.
4. *در بیان نماز و ارکان و شرائط و فريضة و سنن آن*, on fol. 151^b, in ten faṣls.
5. *در بیان زکوة*, on fol. 195^a, in eight faṣls.

6. در بیان روزۀ فرض و سته, on fol. 217^a, in five fašls.
7. در بیان حج کردن و مناسک آن, on fol. 234^a, in twelve fašls.

8. در بیان توبه, on fol. 265^b, in ten fašls.

9. در بیان خلق و خوی نیکو, on fol. 323^a, in ten fašls.

10. در بیان خوی بد, on fol. 366^b, in eighteen fašls (the باب of the text must be corrected into (باب دهم).

11. در بیان اخلاص و تقوی, on fol. 405^b, in three fašls.

12. در بیان ثواب قرآن خواندن و دعوات و اذکار, on fol. 423^a, in eight fašls.

Khâtimah, on fol. 454^b.

Beginning: الحمد لله ذی العظمة والكبرياء والطول والا
آلاء الذي نبه على معرفته بمواقع نعمته وهدى الى ربوبيته الخ

The author quotes as his guides the Shaikhs Abū Tāhir bin Muḥammad bin Ya'qūb alfirūzābādi; Aḥmad Isma'il Khunji; Juna'id bin Maḥmūd al'amiri; 'Abdal-lāh aldāniyālī; Muḥammad bin 'Alī Najāt, etc.

This copy is dated by Muḥammad bin Rūḥ-al-dīn bin Muḥammad the 21st of Sha'bān, A. H. 898 (A. D. 1493, June 7).

No. 368, ff. 480, ll. 19-23; Naskhī; the first fourteen and the last two leaves are supplied by other hands; size, 10½ in. by 5½ in.

2641

Tarjuma-i-Ḥiṣn ḥaṣin (ترجمة حصن حصين).

A Persian translation and explanation of the Arabic collection of traditions of Muḥammad, with special reference to prayers, styled 'حصن حصين' 'the strong castle,' and compiled by the Shāfi'ite Shaikh Shams-al-dīn Abū-alkhair Muḥammad bin Muḥammad bin Muḥammad bin 'Alī bin Yūsuf al'umari aldimishki alshirāzi, known as Ibn-al-jazari, who was born A. H. 751 (A. D. 1350) at Damascus and died, eighty-two years old, A. H. 833 (A. D. 1429, 1430); he was buried at Madinah. He completed this collection in Damascus A. H. 791, the 22nd of Dhū-al-hijjah (A. D. 1389, Dec. 12), revised and partly enlarged, partly curtailed it in Shirāz, and then sent it by Maulānā Najib Shāfi'ī to Aḥmadshāh, see fol. 3^b, and comp. G. Flügel iii. p. 245, and H. Khalfa iii. p. 71, No. 4529; other copies of the Arabic original are noticed in Loth, Arabic Cat., p. 88, and J. Aumer, Arabic Cat., p. 32; printed at Calcutta, A. H. 1229.

The Persian translator was Abūbākr bin Muḥammad Bih-rūji, who completed this paraphrase for Sultān Abū-alfath Maḥmūdshāh bin Muḥammadshāh bin Aḥmadshāh bin Mnẓaffarshāh of Gujārāt (reigned A. H. 863-917=A. D. 1459-1511) the 24th of Dhū-al-hijjah, A. H. 910 (A. D. 1505, May 28), see ff. 1^a, l. 9, 1^b, lin. penult., and 3^a, ll. 3 and 4.

Beginning: الحمد لله الواحد الفرد الصمد الذي فتح
لرسوله محمد حصنًا حصينًا لم يفتح الخ

No date.

No. 883, ff. 94, ll. 17-19; very careless Nasta'liq, which gradually turns into a regular Shikasta; the first and the last leaf damaged; size, 9½ in. by 5½ in.

2642

Sharḥ-i-Ḥiṣn ḥaṣin (شرح حصن حصين).

A detailed Persian commentary on the same collection of traditions, by Hāji Muḥammad alkashmiri, who finished it the 6th of Muḥarram, A. H. 996 (A. D. 1587, Dec. 7), see fol. 253^b, ll. 4 and 10 sq. In the khâtimah the commentator enumerates a great number of other works, which he composed, viz.:

1. تفسير القرآن الكريم من أوله الى آخره بالعبارة
كتاب فضائل 3. شرح شمائل النبي للترمذي 2. الفارسية
كتاب 6. شرح المحرر 5. شرح العقائد العبدية 4. القرآن
شرح 7. مصباح الشريعة في مذهب الامام الشافعي
خلاصة كتاب الافصاح في بيان مسائل 8. مشارق الانوار
كتاب خلاصة الجامع في جمع الاحاديث 9. المذهب الاربعة
شرح الاوراد 11. منتخب و شرح الاوراد الفتحية 10.
كتاب معجزات النبي المشتمل بالعقائد 12. العصرية
الرسالة المنظومة في 13. الذينية والعقائد المنظومة
رسالة ذكر الجهر 15. كتاب خواص الرسول 14. المناجات
رسالة اسم الاعظم 16.

Beginning: اللهم لك الحمد حمدًا يوافي نعمك ويكافي
مزيد كرمك و افضل صلوة و اكمل التسليمات على حبيبك
.... اما بعد برارباب ضماير صافية و افهام زكية پوشيده
نمائد الخ

An index on the fly-leaves; the copy is dated the 12th of Rabi'-alawwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muḥammadpūr (commonly called ارکات).

No. 228, ff. 254, ll. 17; Nasta'liq; many marginal glosses; size, 8½ in. by 4½ in.

2643

Bānat Su'ād (بانات سعاد).

A copy of the Arabic text of Ka'b bin Zuhair's famous ḡasidah in praise of Muḥammad, not included in Loth, Arabic Cat., see there pp. 233^b and 239^b, and comp. J. Aumer, Arabic Cat., p. 232 sq.; G. Flügel i. p. 432, etc. Edited by G. J. Lette, Leyden, 1748, and G. W. Freytag, Halle, 1823; also in Calcutta.

Beginning: بانات سعاد فقلبي اليوم متبول الخ

The poem contains here sixty-one baits (instead of the usual fifty-seven), and is preceded, on fol. 55^a, by some Arabic quatrains, ascribed to 'Abd-alkādir Jilāni (حضرت غوث الاعظم) and Imām Shāfi'ī.

Dated A. H. 1078 (A. D. 1667, 1668).

No. 2809, ff. 55-57, 3 coll., in diagonal lines, each ll. 10-12; Naskhī; size, 8 in. by 5 in.

2644

Sharḥ-i-ḡaṣida-i-Bānat Su'ād (شرح قصیده بانث) (سعاد).

A Persian commentary on the same ḡaṣidah, compiled by Muḡammad Na'im albadakhshī alrustākī at the request of his spiritual brother Muḡammad Faḡīl.

Beginning: الحمد لله . . . بعد میگوید اضعف عباد
الله الباقي محمد نعيم البدخشی الرستاقی الخ.

No date of composition or of the copy itself.

No. 1333, ff. 1-28^b, ll. 15; Nasta'lik; a little worm-eaten; size, 9½ in. by 5½ in.

2645

Tanmīḡ-i-Sharḥ (تنمیق شرح).

Another, far more detailed Arabic-Persian commentary on the same ḡaṣidah, by Maulānā Ṣadr-al-dīn Ḥusām albanbānī (see fol. 2^a, l. 5, and fol. 59^b, first line). The title is given in the colophon on fol. 59^a, last line, thus: تنمیق شرح به صدور العلماء و فرح به قلوب الفضلاء. After a lengthy Persian introduction, beginning, on fol. 1^b: حمد و سپاس و ثناء بی قیاس; مر مفضلی را که جوش بحور نحر نحر اثر فیض و افضال اوست و خروش شفاش مضمیر الخ Ka'b bin Zuhair's life, the commentary opens on fol. 4^a, l. 3 sq. with the first bait of the Arabic poem; each bait is first paraphrased in Persian; after that follows a grammatical explanation, called التصرف or التصرف, then a syntactical one, styled التجو, further a more lengthy discussion on the subtle points and deeper mystical meaning of the verse, entitled التکات والاسرار, and finally a general summing up, الحاصل. All these sections, except the Persian paraphrase, are written in Arabic. Many marginal glosses.

Dated the 1st of Jumādā-alawwal, A.H. 978 = A.D. 1570, Oct. 1), by Maḡmūd bin Muḡammad Ḳuraishī.

No. 1856, ff. 1-59, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

2646

A third commentary on the same ḡaṣidah, compiled by Muḡammad Dā'ūd bin Sulaimān Khākānī (see fol. 105^a, l. 6), and dedicated to Sulṭān Muḡammad bin Tughluḡ (A.H. 725-752 = A.D. 1325-1351, see fol. 105^a, first line). It is written throughout in Persian, except an introductory Arabic ḡaṣidah of eight baits, beginning, on fol. 104^b:

حمد تلاً منه بخیر مأمول لله طوبی لمن بحمد مشغول
الخ; the real preface begins in l. 4 ab infra, on the same page thns: حمد بی پایان و ثناء بیغایت مر حضرت
خدا را جل جلاله که روز بعدل خداوند عالم که آفتاب
فلك شهر یاری و مهر بختیاری الخ
preceding commentary, a short sketch of Ka'b bin

Zuhair's life. The first bait of the Arabic ḡaṣidah, بانت سعاد فقلبی الخ, is found on fol. 106^b; each bait is accompanied, (a) by a تفسیر or commentary; (b) by an اعراب or grammatical analysis; and (c) by a معنی or summing up of the meaning, all in Persian.

No date.

No. 1298, ff. 104-135, ll. 15; Naskhi, the Arabic text in red ink; size, 10 in. by 6¼ in.

2647

Ḳaṣida-i-Burdah (قصیده بُرد).

The Arabic text of Sharaf-al-dīn Abū 'Abdallāh Muḡammad bin Sa'id Būṣīrī's (died A.H. 694, 696, or 697 = A.D. 1295, 1297, or 1298) famous ḡaṣidah in praise of the prophet, styled Burdah (see Loth, Arabic Cat., p. 237 sq.; J. Aumer, Arabic Cat., p. 234; G. Flügel i. p. 465 sq.; W. Pertsch, Gotha Arabic Cat., No. 2275 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 76 sq.; H. Khalfa iv. p. 523 sq., No. 9449, etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German translation; French translation by De Sacy in Garcin de Tassy's *Exposition de la foi musulmane*, pp. 127-148), with an interlinear Persian paraphrase. Beginning, on fol. 96^b: أَمِنْ تَذَكُّرٍ حَيْرَانٍ بِذِي سَلَمٍ الخ.

The text is pointed throughout; the Persian paraphrase is written in red ink. On fol. 96^a some traditions in a different handwriting.

No date. Similar copies of the Burdah with an interlinear Persian version are noticed in Loth. Arabic Cat., loc. cit., and p. 232^a, and W. Pertsch, Berlin Cat., p. 105.

Bibliotheca Leydeniana.

No. 2515, ff. 96-117, 4 Arabic lines in each page, written in Naskhi, the Persian paraphrase in Nasta'lik; size, 7½ in. by 4½ in.

2648

The same.

Another copy of Būṣīrī's ḡaṣidah with interlinear Persian paraphrase and an endless number of both interlinear and marginal glosses and explanations, of grammatical as well as exegetical character, partly in Persian, partly in Arabic.

Beginning of the Persian paraphrase: ایا بسبب یاد کردن همسایگانی و دوستانی الخ.

Copied for Ḥasan 'Alī Ṣāḡib by Sayyid Afḡal; as date appears the 10th of Dhū-alḡijjah only (in the next part of the same MS., which contains a commentary on the same poem, see No. 2650 below, there is added جلوس ۱۷, in the seventeenth year of the reign, but the name of the Moghul emperor is not given). The Arabic text in this copy is written in red ink.

No. 1298, ff. 1-42, 4 Arabic lines in each page, written in Naskhi with full vowels, the paraphrase in Nasta'lik; size, 10 in. by 6¼ in.

2649

Takhmīs bar ḡaṣīdah-i-Burdah (تخمیس بر قصیده بُرده).

An amplification of the Burdah by 'Alī Ṣadr-al-dīn bin Aḥmad Nizām-al-dīn alḥusainī alḥasanī in Arabic, with a *Persian* translation of the poem in mathnawī-baits and short *Persian* notes on the margin.

Beginning of the Arabic preface: الحمد لله الذى مدح
نبيّه الامين باشراف المدائح الخ.

Beginning of the first mukhammas, on fol. 34^{ob}:

يا ساهر الليل برعى التجم فى الظلم الخ.

Beginning of the *Persian* translation: اى از ياد آوردن
همسايگان آن مقام الخ.

No date. Another Arabic *takhmīs* on the Burdah is noticed in Loth, Arabic Cat., p. 300^b (No. XV).

Bibliotheca Leydeniana.

No. 2420, ff. 339-367, ll. 12 in the centre-column, ll. 18 in the margin-column; the first four pages written in Naskhī, the remainder by the same hand in centre and margin in Nasta'liq; size, 9½ in. by 6 in.

2650

Tarjuma-i-ḡaṣīdah-i-sharīfah (ترجمه قصیده شریفه).

A metrical *Persian* paraphrase of the Burdah with a more or less elaborate explanation, likewise in *Persian*, and usually introduced by the word يعنى, by an anonymous author. It is preceded by two prefaces, (1) a treatise, styled اسناد قصیده بُرده, or according to the concluding words اسناد در بسيار خواندن, setting forth the reasons for and the effects of a repeated reading of this ḡaṣīdah according to various traditions, and beginning, on fol. 43^a: نقلست بر روايت صحيح: هر كه اين قصيده را بخواند نورى و صفائى دل حاصل (2) a general preface, giving the common story about the origin of this ḡaṣīdah, beginning, on fol. 49^a: الحمد لناصر العباد بقدرته و جلاله القادر المحمود فى كل فعاله الرازق من خزائن نعمه . . . اما بعد بدان نصرك الله تعالى كه قصیده بُرده مشتملست بر يكصد و شصت بيت الخ.

According to this statement the ḡaṣīdah contains 160 baits (see the same remark in the first preface, on fol. 47^b, l. 3 ab infra), but the Arabic text of the present paraphrase has 162 (in the text of No. 2648 above there are two more, one before and one after the last bait here, 164 altogether). The initial bait of the Burdah is found on fol. 50^b, and the *Persian* paraphrase of it runs thus:

اى زياد صحبت ياران (يارانت correctly) اندر زى سلم
اشك چشم آميختى با خون روان گشته بهم

Copied by Sayyid Afdal for Ḥasan 'Alī Ṣāhib, and dated the 27th of Dhū-al-ḥijjah in the seventeenth year of the reign (of whom, is not stated, see the remark in No. 2648 above).

No. 1298, ff. 43-103, ll. 13; Naskhī; the Arabic text in red ink; size, 10 in. by 6½ in.

2651

Another copy of the same paraphrase.

Of the two prefaces only the second is found here, beginning, on fol. 1^b: الحمد لناصر العباد بقدرته الخ.

The first bait of the Burdah appears on fol. 2^b. The ḡaṣīdah contains here 167 baits, i.e. five additional ones to the 162 of the preceding copy, between vv. 5 and 6, 53 and 54, 73 and 74, 134 and 135, and immediately before the last bait (this fifth one is the first of the two additional ones in No. 2648), but a strange point in connection with these additions is, that there are blanks left after each of them, on ff. 4^a, 20^b, 27^b, 48^a, and 56^a respectively, and either the *Persian* paraphrase or the *Persian* explanation or both, are missing. Moreover v. 166 in this copy (i.e. the last but one) precedes v. 161 in the preceding one (in No. 2648 the same verse stands after 161 of the preceding copy).

The last bait of the ḡaṣīdah has neither paraphrase nor explanation, and the end of the copy corresponds accordingly to fol. 102^a, l. 4 in the preceding one.

No date. College of Fort William, 1825.

No. 2041, ff. 56, ll. 13; Nasta'liq, the Arabic text in Naskhī, written in red ink; size, 9½ in. by 6½ in.

2652

Sharḥ-i-ḡaṣīdah-i-Burdah (شرح قصیده بُرده).

Another *Persian* commentary on the Burdah, defective at the beginning: two leaves seem to be missing, according to the Arabic paging; besides, the first seventeen leaves are greatly damaged, the first pages even to such an extent, that more than one half of the text is torn away; the commentator's name is consequently lost, but fortunately, the date of composition is intact, viz. A. H. 921 (A. D. 1515), see fol. 1^a, ll. 1, 2, and 10. The Arabic text is indicated by نظم, the *Persian* commentary by ترجمه. The first bait of the text is found on fol. 1^b, l. 3, but the greater part of it is destroyed too. The last twenty leaves are more or less worm-eaten.

Dated by Ḥabīb Muḥammad the 12th of Sha'bān, A. H. 1056 (A. D. 1646, Sept. 23); collated the 8th of Ramaḍān in the same year (A. D. 1646, Oct. 18) with the copy of Miyān Shaikh Fāḍil in the presence of Mir (or Mirān) Sayyid Ḥaidarjiw, Mir (or Miyān) Ṣadr-i-ālam, Miyān Ḥabīb Muḥammad (or, as he is called a few lines before, Mir Sayyid Ḥabīb-allāh, probably the transcriber of the copy himself), Miyān Nūr Muḥammad, Miyān Ṣadr-al-dīn, and others.

Another *Persian* commentary on the Burdah, written by Yūsuf bin Muḥammad bin Shihāb al-Jāmi, commonly called Yūsuf Ahlī, A. H. 863 (A. D. 1459), is noticed in Cat. Codd. Or. Lugd. Bat. ii. p. 85.

Bibliotheca Leydeniana.

No. 2582, ff. 64, ll. 19; distinct Nasta'liq; many various readings and additions on the margin; size, 9 in. by 6½ in.

2653

Sharḥ-al-Maṣābil (شرح المصابيح).

The third volume of a *Persian* commentary on the famous collection of 4719 traditions of Muḥammad, styled مصابيح السنّة, by the Imām Abū Muḥammad

al-Husain bin Mas'ūd al-Farrā al-Baghawī alshāfi'ī, who died A.H. 510 or 516 (A.D. 1116 or 1122), comp. on the Arabic original H. Khalfa v. p. 564 sq., No. 12128; Ibn Khallikān, No. 184; G. Flügel iii. p. 85; Loth, Arabic Cat., p. 35^b sq.; J. Aumer, Arabic Cat., pp. 28 and 29; Cat. Codd. Or. Lugd. Batav. iv. p. 74, etc. The commentator's name does not appear. This volume contains the following kitābs, quite agreeing with those in the Arabic original:

كتاب البيوع, on fol. 2^b; كتاب التكايف, on fol. 50^b; كتاب العتق, on fol. 98^b; كتاب القصاص, on fol. 109^b; كتاب الحدود, on fol. 129^a; كتاب الامارة والقضا, on fol. 148^b; كتاب الصيد والذبائح, on fol. 167^a; كتاب الجهاد, on fol. 222^b; كتاب اللباس, on fol. 235^b; كتاب الاطعمة, on fol. 257^b; كتاب الطب والرتقى, on fol. 286^a; كتاب الروبا, on fol. 302^b. With the last-named kitāb this copy ends; the last three kitābs of the original, viz. كتاب الفتن, كتاب الرقاي, and كتاب الادب, are entirely missing here, although the first of them is noted in the index on fol. 1^b, margin, as كتاب الادب, with reference to fol. 29v (whilst the actual Arabic paging only goes down to fol. 291); there were originally also several bābs of this kitāb enumerated in the index (going so far as fol. 310), but they have been afterwards struck out. From this we may conclude, that some unforeseen circumstance prevented the (anonymous) copyist from completing his task. An elaborate index of these missing three kitābs is noticed in No. 2655 below.

No date. Collated, with many marginal glosses and additions.

No. 1640, ff. 312, ll. 27; distinct Nasta'liq; size, 12½ in. by 7¾ in.

2654

Asḥi'at-allamā'āt fi sharḥ-almishkāt (اشعة اللامعات) (فى شرح المشكاة).

The first two volumes of a Persian commentary on the revised and enlarged edition of the preceding work, made by Shaikh Walī-aldīn Abū 'Abdallāh Muḥammad bin 'Abdallāh Khaṭīb Tabrizī and finished the last day of Ramaḍān, A.H. 737 (A.D. 1337, May 2), under the title of مشكاة المصابيح, comp. on the Arabic original H. Khalfa v. p. 567; Arabic Cat. of the Brit. Mns., p. 721^a; Loth, Arabic Cat., p. 36^b sq.; the editions of Delhi, A.H. 1268, and Bombay, 1865; and the English translation by Capt. A. N. Matthews, Calcutta, 1809-1810. The Persian commentator is the well-known and prolific writer 'Abd-alḥaqq bin Saif-aldīn alturk aldiḥlawī albukhārī (born A.H. 958 = A.D. 1551, died A.H. 1052 or 1053 = A.D. 1642, 1643), on whose different works comp. No. 2583 above. According to a note in a copy of the fourth volume of this commentary, see Rieu i. p. 14, 'Abd-alḥaqq began the work at Dillī in the middle of A.H. 1019 (A.D. 1610, Sept.), and completed it there in Rabi'-alākhar, A.H. 1025 (A.D. 1616, April-May).

Beginning: الحمد لله اكمل الحمد على كل حال وفى كل حين والصلاة والسلام الايمان الاكملان على سيد المرسلين الخ.

The muḥaddimah, on fol. 2^a, first line (مقدمة مختصر) (در بيان بعضی از مصطلحات علم حدیث), explains some of the technical terms used in the science of tradition, and adds to this explanation, on fol. 5^b, last line sq., accounts of fifteen renowned collectors of traditions, previous to the Mishkāt, viz. 1. Abū 'Abdallāh Muḥammad bin Isma'īl bin Mughirah bin Isma'īl al-Bukhārī (who died A.H. 256, the 1st of Shawwāl = A.D. 870, Sept. 1, but see a different date below in No. 2659); 2. Abū-alhusain (in the following copy Abū-alḥasan) Muslim bin al-Hajjāj Kūshairī Nishāpūrī (who was born A.H. 204 or 206 = A.D. 819, 820, or 821, 822, and died the 24th of Rajab, A.H. 261 = A.D. 875, May 4); 3. Abū 'Abdallāh Mālik bin Anas (born A.H. 95, 94, 91 or 97 = A.D. 713, 714, or 712, 713, or 709, 710, or 715, 716, died A.H. 179 = A.D. 795); 4. Abū 'Abdallāh Muḥammad bin Idrīs bin 'Abbas Shāfi'ī (born A.H. 150 = A.D. 767, died the last of Rajab, A.H. 204 = A.D. 820, Jan. 20); 5. Abū 'Abdallāh Ahmad bin Hanbal (born in Baghdād, A.H. 164 = A.D. 780, 781, died in Baghdād, A.H. 241 = A.D. 855, 856); 6. Abū Dā'ūd Sulaimān bin Ash'ath Sajastānī (born A.H. 200 = A.D. 815, 816, according to the شرح سفر السعادة (No. 2656 below, fol. 17^a, last line), A.H. 202 = A.D. 817, 818; died A.H. 275, Rajab = A.D. 888, Nov.); 7. Abū 'Isā bin Saurat bin Mūsā Tirmidhī (born A.H. 209 = A.D. 824, 825, died A.H. 279, Rajab = A.D. 892, Oct.); 8. Abū 'Abd-alrahmān bin Ahmad bin Shu'aib Nasā'ī (born A.H. 215 = A.D. 830, died A.H. 303 = A.D. 915, 916); 9. Abū 'Abdallāh bin Muḥammad bin Yazīd Ibn Mājah alḥazwīnī (born A.H. 209 = A.D. 824, 825, died A.H. 273 = A.D. 886, 887, according to the شرح سفر السعادة A.H. 293 = A.D. 906); 10. Abū Muḥammad 'Abdallāh bin 'Abd-alrahmān Dārimī (born A.H. 181 = A.D. 797, died A.H. 255 = A.D. 869); 11. Abū-alḥasan bin 'Alī bin 'Umar al-Dārkaṭānī, in the following copy al-Dārkaṭānī (but see De Jong's Al-Moschtabih, p. 228, note 5), (born A.H. 305 or 306 = A.D. 917-919, died A.H. 385, the 22nd of Dhū-alḥaḍah, A.D. 995, Dec. 18); 12. Abūbakr Ahmad bin al-Husain al-Baiḥaqī (born in Sha'bān, A.H. 384 = A.D. 994, Sept., Oct., at Kharjird near Baiḥaq, died in Nishāpūr, A.H. 458 = A.D. 1066); 13. Abū-alhusain Zarrin Ma'wiyat (معوية) al-'Abdarī, a descendant of 'Abd-aldārīn Kūsayy Baṭnī of the Kuraish (died after A.H. 520 = A.D. 1126, author of the كتاب تجريد فى الجمع بين الصحاح); 14. Imām-i-Tūdi, i.e. Muḥyī-aldīn Abū Zakariyyā Yahyā bin Sharaf Hizāmī (born in Tūdi, تودی, a village near Damascus in Syria, A.H. 631 = A.D. 1233, 1234, died in the same place the 14th of Rajab, A.H. 676 = A.D. 1277, Dec. 11); 15. Abū-alfaraj 'Abd-alrahmān bin 'Abd-albaghdādī, known as Ibn al-Jawzī (born A.H. 508 = A.D. 1114, 1115, or A.H. 510 = A.D. 1116, 1117, died in Ramaḍān, A.H. 597 = A.D. 1201, June).

The Arabic text with the Persian commentary begins, on fol. 16^a: نحمده و نستعينه و نستغفره الخ.

The *first* volume contains two kitābs, the *second* five, all subdivided into many bâbs, faṣls, etc.

Kitāb I (كتاب الإيمان), on fol. 25^b, in No. 972; II (كتاب الصلوة), on fol. 195^b, in No. 972; III (كتاب الزكوة), on fol. 1^b, in No. 973; IV (كتاب الصوم), on fol. 53^a, in No. 973; V (كتاب فضائل القرآن), on fol. 87^a, in No. 973; VI (كتاب الدعوات), on fol. 118^b, in No. 973; VII (كتاب المناسك), on fol. 236^a, last line, in No. 973. The second volume has an index on the fly-leaves.

No date. The copyist was Muḥammad Husain, a resident of سودهره. On fol. 1^a, in the first volume, there is an entry, dated Ramaḍān, A.H. 1160 (A.D. 1747, Sept.).

No. 972, ff. 522, ll. 25; size, 13½ in. by 9½ in.; No. 973, ff. 343, ll. 25; size, 14 in. by 9½ in.; Nasta'liq, the Arabic text in Naskhi.

2655

Another copy of the same.

The same two volumes of 'Abd-alḥakḳ's Persian commentary on the Mishkāt, beginning on fol. 9^b as in the preceding copy. It is preceded, on ff. 1-8, by two indexes, the *first* of which, on ff. 1-3 and 5, does not belong at all to the present work, but gives all the bâbs and faṣls of the *last three kitābs* of the third volume of the Sharḥ-al-Maṣābiḥ, which were wanting in the copy of that work, No. 2653 above, viz. كتاب الآداب, كتاب, كتاب, and كتاب (but to which copy the pages indicated refer, is impossible to say); the *second*, on ff. 4 and 6-8, gives the details of the present copy. The mukaddimah begins on fol. 10^a, but is not marked by any heading; the accounts of the fifteen traditioners are found here on ff. 13^a-20^b, beginning with *Al-Bukhārī* and ending with *Ibn al-Jawzī*.

First volume: Kitāb I, on fol. 27^b; II is styled here كتاب الطهارة, and begins on fol. 94^a; the كتاب الصلوة of the preceding copy appears here as a mere باب الصلوة, on fol. 140^b. It ends on fol. 363^b.

Second volume, on fol. 364^b (with a separate بسم الله الرحمن الرحيم at the top of the page): Kitāb III, on fol. 364^b; the following four kitābs are all styled by mistake by باب; IV, on fol. 411^b; V, on fol. 426^a; VI, on fol. 448^a; VII, on fol. 511^b. Ff. 223 and 228 are turned upside down and must exchange places with one another, as fol. 228^b is the proper continuation of fol. 222^b, and fol. 223^b of fol. 227^b.

No date. Various seals of Muḥammadshāh on fol. 9^a.

No. 349, ff. 564, ll. 25; written by different hands, partly in Nasta'liq, partly in Naskhi; illuminated frontispiece on fol. 9^b; size, 11½ in. by 8 in.

2656

(شرح سفر السعادة) Sharḥ-i-Sufar-alsa'adat.

A Persian commentary by the same 'Abd-alḥakḳ bin Saif-al-din on the large collection of authentic traditions relating to Muḥammad's life, practices, and teachings,

IND. OFF.

styled سفر السعادة or صراط المستقيم and compiled by the famous author of the Kāmūs (see above, No. 2397), Muḥammad bin Ya'qūb bin Muḥammad bin Ibrahim bin 'Umar bin Abibakr bin Aḥmad bin Maḥmūd bin Idris bin Faḍl-allāh bin Shaikh-alislām Abi Ishāq alkāzarūnī, known as Shaikh Majd-al-dīn alfirūzābādi allughawī alkūraishī alyamani albakrī alshāfi'i, who was born in Rabi'-alawwal, A.H. 729 (A.D. 1329, Jan.), and died in the night of the 20th of Shawwāl, A.H. 817 (A.D. 1415, Jan. 2), see fol. 2^b, ll. 1-5 (the date of birth given as A.H. 727 in Rieu i. p. 15^a is a mere oversight). On the original work comp. H. Khalfa iii. p. 599; and W. Pertsch, Gotha Arabic Cat., p. 55.

Beginning, on fol. 1^b: سبحانك لا علم لنا إلا ما علمتنا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ هَادِي
الضَّلَالِ إِلَى الصِّرَاطِ الْمُسْتَقِيمِ وَالْمَنْهَجِ الْقَوِيمِ إِلَى

The commentator's name appears on fol. 2^a, ll. 12 and 13; the two titles of the Arabic work, ib., l. 3 ab infra. From 'Abd-alḥakḳ's own sketch of his life and works (see Rieu iii. p. 1077^b) we learn, that he gave to this commentary the title الطريق القويم في شرح الصراط المستقيم. It is preceded by a mukaddimah, in two kisms: 1. در مصطلحات علم الحديث وأتجه متعلق, on the science of tradition, on fol. 5^a; 2. در بیان منشأ اختلاف مجتهدین و ذکر ائمة اربعة و بیان حکم تقلید و اتباع ایشان وأتجه متعلقست بآن, on the four Imāms or heads of legal schools, viz. *Abū Ḥanīfah* Nu'mān bin Thābit Kāfi, *Abū 'Abdallāh Mālik bin Anas, Shāfi'i*, and *Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal*, and cognate matters, on fol. 19^b.

The سفر السعادة or صراط المستقيم begins on fol. 25^a and is subdivided into a fātiḥah, seven bâbs, and a khātimah. Subdivisions are faṣls, tanbīhs, far's, and fā'idās.

فاتحة الكتاب در ذکر حال حضرت رسالت پیش از نزول وحی و بیان عبادت وی در آن ایام, on fol. 25^a, lin. penult.

باب در طهارت حضرت پیغمبر, on fol. 31^a, second line.

باب در نماز حضرت پیغمبر, on fol. 50^a, last line.

فصل فی کیفیت الركوع, on fol. 67^a.

فصل فی کیفیت السجود, on fol. 76^a.

فصل تطویل الصلوة باللیل (باللیل) و تحقیقها بالنهار, on fol. 83^a.

فصل کیفیت الاعتدال من السجود, on fol. 85^a.

فصل کیفیت الخروج من الصلوة, on fol. 101^a, first line.

فصل فی الادعية فی الصلوة, on fol. 102^a.

فصل در نسیان رسول الله, on fol. 112^b.

فصل گشاده داشتن چشم در نماز, on fol. 123^a.

فصل الاذکار بعد الصلوة, on fol. 124^b.

فصل در سنن روایت از نماز, on fol. 132^b.

فصل الاضطجاع بعد سنة الفجر, on fol. 142^a.
 فصل قيام الليل (الليل), on fol. 144^b, lin. penult.
 فصل كيفية قيام الليل (الليل), on fol. 149^a.
 فصل دو رکعة نمازی, on fol. 159^a.
 فصل در نماز چاشت و عادت و روش و طریقه حضرت پیغمبر در گذاردن آن نماز الخ, on fol. 167^b.
 فصل در بیان سجده شکر, on fol. 180^b.
 فصل در بیان سجده تلاوت, on fol. 186^b.
 فصل در فصل روز جمعه, on fol. 191^b.
 فصل عادت کریم و سنة قویم حضرت نبوی الخ, on fol. 205^a.
 فصل در خطبه نبویه, on fol. 229^a.
 فصل در نماز عید, on fol. 244^a.
 فصل در عادت حضرت رسالت بوقت استسقا, on fol. 255^b.
 فصل در عبادات سفر آنحضرت, on fol. 263^b.
 فصل در عادت حضرت نبوی در قراءه قرآن و استماع آن, on fol. 276^b.
 فصل در عادت حضرت نبوی در پرشش (پرشش read), on fol. 280^a.
 فصل در عادت حضرت نبوی در احوال میت و ادای حقوق وی الخ, on fol. 285^a.
 فصل در بیان صلوٰه خوف, on fol. 310^b.
 فصل (here wrongly styled) در زکوة و صدقات, on fol. 315^a.
 فصل در زکوة فطر, on fol. 321^b.
 فصل (کتاب here styled) صیام التبی, on fol. 330^b.
 فصل در روزه نافله, on fol. 347^b, first line.
 فصل در بیان اعتکاف, on fol. 358^a.
 فصل (باب حج التبی الخ), on fol. 364^b.
 فصل در سیاق و بیان حج پیغمبر, on fol. 367^a, last line.
 فصل در حج پیغمبر, on fol. 374^b, first line.
 فصل در دخول خانه کعبه, on fol. 413^a.
 فصل در قربانی پیغمبر الخ, on fol. 420^a.
 فصل در سنن حضرت . . . در عقیده, on fol. 426^a.
 فصل (باب اذکار التبی), on fol. 440^a.
 فصل در اذکار اذان, on fol. 451^b.
 فصل در عشر ذی الحجة, on fol. 453^a.
 فصل در سلام و آداب حضرت نبوی, on fol. 457^b.
 فصل در استئذان, on fol. 462^b.
 فصل در اذکار سفر, on fol. 465^b.
 فصل در القاضی (الفاظی read) که در کراهت آن کسی را خلاقی نیست, on fol. 472^b.
 فصل در اسباب انشراح صدر حضرت رسالت, on fol. 473^b.

باب در عموم احوال و معاش حضرت نبوت, on fol. 475^b.
 فصل در خورش, on fol. 475^b.
 فصل در پوشش, on fol. 478^b.
 فصل سُبَح, on fol. 485^b.
 فصل در عادت حضرت نبوی در معاشرت با ارواح ظاهرات, on fol. 492^a.
 فصل در خواب و بیداری حضرت نبوی, on fol. 498^b.
 فصل در سواری آنحضرت, on fol. 499^a.
 فصل در عدد گوسپندان آنحضرت, on fol. 499^b, first line.
 فصل در بیع و شراکه حضرت نبوی, on fol. 500^b, first line.
 فصل در بعضی اخلاق آنحضرت, on fol. 502^a, last line.
 فصل استطلاق بطن الخ, on fol. 505^a.
 فصل در علاج طاعون و وبا, on fol. 506^a.
 فصل در استسقا, on fol. 508^b.
 فصل در علاجات جراحات, on fol. 509^b, lin. penult.
 فصل در علاج عرق الثسا, on fol. 512^b.
 فصل خشکی مزاج, on fol. 513^a.
 فصل در خارش بدی, on fol. 513^b.
 فصل (a space is left blank here for this word) در علاج ذات الجنب, on fol. 514^b.
 فصل داوی (داوی read) خدر کلی, on fol. 520^a.
 فصل در اصلاح طعام و شراب, on fol. 520^a, lin. penult.
 فصل در بثرات الخ, on fol. 520^b.
 فصل در تفریح مریض بسخنان خوش, on fol. 521^a.
 فصل در علاج زهر, on fol. 522^a.
 فصل در علاج سحر یهود, on fol. 522^b.
 فصل در معالجه بدن, on fol. 523^b.
 فصل از تدای بمحرمات الخ, on fol. 526^a, first line.
 فصل در علاج قمل, on fol. 526^b.
 فصل در معالجه بادویه روحانیة الخ, on fol. 526^b.
 فصل در مجموع امراض الخ, on fol. 531^a.
 فصل در علاج اندوه و غم, on fol. 533^a.
 فصل در عادت حضرت نبوی در طعام و شراب, on fol. 534^a.
 فصل در امر مسکن و منزل, on fol. 536^b.
 فصل در حفظ صحت باستعمال بوی خوش, on fol. 537^a.
 فصل در حفظ صحت چشم, on fol. 538^b.
 فصل در فرض و سلف عادت حضرت نبوی, on fol. 539^a.
 فصل در رفتن حضرت نبوی, on fol. 539^b.
 فصل در کلام و سکوت و ضحک و بکای حضرت نبوی, on fol. 541^a.

فصل در فطرت و توابع آن, on fol. 542^a.

فصل شاب (شارب) مبارک, on fol. 544^b, last line.

فصل در جهاد وآداب آن, on fol. 546^a.

خاتمة الكتاب در اشارت بابوابی که در آن احادیث مرویست, on fol. 553^a (subdivided into many small bābs).

A great number of faṣls without any special heading appear besides the above-quoted ones, viz. on ff. 103^b, 339^a, 416^b, 448^b, 449^a, 449^b, 454^b, 455^a, 456^b, 463^b, 467^b, 469^b, 503^b, 510^a, 511^b, 515^b, 516^a, 516^b, 517^a (twice), 518^a, 519^b, 524^a, and 537^a; the headings of most of these can be verified from the index in the following copy.

Dated the 24th of Jumādā-alawwal, A.H. 1016 (A.D. 1607, Sept. 16).

Some pages, both at the beginning and end, are greatly damaged and worm-eaten.

College of Fort William, 1825.

No. 2150, ff. 633, ll. 21; Naskhī; size, 10 in. by 6 in.

2657

Another copy of the same.

Another excellent copy, not dated. A complete index on ff. 1^b-6^a, supplying many headings of faṣls, which are not given in the text itself.

Beginning as in the preceding copy, on fol. 7^b. All the smaller subdivisions are noted on the margin in red ink, together with many additions.

Muḥaddimah, first *kism*, on fol. 10^b, second line; second *kism*, on fol. 22^b.

Fātiḥah, on fol. 27^b.

The seven *bābs* are found here on ff. 31^b; 46^a; 235^a (here styled فصل در زکوة و صدقات, as in the preceding copy; on the margin بیان زکوة و صدقات); 247^a (on the margin کتاب صیام, as in the preceding copy); 272^b (on the margin حجّ النبی); 324^b; and 348^a.

Khātimah, on fol. 399^b.

No. 739, ff. 452, ll. 21; splendid Naskhī; size, 15½ in. by 9½ in.

2658

Dastūr-i-fā'id-almūr (دستور فائض المور).

A treatise on the prophet's dress (در بیان آداب لباس) by the same 'Abd-alḥaḥḥ bin Saif-al-din, see fol. 1^b, ll. 5 and 6, and fol. 2^a, ll. 3 and 4. It is identical with the little tract, styled آداب لباس, in W. Pertsch, Berlin Cat., p. 41, No. 25; and p. 111, No. 2.

Beginning: بعد حمد و ستایش الهی و پس نعت و تحمیت رسالت پناهی نموده می آید الخ.

No date. College of Fort William, 1825.

No. 2298, ff. 19, ll. 9; large Nasta'liq, the Arabic quotations in Naskhī; size, 8½ in. by 6½ in.

2659

Taisir-alkāfī fi sharḥ-i-Ṣaḥīḥ-albukhārī (تیسیر القاری فی شرح صحیح البخاری).

A Persian commentary on the famous Ṣaḥīḥ or collection of traditions by Imām Abū 'Abdallāh Muḥammad bin Isma'il Bukhārī (who was born, according to fol. 8^a, ll. 9-12, the 13th or 16th of Shawwāl, A.H. 194 = A.D. 810, July 20 or 23, and died the 1st of Shawwāl, A.H. 255 = A.D. 869, Sept. 12, contrary to the usual date, A.H. 256 = A.D. 870, Sept. 1, comp. G. Flügel iii. p. 83 sq.; Krehl in Zeitschrift d. D.M.G. iv. p. 5 sq.; Loth, Arabic Cat., p. 26. etc., and see above, No. 2654), compiled by Nūr-alḥaḥḥ alturk albukhārī alshāhjahānābādī (i.e. aldiḥlawī), the son of Shaikh 'Abd-alḥaḥḥ (the compiler of the preceding works), and himself the author of the زبدة التواریخ (No. 290 in this Cat.), who died A.H. 1073 (A.D. 1662, 1663), see here, fol. 2^a, ll. 7 and 8. It is dedicated to the emperor 'Ālamgir.

Beginning of the commentator's preface, on fol. 1^b: بسم الله، والحمد لله والصلاة والسلام على رسول الله... أما بعد این صحیفه کرامت و نمیفه شرافت صحیح البخاری. On fol. 311^a sq. a biography of the author of the Ṣaḥīḥ is given (احوال بخاری).

On fol. 8^b, the original Arabic text begins with باب كيف كان بدء الوحي رسول الله (الى رسول الله صلى الله عليه وآله وسلم الخ).

The كتاب العلم begins on fol. 25^b, the كتاب الايمان on fol. 65^b, the كتاب الوضوء on fol. 96^a, and so on in the order of the original (see Krehl, loc. cit., and the complete edition of Bukhārī's text by the same, Leyden, 1862 sq.); also the edition of Būlāq, A.H. 1280.

Ff. 88^b, 103^b, 104, 150^a, 377^b, and 378^a are left blank, but the text seems uninterrupted.

No date.

No. 1105, ff. 753, ll. 19; large and distinct Nasta'liq; size, 13½ in. by 6½ in.

2660

Makhāzin-alma'rūf (مخازن المعروف).

A large collection of traditions, with Persian paraphrases and explanations of the quoted Arabic texts, compiled by the Ḥanafite Khawāṣṣkhān alḥādīri almadanī (خواصخان الحنفی القادری المدني), A.H. 1116 (A.D. 1704, 1705, see fol. 54^a), and divided into four volumes (جلد). This Persian work, as the order and titles of the kitābs show, is chiefly based on the مصابيح السنة and مشکاة المصابيح, see above, Nos. 2653-2655. The present copy contains the first volume or جلد اول of the whole work, beginning, on fol. 53^b: انفس نفائس جواهر زواهر حمد و سپاس بی اندازه و قیاس سزاوار عرش گردون فرش قدیم السلطان معروف الاحسان خلعت روشنی بخش زمین و آسمانی است الخ.

A large *fihrist* or very detailed index of the first

volume is prefixed on ff. 37^b-52^b. This volume comprises *five kitābs*, each of which is subdivided into numeral *bābs*, and every *bāb* generally into *three faṣls*.

The *five kitābs* of the present volume are:

1. كتاب الايمان, on fol. 57^a.
2. كتاب العلم, on fol. 112^b.
3. كتاب الطهارة, on fol. 130^a.
4. كتاب القلوة, on fol. 200^a.
5. كتاب الجنائز, on fol. 436^a.

The first volume concludes on fol. 495^b, and on ff. 498^b-533^b follows (as in the following volumes too) a supplement, containing all those traditions which have been omitted in the principal text, احاديث متروكة. Kitāb I, on fol. 498^b; II, on fol. 508^a; III, on fol. 510^b; IV, on fol. 523^a; V is missing, as the copy is a defective one and breaks off in the supplement to the *fourth kitāb*. Ff. 1-36^a of this copy do not belong at all to the مخازن المعروف, but contain the fragment of a collection of *legends* about famous Shaikhs and Imāms, the twenty-four first leaves of which are missing according to the Arabic paging.

No date.

No. 7, ff. 553, ll. 21; Nasta'lik, the Arabic quotations in larger Naskhi; illuminated frontispiece on fol. 53^b; illuminated heading also at the top of the fihrist; ff. 53^b and 54^a richly adorned; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

2661

The same.

The *second volume* or جلد ثانی of the same work, comprising, like the first, *five kitābs* with the same subdivisions. A large *fihrist* on ff. 1^b-9^b. The *five kitābs* of the second volume are as follows:

1. كتاب الزکوة, on fol. 10^b.
2. كتاب الصوم, on fol. 64^b.
3. كتاب فضائل القرآن, on fol. 104^a.
4. كتاب الدعوات, on fol. 131^b.
5. كتاب المناسك, on fol. 213^a.

The supplement of this second volume is found on ff. 293^b-325^a: Kitāb I, on fol. 293^b; II, on fol. 299^b, last line; III, on fol. 304^b; IV, on fol. 307^b; V, on fol. 314^b, last line.

No date.

No. 123, ff. 325, ll. 21; Nasta'lik, the Arabic quotations in Naskhi; illuminated frontispiece on fol. 10^b, the other embellishments like those in the preceding copy; size, 13 $\frac{3}{8}$ in. by 9 in.

2662

The same.

The *third volume* or جلد ثالث of the same work, comprising twelve *kitābs* with the same subdivisions as the first and second volumes. A large *fihrist* on ff. 1^b-16^b. The *twelve kitābs* of the third volume are:

1. كتاب البيوع, on fol. 17^b.
2. كتاب النكاح, on fol. 91^a.
3. كتاب العتق, on fol. 159^b, last line.

4. كتاب القصاص, on fol. 175^a.

5. كتاب الحدود, on fol. 202^a.

6. كتاب الجهاد, on fol. 259^a.

7. كتاب الصلح, on fol. 323^b.

8. كتاب الصيد, on fol. 335^b, first line.

9. كتاب اطعمة, on fol. 356^b.

10. كتاب اللباس, on fol. 386^b.

11. كتاب الطب, on fol. 423^b.

12. كتاب الفال والطيرة, on fol. 434^b (this *kitāb* is styled in the text also *kitāb*, but afterwards corrected on the margin into *bāb*, and as twelfth *kitāb* appears in the text, on fol. 440^b, كتاب الرويا, which is styled *bāb* in the fihrist).

The supplement to this *third volume* is found on ff. 451^b-498^b: Kitāb I, on fol. 451^b; II, on fol. 462^b; III, on fol. 470^a; IV, on fol. 472^a; V, on fol. 475^b; VI, on fol. 481^b; VII, on fol. 485^b; VIII, on fol. 486^b; IX, on fol. 488^b; X, on fol. 490^b; XI, on fol. 495^b (here styled الطب); XII, باب الفال, on fol. 497^a, كتاب الرويا, on fol. 498^a.

No date.

No. 124, ff. 498, ll. 21; Nasta'lik, the Arabic quotations in Naskhi; illuminated frontispiece on fol. 17^b; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

b. Shī'ite Traditions.

2663

شرح ديوان على 'Ali bin Abi Ṭālib (بن ابی طالب).

A Persian commentary upon 'Ali bin Abi Ṭālib's alleged Arabic *diwān*, by Ḥusain bin Mu'in-aldin Maibudī (with the takhalluṣ Mantikī), completed according to fol. 252^a, ll. 11 and 12, in Ṣafar, A.H. 890, the year 406 of the Jalālī era (= A.D. 1485, Feb.-March), and introduced by a long preliminary discourse (فواتح) on metaphysical, psychological, and mystical matters in seven *fātiḥas*, see Rieu i. pp. 19 and 20; and H. Khalfa ii. p. 499, iii. p. 297 sq., and vi. p. 474; see also Krafft, p. 27 (where a collection of Maibudī's letters is noticed); on account of these فواتح, the following copy bears the title of شرح ديوان على بن ابی طالب. On the Arabic original, comp. Arabic Cat. of the Brit. Mus., p. 276; G. Flügel i. pp. 432-434, where the full title of 'Ali's *diwān* is given as انوار العقول من كلام وصي الرسول; Krafft, p. 56; etc. A Turkish translation of an Arabic commentary on the same, by Mustakimzāda Sa'd-aldin bin Sulaimān, was printed in Būlāḡ, A.H. 1253.

The seven *fātiḥas* are headed as follows:

فاتحة أولى در بيان راه راست که مسلك اصفياست (the true path of the elect), on fol. 3^b.

فاتحة ثانية در ذات خدا تقدس و تعالى, on fol. 11^a.

فَاتِحَةُ ثَالِثَةٌ (God's names and qualities), on fol. 16^a.

فَاتِحَةُ رَابِعَةٌ (the greater man, i. e. the macrocosm), on fol. 21^b.

فَاتِحَةُ خَامِسَةٌ (the lesser man, i. e. the microcosm), on fol. 36^a.

فَاتِحَةُ سَادِسَةٌ (prophecy and saintship), on fol. 44^b.

فَاتِحَةُ سَابِعَةٌ ('Ali's excellent qualities and the circumstances of his life), on fol. 55^b.

On fol. 1^a an index of these seven fâtīḥas is given, together with an explanation of the abbreviations used in them as well as in the commentary itself, viz. ش. ش (or negligently written) = مؤلف (i. e. the commentator Maibudī, the شارح); شيخ محبى الدين = مع (probably Muḥyi-al-dīn Ibn 'Arabi, see Safinat-al-auliya', No. 60, col. 281 in this Cat.); د. د (i. e. Maḥmūd Shabistari, the author of the راز) = ض. ض (negligently written) = حافظ (or می) = مولانا (i. e. Jalāl-al-dīn Rūmī); صاحب المثنوى (negligently written) = ابن فارض (Ibn al-fārid, see above, No. 1811).

Beginning of 'Ali's diwān, on fol. 69^a:

التَّاسِ مِنْ جِهَةِ التَّمَثَالِ أَكْفَاءُ أَبُوهُمُ آدَمُ وَالْأُمُّ حَوَاءُ

First words of the commentary: مفهوم تعریف اشارتست به تعیین و تمییز معنی در ذهن سامع و حرف تعریف که نزد سیبویه لام و نزد مبرد همزه و نزد خلیل مجموع همزه و لام است الخ

Beginning of the فَوَاتِحُ, on fol. 1^b: سیاس سعادت: اساس و شکر عبادت لباس معبودی را که اعلام نبوت و ولایت الخ

The فَوَاتِحُ are collated and annotated throughout.

Dated the 18th of Rabi'-althānī, A. H. 1070 (A. D. 1660, Jan. 2), by Asad-allāh bin Ḥājī Būdāk, in his fifty-second year.

Bibliotheca Leydeniana.

No. 2681, ff. 252, ll. 21; Naskhī, the Arabic text written in red; size, 11½ in. by 7½ in.

2664

Another copy of the same.

Beginning as in the preceding copy.

Fâtīḥah I, on fol. 4^b; II, on fol. 17^b; III, on fol. 27^b; IV, on fol. 38^b; V, on fol. 60^a; VI, on fol. 77^b; VII, on fol. 100^a.

Beginning of the diwān on fol. 128^b.

No date.

No. 1230, ff. 449, written by three different hands; ff. 1-127, ll. 19, in Nasta'liq; ff. 128-449, ll. 17, in two kinds of Naskhī; size of ff. 1-127, 7½-8½ in. by 4½ in.; size of ff. 128-449, 8½ in. by 4½ in.

2665

The same.

Beginning as usual.

Fâtīḥah I, on fol. 4^a; II, on fol. 14^b; III, on fol. 21^b; IV, on fol. 29^a; V, on fol. 42^b; VI, on fol. 54^a; VII, on fol. 70^b (styled in the text simply فتح, while on the margin the proper heading فاتحة سابعة is added).

Beginning of the diwān on fol. 91^a.

The date of composition appears on the last page, ll. 1 and 2; the date of the copy is incomplete, only the 1st of Sha'bān is given. Collated and annotated.

Bibliotheca Leydeniana.

No. 2377, ff. 280, ll. 21; Nasta'liq, the Arabic text written in red; size, 8½ in. by 5½ in.

2666

The same.

This copy contains the commentary only, without the فَوَاتِحُ, and begins at once with the first bait of 'Ali's diwān.

No date. The last page greatly damaged. A former owner was Chas. Bodham, Calcutta, May 1st, 1787.

No. 2967, ff. 270, ll. 17; Nasta'liq, the Arabic text in Naskhī, ff. 114-127 written by another hand; size, 9½ in. by 5½ in.

2667

Sharḥ-i-Kāfi (شرح کافی).

A Persian commentary on the first book of the famous collection of Shi'ah traditions, entitled الكافي, by Abū Ja'far bin Muḥammad bin Ya'qūb bin Ishāq al-rāzī al-Kalīnī (died A. H. 329 or 328 = A. D. 940, 941 or 939, 940, according to the preface on fol. 3^a, in Baghdad), on which comp. Loth, Arabic Cat., pp. 32^b and 33. The commentator is Mullā Khalīl bin Alghāzī al-kāzwinī, who entered Kāzwin with his sovereign Shāh 'Abbās II, A. H. 1064 (A. D. 1654), and began this work at the king's request forthwith. He finished the explanation of the first book the 28th of Muḥarram, A. H. 1065 (A. D. 1654, Dec. 8), as he states in the last words of the conclusion. He died, according to Rieu, Supplement, p. 253^b, in Kāzwin, A. H. 1089 (A. D. 1678). In the preface he mentions a former Arabic commentary on the same collection of traditions, styled الشافي, and quotes two traditions of the prophet, which he found in the احاديث غيبت صاحب الزمان of Abū Ja'far Tūsi (i. e. Muḥammad bin al-ḥasan, the author of the well-known فهرست, who died A. H. 460 = A. D. 1068, see Loth, Arabic Cat., p. 84. and Sprenger's edition of the Fihrist, in the Bibliotheca Indica, Calcutta, 1853-1855), and which seemed to him to have a prophetic reference to Shāh 'Abbās II. On fol. 3^a, last line, the initial words of the Arabic text begin: الحمد لله المحمود لنعمته المعبود لقدرته الخ

On fol. 33^a an index of the whole Arabic work is given; according to that it is subdivided into thirty-three books (کتاب) or even into thirty-four, when the

كتاب الروضة (on which a Persian commentary, under the title *منهج اليقين*, was completed in Shawwāl, A.H. 1081 (A.D. 1671, Feb.-March), by 'Alā-aldin Muḥammad bin Abū Turāb Gnlistāna alḥusaini, see Rieu i. p. 22) is added to it, which, however, according to another authority, simply styled here Zain-aldin, does not really belong to the *كافي*. These thirty-three books (Loth's Arabic text has only twenty-nine or thirty) are as follows:

1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجّة; 4. كتاب فضل; 5. كتاب الدّعا; 6. كتاب الايمان والكفر; 7. كتاب الحيض; 8. كتاب الطّهارة; 9. كتاب الزّكوة; 10. كتاب الجنائز; 11. كتاب الصلوة; 12. كتاب الحجّ (this book is in Loth's Arabic text the 8th, and books 8-13 here appear there as 9-14); 13. كتاب المعيشة; 14. كتاب الجهاد; 15. كتاب المصالح; 16. كتاب العقيقة; 17. كتاب الطلاق; 18. كتاب التّكاح; 19. كتاب العتق والتّديب والكتابة; 20. كتاب الصّيد; 21. كتاب الدّواجن; 22. كتاب الرّبيّ والتّجمل والمرّة; 23. كتاب الحدود; 24. كتاب الوصايا; 25. كتاب الدّيّات; 26. كتاب الشّهادات; 27. كتاب الايمان والتّذر والكفارات; 28. كتاب القضا والاحكام. The commentator adds, that Ṭūsī in his list of Shī'ah books (i.e. the *Fihrist*) enumerates, including the book of the *روضة*, only thirty kitābs, and gives the following explanation: Ṭūsī has entirely omitted the *كتاب العشرة* (book 7) and the *كتاب العقيقة* (book 18); he has besides counted as *one* book the *كتاب الطّهارة* and the *كتاب الاطعمة*, and equally as *one* the *كتاب الحيض* and the *كتاب الاشربة* (which form here four books altogether, viz. 8, 9, 23, and 24). The first kitāb begins here on fol. 33^a, and is subdivided into twenty-three bābs, the first of which (on fol. 34^b) is styled *باب العقل والجهل*.

Beginning of the preface, on fol. 1^b: *فتح صافى*: *گنجینه شاهی شرح کافی احادیث رازداران الهی گشاد* *نعمیم الخ*.

Copied from an authentic manuscript in the possession of Hāji Muḥammad Bākir Talkāni, which was written by Mullā Muḥammad Yūsuf in Kāzwin, and collated with the commentator's own autograph, A.H. 1086 in Aurangābād, and finished the 16th of Dhū-alḥijjah of that year (= A.D. 1676, March 2).

No. 1152, ff. 136, ll. 21; Nasta'liq, the Arabic text for the greater part in small Naskh; size, 10½ in. by 5½ in.

2668

'Ain-alḥayāt (عين الحياه).

An exhaustive work on Muḥammadan theology and ethics, based on verses of the Kurān and traditions, from a strict Shī'ite standpoint, by the great champion

of the Shī'ah, Muḥammad Bākir bin Muḥammad Takī Majlisi, who was born A.H. 1038 (A.D. 1628, 1629), and died A.H. 1110 or 1111 (A.D. 1698-1700); see a full list of the works of this most prolific writer (ten Arabic and forty-nine Persian ones) in W. Pertsch, Berlin Cat., pp. 59 and 60; and a detailed description of the present work in E. G. Browne, Cambridge Cat., pp. 64-69; extracts from it are also noticed in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; it was printed at Teheran, A.H. 1240. The most prominent among the author's Persian compositions, besides the *حلیة المتّقین* and the *عين الحياه* (see the following number), are *تذکرة الاثمة* (see Rieu, Supplement, p. 30); *جلاء العیون* (Bodleian Cat., No. 140; Rieu i. p. 154; W. Pertsch, Berlin Cat., p. 536; edited at Teheran, A.H. 1240 and 1266); *مقیاس المصابیح* (said to be an extract from the larger Arabic work of the same author, *بحار الانوار*, which was edited in single volumes at Teheran, A.H. 1270-1283, see Rieu i. pp. 20 and 21); *حیة القلوب* (see extracts from it in W. Pertsch, Berlin Cat., p. 31; edited at Tabriz, A.H. 1241, besides at Teheran, and (without name of place) A.H. 1274); *زاد المعاد* (based on the same *بحار الانوار*, see Rieu i. p. 21; W. Pertsch, Berlin Cat., p. 257, and p. 148, No. 2; edited Teheran, A.H. 1244); *زائدۀ زاد المعاد* (an extract from the preceding one, see Rieu, Supplement, p. 6^a); *حقّ یقین* (Rieu i. p. 33; edited Teheran, A.H. 1241); *جبر و تفویض* (Rieu ii. p. 857^a); *مناسک حجّ* (Bodleian Cat., No. 1794); *رسالۀ نکاح* (W. Pertsch, Berlin Cat., p. 261); *رسالۀ اختیارات* or *کتاب تقویم* (W. Pertsch, Berlin Cat., p. 334, and p. 74, No. 2); *کتاب سؤال و جواب* (edited at Teheran, A.H. 1247); etc.

Beginning: *لائی حمد و جواهر ثنا تحفه بارگاه جلال کبریاء حکیمی که الواح ارواح قابله نوع الخ*.

There are numerous subdivisions, styled *باب*, *فصل*, *ینبوع*, *وجه*, *شعبه*, *لمعه*, *فائده*, *اصل*, etc., see E. G. Browne, loc. cit.; the most important of them are: *رؤیت*, on fol. 11^a; *شرائط اعمال*, on fol. 12^a; *غرض*, on fol. 12^b; *معرفت الهی*, on fol. 14^b; *عبادت*, on fol. 24^a; *بیان ضرورت وجود نبی و احتیاج خلائی بآن*, on fol. 36^b; *فصلت محبت*, on fol. 52^b; *بیان عصمت امام*, on fol. 54^b; *بیان بعضی از صفات و علامات*, on fol. 57^a; *عمل و احتراز از طول عمل*, on fol. 72^b; *بیان محملی از معاد*, on fol. 77^b; *بیان دجال*, on fol. 78^b; *فصلت علم و یاد گرفتن*, on fol. 86^a; *شرائط و آداب علم*, on fol. 88^a; *اصناف علم*, on fol. 93^a; *مذمت عمل بی*, on fol. 93^b; *عدم اغترار بعبادت و اعتراف بعجز*, on fol. 94^a; *فصلت توبه*, on fol. 95^a; *شکر*, on fol. 96^b; *بیان اختلاف شرائع و مذمت بدعت*, on fol. 105^a; *صلوة*, on fol. 106^a; *رهبانیت*, on fol. 110^a; *در دین*

بیان طلب مال از حلال, on fol. 111^b; اعتزال از خلق, on fol. 113^a; بیان تجمل و زینت و ملبوسات, on fol. 116^a; فاخته, on fol. 122^b; بیان خوف و رجا, on fol. 132^b; مدمت دنیا, on fol. 134^a; بعضی از قصص خاتقان, on fol. 140^b; بیان معنی دنیا, on fol. 180^a; کسل و سستی, on fol. 211^b; عقبت فرج, on fol. 207^a; در عبادت, on fol. 213^b; فضیلت دعا, on fol. 213^a; نگاهداشتن چشم, on fol. 215^a; سبب مستجاب نشدن, on fol. 221^a; بعضی از دعاها, on fol. 237^b; فضیلت قرآن, on fol. 238^a; سلاطین و امرا و معاشرت نمودن با ایشان و عدل و جور, on fol. 259^a; مدمت غیبت و حرمت آن, on fol. 292^a; در مدمت بهتان, on fol. 294^a; معنی غیبت, on fol. 297^a; مدمت تکبر, on fol. 298^a; مدمت حسد, on fol. 301^b; فضیلت اندکاری, on fol. 305^a; اصلاح سریره, on fol. 309^a (with this bâb the *khâtimah* begins); بیان اندکاری که مخصوص بوقتی چندند, on fol. 314^b.

According to his statement, on fol. 2^a, the author tried in this work to give a paraphrase of and a commentary on the last will and the precepts, confided by Muḥammad to *Abû Dharr Ghaffârî* (ابو ذر غفاری), whom he calls زبده اصحاب و زبده اتباع.

Dated the 4th of Šafar, A.H. 1085 (A.D. 1674, May 10).

No. 587, ff. 321, ll. 21; Nasta'lik, the Arabic phrases and quotations in Naskhi; illuminated frontispiece; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

2669

Hilyat-almuttaḥin (حلیة المتقين).

Another Shī'ah treatise on the customs and observances of daily life according to the precepts of the Imāms, by the same Muḥammad Bākir bin Muḥammad Taqī Majlisī, who completed it in Rajab, A.H. 1079 (A.D. 1668, Dec.), see Rieu i. p. 20, and Supplement, p. 110^a; W. Pertsch, Berlin Cat., pp. 313 and 314; it was printed in Teheran, A.H. 1248. In the preface, on fol. 1^b, l. 11 sq., the author quotes his previous work, the *عنین الحیاء*.

The *Hilyat-almuttaḥin* is divided into fourteen bâbs and a *khâtimah*, but in consequence of a very large lacuna between ff. 45 and 46 the present copy contains only bâbs 1-3 and 11-14 complete, parts of bâbs 4 and 10, and the whole *khâtimah*; the following headings are given according to the index on fol. 2^a:

1. در آداب لباس (on dress), on fol. 2^b.
2. در آداب حلی و زیور پوشیدن و سرمه کشیدن و در. (on ornaments, dyes, etc.), on fol. 9^a.
3. در آداب خوردن و آشامیدن (on eating and drinking), on fol. 17^a.

4. در آداب تزویج و آداب مجامعت و معاشرت زنان و کیفیت ترتیب (? تربیت) فرزندان و معاشرت ایشان (on marriage, sexual intercourse, and the rearing of children), on fol. 35^b; this bâb breaks off on fol. 45^b in the eighth faṣl.

5-9, on using the toothpick and clipping the nails, on scents, bathing, sleeping, and bleeding, are entirely missing.

10. در آداب ملاقات و معاشرت مؤمنان و حقوق (on intercourse with believers), opens abruptly on fol. 46^a in the middle of the third faṣl.

11. در آداب مجالس و سلام و عطسه و مصافحه و معانقه (on assemblies, greetings, handshakings, embraces, etc.), on fol. 64^b.

12. در آداب خانه و داخل شدن و بیرون رفتن (on entering and leaving the house), on fol. 75^a.

13. در آداب سوار شدن و راه رفتن و تجارت و زراعت نمودن (on riding, walking, marketing, tilling, etc.), on fol. 84^a.

14. در آداب سفر (on travelling), on fol. 93^a.

Khâtimah: در بعضی از فوائد متفرقه (on miscellaneous matters), on fol. 107^b.

No date. Modern copy. A former owner was Mr. Edw. Galley.

Bibliotheca Leydeniana.

No. 2623, ff. 114, ll. 18 on ff. 1-3, ll. 19 on ff. 4-114; written by three different hands, in two kinds of Naskhi on ff. 1-3 and 113-114, and in a very careless Nasta'lik on ff. 4-112; all the Arabic quotations in Naskhi; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

2670

Sanad-alsa'adât fi husn-i-khâtimat-alsâdât (سند السعادات فی حسن خاتمة السادات).

A theological essay on the special privileges and essential peculiarities of the Sayyids or descendants of the prophet through his daughter Fāṭimah, by Mir Ghulām 'Alikhân Ḥusaini Wāsiṭi Balgrāmi, with the takhalluṣ Āzād, who died A.H. 1200 (A.D. 1786), see above, No. 2135, where his most prominent works are enumerated.

Beginning: الحمد لله الذی ارسل الینا حبیبه الخ.

No date.

No. 1824, ff. 269^b-277, ll. 21; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

c. Miscellaneous.

2671

Some riwāyât, beginning with one of Ibn 'Abbās: بروایت از ابن عباس رضی الله تعالی عنه آورده اند که از آفریدن آسمان الخ.

College of Fort William, 1825.

No. 2351, ff. 6, ll. 9-11; Nasta'lik, mixed with Shikasta; size, 6 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2672

A short miscellaneous collection of sayings of the prophet and selected verses of the *Kurân*, with paraphrases and commentary, for the greater part in Arabic, mixed here and there with some quotations from exegetical works in Persian.

Beginning of the first section (mostly sayings of the prophet), on fol. 187^a: الحمد لله... قال النبي صلى الله عليه وسلم من قرأ وحفظ أربعين حديثاً من أمي النبي

Beginning of the second section, on fol. 195^a: يا بني (= *Sûrah* II. 38 sq.).

Beginning of a third section (not connected with the previous two, and written by quite a different hand), on fol. 201^a: قال سبحانه تعالى وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ النِّح (= *Sûrah* XXXIII. 7 sq.).

No. 2380, ff. 187-207, ll. 8-11; Naskhi, by different hands; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2673

Iblis-nâma (ابليس نامه).

The book of *Iblis*, a curious dialogue between Satan and Muḥammad, with many good hints and advices, beginning: سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله العلي العظيم اين نسخه ابليس نامه عليه اللعنة روزی بفرمان حق سبحانه و تعالی ابليس لعین پیش پیغمبر علیه السلام آمد الخ

A similar story of Satan and Muḥammad is noticed in Bodleian Cat., No. 1241, 46.

No. 1720, ff. 85-96, ll. 14; large Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

2674

Waṣīyatnâma-i-Paighambar (وصیت نامه پیغمبر).

The last will of Muḥammad, or advices bequeathed by the prophet to 'Alī, beginning: الحمد لله... اما بعد بدانکه این وصیت نامه حضرت خواجة کائنات و خلاصة موجودات حبیب خدا محمد مصطفی صلی الله علیه وآله و سلام که با امیر المؤمنین علی کرم الله وجهه وصیت فرمودند که یا علی الخ

The same little tract is noticed in Rien ii. p. 851^a, No. II.

No. 1627, ff. 4^b-8^b, written in diagonal lines; Naskhi; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2675

Khulāṣat-alaurād (خلاصة الاوراد).

The quintessence of breviaries, a selection of prayers, invocations, traditions, and sayings of holy Shaikhs suitable to all daily occasions and occurrences in life, compiled by Shihâb-al-din, son of Shaikh Faṭḥ Muḥammad ibn Abû-albarakâh 'Ain-al'urafâ, that is Shaikh Shâh 'Isâ, beginning, on fol. 3^a: الحمد لله... گوید خادم الفقرا شهاب الدین الخ

It is incomplete at the end, breaking off on fol. 40^b. Ff. 1^b-3^a contain a short collection of similar sayings and traditions, beginning with one of 'Umar 'Abd-al'aziz: کنیزکی عمر عبد العزيز را یکروز از خواب برخواست گفت الخ

College of Fort William, 1825.

No. 2333, ff. 40, ll. 16; careless Nasta'liq; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

2676

A description, based on *Kurân* and traditions, of the twelve months of the Muḥammadan year, giving the memorable events that happened on certain days in each of them in the lives of the prophets, Imâms, saints, etc., and also furnishing instruction as to the proper thing for a Muslim to do on such days. *Muḥarram*, on fol. 1^b (with a very detailed account of the martyrs of Karbalâ); *Ṣafar*, on fol. 22^b; *Rabi'-al-awwal*, on fol. 26^a; *Rabi'-al-âkhar*, on fol. 33^a; *Jumâdâ-al-awwal*, ib.; *Jumâdâ-al-âkhar*, on fol. 33^b; *Rajab*, ib.; *Shabân*, on fol. 34^a; *Ramâdân*, on fol. 34^b; *Shawwâl*, on fol. 35^a; *Dhû-alka'dah*, ib.; *Dhû-alḥijjah*, on fol. 35^b. The first month therefore is treated in the fullest way, next to that the second and the third; all the remaining ones are dispatched in a few lines. As a very large number of blank leaves are left after fol. 35, it was probably intended gradually to supplement the scanty information given with regard to the last nine months.

Beginning: فصل اول در ذکر ماه محترم الحرام بدانکه حق سبحانه تعالی در کلام مجید فرموده است الخ

Bibliotheca Leydeniana.

No. 2804, ff. 35, ll. 8-12; Shikasta, by different hands, as it seems; size, 8 in. by 5 $\frac{1}{2}$ in.

4. Commentaries and other explanatory Works on the *Kurân*.

2677

Kurân (قرآن).

The *Kurân* with an interlinear Persian paraphrase, beginning:

بسم الله الرحمن الرحيم الحمد لله رب العالمين بنام خدای بخشاینده مهربان، سپاس مرخدای پروردگار عالمیانست

الرحمن الرحيم ملك يوم الدين بخشاینده مهربان پادشاه روز جزا الخ

For other copies of the *Kurân* with an interlinear Persian version see Loth, Arabic Cat., pp. 5 and 6 (Nos. 25, 27, and 30); Rieu i. pp. 6-8; E. G. Browne, Cambridge Cat., pp. 40-43.

No date. A seal with the date A. H. 1188 (A. D. 1774, 1775) on fol. 1^a. The copy belonged formerly to Mr. Richard Johnson. On the last two pages the Persian paraphrase is omitted.

No. 3488, olim 20. J. 3, ff. 393, 12 lines of Arabic text in Naskhi in each page, the interlinear Persian in red ink; the first two and the last two pages beautifully adorned; the headings of all the *Sûras* written on gold ground; additional illuminations both in the text and on the margin; size, 9 in. by 5 $\frac{1}{4}$ in.

2678

Tafsir-i-kalām-i-rabbānī (تفسير كلام رباني).

A Persian commentary on Sūrah 1 and Sūras 67-114, by Maulānā Ya'qūb (see fol. 87^b, ll. 4 and 3 ab infra, and fol. 199^a, l. 2), i.e. Ya'qūb bin 'Uthmān bin Maḥmūd bin Muḥammad alghuznawī alčarkhi, a disciple of Bahā-aldin Nakshband (who died, according to the Safinat-alauliyyā, No. 82, col. 283 above, the 3rd of Rabi'-alawwal, A.H. 791=A.D. 1389, March 2), and the spiritual guide of 'Ubaid-allāh Ghujdawānī Ahrār (see ib., No. 87). Maulānā Ya'qūb, the author of many theological and mystical tracts (see above, Nos. 1919, 1; and 1923, 10), died A.H. 838 (A.D. 1434, 1435), see Rieu iii. p. 1078^a. Another copy of the present commentary, in which likewise Sūras 2-66 are omitted (not by oversight, but deliberately, as the author states there in an Arabic preface, which is wanting in our copy), is described by J. Aumer, p. 127. Our copy begins with a short introduction on various famous passages and phrases of the Kurān thus: قال النبي عليه السلام مفتاح القرآن تسمية وقال ابن عباس رضي الله عنه اجلال القرآن أعوذ بالله من الشيطان الرجيم ومفتاح القرآن بسم الله الرحمن الرحيم بدان وقتك الله بتوفيقه ويسرك بفضل وكرمه بسلوك طريقه كه شاه مفسران عبد الله ابن عباس چنين روايت ميكند, and is divided into two sections, each with a special colophon, the first comprising Sūrah 1 and Sūras 67-77, the second Sūras 78-114.

Sūrah 1. on fol. 4^a; 67. on fol. 9^a; 68. on fol. 24^b; 69. on fol. 35^a; 70. on fol. 50^a; 71. on fol. 54^a; 72. on fol. 58^b; 73. on fol. 66^a; 74. on fol. 72^a; 75. on fol. 77^a; 76. on fol. 80^a; 77. on fol. 85^a, lin. penult.; 78. on fol. 88^a; 79. on fol. 97^a; 80. on fol. 106^b; 81. on fol. 112^a; 82. on fol. 116^a; 83. on fol. 119^b; 84. on fol. 125^b; 85. on fol. 130^a; 86. on fol. 135^b; 87. on fol. 138^b; 88. on fol. 142^a; 89. on fol. 145^b; 90. on fol. 152^a; 91. on fol. 155^a; 92. on fol. 157^a; 93. on fol. 160^a; 94. on fol. 163^b; 95. on fol. 166^a, first line; 96. on fol. 167^b; 97. on fol. 171^b; 98. on fol. 173^b; 99. on fol. 176^b; 100. on fol. 178^b; 101. on fol. 180^a, last line; 102. on fol. 181^a; 103. on fol. 182^a; 104. on fol. 182^b; 105. on fol. 183^b; 106. on fol. 186^b; 107. on fol. 188^a; 108. on fol. 189^b; 109. on fol. 191^b; 110. on fol. 192^b; 111. on fol. 193^b; 112. on fol. 194^b; 113. on fol. 196^a; 114. on fol. 197^b, first line.

This copy is dated in both colophons (on ff. 87^b and 199^a) the 6th of Jumādā-alākhar, A.H. 1089 (A.D. 1678, July 26); the copyist, whose name is partly erased in both, seems to be Muḥammad Ashraf ibn Shāh-i-Gadā (sic!) Ḥasan alḥusaini. The commentary ends on fol. 199^a; the remaining pages are filled, just as a number of fly-leaves in the beginning, with short tracts of various kinds; on fol. 199^b sq. a number of medical prescriptions appear; on fol. 202^b an Arabic prayer with Persian interlinear paraphrase, etc.; on the third fly-leaf in the beginning a mystical tract,

IND. OFF.

styled رساله پنج محله, by Badi'-aldin; on the fourth another tract: در بيان منسوبات حروف و جهات: etc.

No. 754, ff. 203; written by many different hands, partly in Nasta'liq, partly in Naskh; ll. 13 on ff. 1-24, 41-48, and 88-199; ll. 23 on ff. 25-40, and 49-87; size, 10 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2679

Bahr-i-mawwāj (بحر مواج).

The first volume (جلد اول) of a very extensive Persian commentary on the Kurān, composed by Shihāb Shams-i-'Umar Daulatābādī Zāwulī of Dihli (see fol. 2^b, l. 3 ab infra), that is Qādi Shihāb-aldin Malik-al'ulamā bin Shams-aldin bin 'Umar alzawālī (!) aldaulatābādī, as he is called with his fuller name in the مائت الکرام تاریخ (No. 682 above), who died A.H. 849 (A.D. 1445, 1446), see W. Pertsch, Berlin Cat., p. 567, ll. 11 and 12. He dedicated this work to Shams-aldunyā wa-aldin Abū-almuẓaffar Ibrāhīm Shāh Sulṭān (see fol. 2^b, l. 14), that is Sulṭān Ibrāhīm Shāh Sharḳī of Jaunpūr, who reigned A.H. 804-844 (A.D. 1401-1440), and was a great patron of arts and letters, encouraging the composition of many literary works. A date of composition is not found in this copy, which comprises the first eighteen Sūras (سورة الكهف begins on fol. 5^b, and سورة الفاتحة begins on fol. 637^b).

Beginning of the preface: حماد ای حمد طیب (؟طیب) که رائحه فائحه آن بنفحه آله مطابه و فوچه نعماء مستطابه مشام جان حامد را معطر گرداند الخ.

The chief authorities, quoted by the author of this commentary, are تفسیر زاهدی; تفسیر امام کلبی; تفسیر بستی (probably a mistake for تفسیر مدارک), i.e. مدارک التنزیل و حقائق التأویل, by Nasafi, see in No. 2608 above); کشاف (by Zamakhshari) and various commentaries on the same; تفسیر مفاتیح الغیب (i.e. التفسیر الکبیر), composed A.H. 602=A.D. 1205, 1206, by Fakhr-aldin Abū-alfadl Muḥammad bin 'Umar Rāzī, see Loth, Arabic Cat., p. 13^b); تفسیر ابو اللیث سمرقندی (see J. Aumer, Arabic Cat., p. 13, and No. 2608 above), etc.

Dated the 15th of Rabi'-alākhar, A.H. 1187 (A.D. 1773, July 6).

No. 1095, ff. 666, ll. 23; Nasta'liq; size, 14 $\frac{1}{2}$ in. by 9 in.

2680

Jawāhir-altafsir li tuhfat-alamir (جواهر التفسير لتحفة الامير).

The first volume (الجلد الاول) of the extremely rare Persian commentary on the Kurān by Ḥusain bin 'Alī alwā'iz alkāshifi, the renowned author, who died A.H. 910 (A.D. 1505), comp. No. 2188 above, where his most prominent works are enumerated (there should be added to that list the تحفة الصلوات, composed A.H. 899=A.D. 1494, see G. Flügel iii. p. 449; Ḥ. Khalifa ii. p. 230; and Rieu, Turkish Cat., p. 12^b, where a

Turkish translation of the same, made A.H. 990 = A.D. 1582, is noticed; the رسالة العلية في الاحاديث النبوية; see W. Pertseh, Berlin Cat., p. 240; H. Khalfa iii. p. 421, No. 6241; and Schefer, Chrest. Pers., i. 191 sq.; and the آثار حاتم طائي قصص و آثار حاتم طائي, written A.H. 891 = A.D. 1486, see Bodleian Cat., No. 452; W. Pertseh, Berlin Cat., p. 992; and No. 780 in this Cat.). According to the preface in the same author's smaller commentary, the مواهب عليه (see the following numbers), he began this very extensive commentary at the request of Mir 'Alishir and meant it to comprise four volumes; but after having finished the first, he was prevented from continuing it, and wrote his shorter work to satisfy his patron; see a full statement of these circumstances in No. 1805 of the Bodleian Cat., and comp. also H. Khalfa ii. p. 360, No. 3259, and p. 641, No. 4274; parts of this first volume are also noticed in Rieu i. p. 11 (the جواهر التفسير in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is merely a wrong designation for the smaller commentary, the مواهب عليه, as both the beginning of those copies and their date, A.D. 897, prove).

This first volume (probably the only one he completed) comprises the first three Sûras and a portion of the fourth, preceded by a detailed introduction on the science of the Qurân and its exegesis, divided into the following four اصل (see the index on ff. 4^a and 4^b):

1. در بيان شمه از فضائل قرآن و ذکر بعضی از اسامی آن و مباحث حدوث و قدم و حقیقت تکلیف و کیفیت سماع آن, in four عنوان, on fol. 4^b.

2. در جامعیت قرآن و انشعاب علوم دینیّه از آن و بیان علمهائی که تعلق بقرآن دارد و آنچه مفسّر را از دانش آن چاره نیست, in five عنوان, on fol. 10^a.

3. در ذکر الفاظی که میان مفسّران متداولست و بیان برخی از معانی هر يك از آن, in eight عنوان, on fol. 17^a.

4. در فوائد متفرقه, in six عنوان, on fol. 24^a, last line.

The six important عنوان of this last section are:

(a) در بیان جمع قرآن و کیفیت انتظام آن, on fol. 24^b, first line.

(b) در شرف علم تفسیر و ذکر بعضی از فوائد آن, on fol. 25^a.

(c) در بیان اعجاز قرآن و کشف حجاب اسرار از وجوه آن, on fol. 27^b.

(d) در بیان افضلیّه بعضی سور و آیات و ذکر شمه از خواص و منافع حروف و کلمات, on fol. 29^b.

(e) در شرائط تدبّر و تفکر در الفاظ و معانی آیات قرآنی, on fol. 30^b.

(f) در ذکر اشارات عرفا و حقائق اولیا, on fol. 33^b (the five introductory عنوان quoted in Rieu i. p. 11, correspond, as a comparison with the headings given above shows, to b-f in the fourth and last اصل).

The first Sûrah begins on fol. 35^a; the second, on fol. 153^b; the third, on fol. 400^b; the fourth, on fol. 577^b. It breaks off with the end of v. 84 of the fourth Sûrah.

Beginning, on fol. 1^b: نبداً والله عليم حکيم، زينت : فاتحه هر کتاب و زيور خاتمه هر خطاب جزئياته ثنائى الارباب الخ.

Title and author's name are written in the two vignettes on fol. 1^b, and appear besides in the text, on fol. 3^b, ll. 2 and 11.

Dated A.H. 967 (A.D. 1559, 1560) by Abû-ulnaṣr Muḥammad al-Sadr bin Nāṣir-alsharī'at Maṣṣūr bin Ṣadr alḥasanī alḥusainī aldāshitaki alshirāzi.

No. 1381, ff. 626, ll. 25; excellent Naskhī; the first two pages gorgeously embellished; other illuminated frontispieces on ff. 153^b, 400^b, and 577^b; splendid Eastern binding; size, 15½ in. by 10 in.

2681

Mawāhib-i-'aliyyah (مواهب عليّه).

A complete copy of the smaller commentary on the Qurân by the same Ḥusain bin 'Alī alwā'iz alkāshifi, usually styled تفسیر حسینی, and composed between A.H. 897 and 899 (A.D. 1492-1494), see Bodleian Cat., Nos. 1805-1808; Rieu i. pp. 9-11, and Supplement, p. 1; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips., p. 390^b, No. 32; E. G. Browne, Cambridge Cat., pp. 37-40; etc. A Turkish translation of this commentary was made by Abû-alfadl Muḥammad bin Idris Bidlisi, who died A.H. 982 (A.D. 1574, 1575). Ḥusain alkāshifi finished his work, according to the chronogram on the last page, l. 12, the 2nd of Shawwāl, A.H. 899 (A.D. 1494, July 6). An index on ff. 1^b-2^b.

Beginning, on fol. 3^b: بعد از تمهید قواعد محامد الهی و تأسیس مبانی ثناخوانی الخ.

A few various readings on the margin; the last pages slightly damaged, but well repaired.

Dated the 1st of Rabi'-alawwal, A.H. 981 (A.D. 1573, July 1), by Muḥammad bin 'Uthmān Bakri.

College of Fort William, 1825.

No. 2023, ff. 588, ll. 25; small, neat Naskhī; illuminated frontispiece; size, 11½ in. by 8½ in.

2682

Another copy of the same.

Another complete copy of the Mawāhib-i-'aliyyah, dated the 12th of Ṣafar, A.H. 1051 (A.D. 1641, May 23), at Aḥmadābād in Gujarāt (the name of the transcriber is erased). This excellent copy is arranged in this way, that the Arabic text of the Qurân fills the centre-column, and Ḥusain's Persian paraphrase and commentary the margin.

Beginning of the commentary as usual: بعد از تمهید قواعد محامد الهی الخ.

In the last few Sûras there is also a Persian inter-linear translation in red ink added to the Arabic text. The commentary ends on fol. 414^a; ff. 415^a–417^a are filled with a فالنامه, beginning: صدق الله العلي العظيم وصدق رسوله النبي الكريم الخ.

No. 302, ff. 417, ll. 11 in the Arabic text (متن), ll. 48 in the Persian commentary (حاشية); splendidly illuminated frontispieces, corners in variegated colours and other exquisite embellishments on ff. 1^b and 2^a; Naskhi in the text, Nasta'lik in the commentary; size, 12½ in. by 8 in.

2683

The same.

Good old copy, not dated. Beginning as usual. Many valuable marginal glosses. It belonged formerly to Sir Barry Close. The usual chronogram is found here on the last page.

No. 1133, ff. 767, ll. 25; Naskhi; illuminated frontispiece; size, 10½ in. by 6 in.

2684

The same.

Beginning as usual. No date. The centre-column comprises Sûras 1–18; the margin-column, beginning with Sûrah 19 on fol. 1^b, the remaining Sûras of the Kurân. Two seals, one of Shihâb-al-dinkhân al-Husaini with the date A.H. 1146 (A.D. 1733, 1734) on the fly-leaf, another dated A.H. 1188 (A.D. 1774, 1775), on fol. 1^a; an entry from A.H. 1150 (A.D. 1737, 1738) besides on the fly-leaf. The copyist was Muḥammad Ashraf bin Nûr Muḥammad.

No. 769, ff. 521, centre-column, ll. 19, and an additional margin-column, ll. 38 and more, on ff. 1–358; Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in.

2685

The same.

Beginning as usual. No date.

No. 2648, ff. 367, ll. 25; small, neat Naskhi; illuminated frontispiece; the first two pages adorned with gilt stripes and arabesques; size, 13½ in. by 7½ in.

2686

The first volume of the same.

The first volume or first half of the Mawâhib-i-'aliyyah, comprising the first eighteen Sûras. It is divided into two sections, the first of which, containing the preface and Sûras 1–6, is found on ff. 247^b–461; the second, containing Sûras 7–18, on ff. 1^b–246^a (the two parts of the copy being transposed). Beginning as usual.

Dated the 23rd of Šafar, A.H. 1191 (A.D. 1777, April 2), by 'Abd-alkâdir ibn Shaikh 'Abdallâh, living in Talûjah near Bilâpûr in the district of Islâmâbâd (probably the present Chittagong in Bengal). The first owner of the copy was Hâjî Thanâ-allâh bin Muḥammad Mukîm Fâdil bin Muḥammad Ghâzi of Bangâlah.

No. 2441, ff. 461, ll. 19; Nasta'lik; size, 12½ in. by 8½ in.

2687

A slightly incomplete copy of the same.

This copy breaks off in v. 30 of Sûrah 18 (سورة الكهف), which begins on fol. 408^a. Beginning as usual.

College of Fort William, 1825.

No. 2015, ff. 413, ll. 20; Naskhi; size, 12 in. by 7½ in.

2688

The second volume of the same.

The second volume or second half of the Mawâhib-i-'aliyyah, comprising Sûras 19–114, and dated Jumâdâ-alawwal, A.H. 1080 (A.D. 1669, Sept.–Oct.).

Bibliotheca Leydeniana.

No. 2560, ff. 429, ll. 25; Naskhi; worm-eaten throughout, some of the first and last pages damaged besides; size, 10½ in. by 6½ in.

2689

The same.

This copy of the second volume or second half begins here with Sûrah 18 (سورة الكهف), on fol. 2^b; there is moreover added on fol. 1^b, as a kind of introduction, the first Sûrah (سورة فاتحة), see the initial words: الحمد لله . . . تكرر سورة فاتحة الكتاب واقعة شد زيرا كه اين سورة سبع المثاني است و مكرر نازل شده پس از جهت تيمّن و تبرّك درين جلد نيز مسطور شده الخ.

The copyist seems to be (so far as we understand the colophon) Muḥammad Pâyanda bin Maḥmûd; both the name of a transcriber, mentioned a little above, viz. Amin-al-din bin Muḥammad 'Abdallâh alaminî, and the date, 2nd of Muḥarram, A.H. 1114 (= A.D. 1702, May 29), belong apparently to the MS. from which the present one was transcribed.

College of Fort William, 1825.

No. 2229, ff. 545, ll. 17; large Nasta'lik, the Arabic text in Naskhi; size, 11½ in. by 7½ in.

2690

An incomplete copy of the same.

This copy begins like No. 2688 with Sûrah 19, but goes down to Sûrah 68, v. 50 only. All the rest is wanting, except on fol. 258^a the last words of the colophon and the date, A.H. 960 (A.D. 1553). Sûrah 68 (here called سورة القلم) begins on fol. 256^a, l. 6.

No. 3484, olim 20. J. 1, ff. 258, ll. 23; small Nasta'lik; many pages injured and portions of the text effaced; size, 10½ in. by 7½ in.

2691

Tarjumat-alkhawâss (ترجمة الخواص).

A very detailed Shî'ah commentary on the Kurân, by 'Alî bin Ḥasan al-zawwârî (الزوّاري), see fol. 1^b, l. 13, and completed according to the chronogram at the end:

از فضل اله چون باتمام رسيد
تأريخ وي از فضل اله است عيان

A.H. 946 (A.D. 1539, 1540). This commentary, which

is styled both on fol. 1^a and in the final words of the text *ترجمة الخواص بر طريق اهل بيت*, is divided into two halves, the first of which, on ff. 1^b-265^b, comprises Sûras 1-17, the second, on ff. 266^b-504, Sûras 18-114.

Beginning: *حمد بحدّ و شكر بلا عدّ منعمى را سزد*. The explanation of the words *اعوذ بالله الخ*, on fol. 1^b, viz.: *پناه مى گيرم والتجأ مى نمايم و امان ميطلبم و يارى ميچويم و فریاد ميخواهم بمعبود بحق و خداوند مطلق از شرّ و سوء ديو فریبندۀ رانده از رحمت يا محروم شده*, although being much more copious, agrees so well with the paraphrase of the same words in the anonymous Shi'ah commentary, described in Rieu i. p. 12^b (which also, like the first half of our copy, goes down to the end of the seventeenth Sûrah), that it must be practically identical with that.

This copy is dated the 4th of Muḥarram, A.H. 959 (A.D. 1552, Jan. 1); but the transcriber's name is torn away. An entry from A.H. 1196 (A.D. 1782), on fol. 1^a.

The proper order of ff. 15-24 is: 15, 23, 17-22, 16, and 24.

No. 120, ff. 504, ll. 29; clear and distinct Nasta'lik; illuminated frontispieces on ff. 1^b and 266^b; size, 14½ in. by 9½ in.

2692

Khulāṣat-almanhaj (خلاصة المنهج).

The *first* volume (جلد اول) of the Shi'ite commentary on the Kūrān, by Ibn Shukr-allāh Fath-allāh alsharīf alkāshānī (who died A.H. 978 = A.D. 1570, 1571, comp. Rieu i. p. 12 and iii. p. 1077^b), an abridgement made by the author himself from his larger commentary in five volumes, styled *المخالفين فى الزم*, see fol. 1^b, l. 9 (a complete copy of this larger work is preserved in the Bodleian Library, see Bodleian Cat., No. 1809). The author's name appears on fol. 1^b, ll. 11 and 12; the title *خلاصة المنهج* on fol. 1^b, last line.

Beginning (like that of the larger work), on fol. 1^b: *حمدى چون کلمات ربّانى بىغایت* (this word is added on) *شایسته لطیفست که از محض لطف ابدی بواسطه وجود با جود احمدى الخ*.

This first volume comprises the first seventeen Sûras, viz.: 1. on fol. 3^a; 2. on fol. 7^a; 3. on fol. 70^b; 4. on fol. 109^a; 5. on fol. 146^a; 6. on fol. 169^b; 7. on fol. 192^a; 8. on fol. 224^b; 9. on fol. 236^a; 10. on fol. 258^a; 11. on fol. 275^a; 12. on fol. 290^b; 13. on fol. 318^a; 14. on fol. 326^a; 15. on fol. 332^a; 16. on fol. 338^a; 17. on fol. 350^a.

Other works of the same author are the *تنبيه الغافلین* (a Persian version of Sayyid Rāḍi-al-dīn's Arabic collection of 'Alī's discourses and letters, styled *نهج البلاغة*), composed A.H. 955 (A.D. 1548), see

Rieu i. pp. 18 and 19; and the Persian translation of Jamāl-al-dīn Ḥasan al-Ḥillī's *قواعد الاحکام*, see ib., iii. p. 1077^b.

Dated the 19th of Dhū-al-ḥijjah, A.H. 1093 (A.D. 1682, Dec. 19). Collated throughout by Ḥājī Muḥammad Kāzīm, who completed his task the 4th of Jumādā-alawwal, A.H. 1103 (A.D. 1692, Jan. 23). A former owner of the copy was 'Alī Nākī bin Muḥammad Taqī bin Muḥammad Ja'far alḥusainī (probably a son of the author of the great romance *Būstān-i Khayāl*, Muḥammad Taqī alja'fari alḥusainī, who died A.H. 1173 = A.D. 1759, 1760, see above, No. 833 sq.).

No. 1499, ff. 368, ll. 27; excellent Nasta'lik; size, 13½ in. by 7½ in.

2693

Khulāṣat-almanhaj.

The *second* volume (جلد دوم) of the same Shi'ite commentary on the Kūrān, written by the same hand as the first, and no doubt about the same time (a special colophon is not added here); it is also collated throughout. It comprises Sûras 18-114, viz.: 18. on fol. 1^b; 19. on fol. 22^a; 20. on fol. 35^a; 21. on fol. 49^a; 22. on fol. 66^a; 23. on fol. 80^b; 24. on fol. 92^a; 25. on fol. 107^b; 26. on fol. 125^a; 27. on fol. 140^b; 28. on fol. 155^b; 29. on fol. 173^a; 30. on fol. 183^a; 31. on fol. 192^b; 32. on fol. 200^a; 33. on fol. 205^a; 34. on fol. 227^b; 35. on fol. 239^a; 36. on fol. 249^a; 37. on fol. 257^b; 38. on fol. 272^a; 39. on fol. 281^a; 40. on fol. 296^a; 41. on fol. 310^a; 42. on fol. 319^a; 43. on fol. 329^a; 44. on fol. 339^a; 45. on fol. 344^b; 46. on fol. 349^a; 47. on fol. 357^b; 48. on fol. 364^a; 49. on fol. 377^a; 50. on fol. 386^a; 51. on fol. 392^b; 52. on fol. 398^b; 53. on fol. 402^a; 54. on fol. 410^a; 55. on fol. 415^a; 56. on fol. 423^a; 57. on fol. 430^b; 58. on fol. 439^b; 59. on fol. 445^b; 60. on fol. 453^a; 61. on fol. 458^a; 62. on fol. 461^b; 63. on fol. 466^a; 64. on fol. 469^a; 65. on fol. 472^a; 66. on fol. 475^b; 67. on fol. 481^a; 68. on fol. 485^b; 69. on fol. 493^b; 70. on fol. 497^a; 71. on fol. 500^b; 72. on fol. 503^b; 73. on fol. 507^a; 74. on fol. 510^b; 75. on fol. 515^b; 76. on fol. 518^b; 77. on fol. 523^a; 78. on fol. 526^b; 79. on fol. 529^b; 80. on fol. 532^a; 81. on fol. 534^a; 82. on fol. 536^a; 83. on fol. 537^b; 84. on fol. 541^a; 85. on fol. 542^b; 86. on fol. 545^b; 87. on fol. 546^b; 88. on fol. 548^b; 89. on fol. 550^a; 90. on fol. 554^a; 91. on fol. 555^b; 92. on fol. 556^b; 93. on fol. 558^a; 94. on fol. 560^b; 95. on fol. 561^b; 96. on fol. 562^b; 97. on fol. 564^b; 98. on fol. 566^a; 99. on fol. 567^b; 100. on fol. 568^b; 101. on fol. 570^a; 102. on fol. 570^b; 103. on fol. 571^b; 104. on fol. 572^a; 105. on fol. 573^a; 106. on fol. 575^a; 107. on fol. 575^b; 108. on fol. 576^a; 109. on fol. 577^b; 110. on fol. 578^a; 111. on fol. 581^a; 112. on fol. 582^b; 113. on fol. 583^b; 114. on fol. 584^b.

No. 1500, ff. 585, ll. 27; excellent Nasta'lik; size, 13½ in. by 7½ in.

2694

Another copy of the *first* volume of the *Khulāṣat-almanhaj*.

This copy goes down to the end of the eighteenth Sûrah, and is styled in the colophon: *جلد اول از تفسیر*

خلاصة الصادقين من تأليف علامة العلماء مولانا فتح الله كاشي.

Beginning as in No. 2692; collated.

No date. College of Fort William, 1825.

No. 2241, ff. 390, ll. 29; small Naskhi; slightly worm-eaten; size, 11 in. by 6 in.

2695

A defective copy of the *second* volume of the same.

This copy opens abruptly in the *first* verse of Sûrah 39 thus: از اشباه و امثال الحكيم دانا در همه افعال و اقوال الخ corresponding to fol. 281^a, l. 19 in No. 2693 above. Sûrah 40 begins on fol. 16^b, l. 2.

No date. The same title as in the preceding copy appears at the end of this.

No. 1101, ff. 380, ll. 19; large Nasta'lik, some leaves seem to have been supplied by other hands; size, 14½ in. by 10¾ in.

2696

Tafsir-i-Tâhiri (تفسير طاهري).

The *second* volume (جلد ثانی) of a Persian commentary (with an interlinear paraphrase in addition) on the Qurân, by the Shaikh alkabir Abû-almuẓaffar Tâhir bin Muḥammad al-Asfarâ'ini, comprising Sûras 19-114. No date of composition appears anywhere. Each Sûrah is preceded by a shorter or longer discourse on the number of verses, words, letters, etc., found in it, the place where it was revealed, and other explanatory matters. Frequently the text of the Qurân consists of rather a long passage, including a number of verses, each with the interlinear Persian version, after which a continuous, and sometimes a very lengthy, commentary follows. The authorities quoted (chiefly traditionists) are very much the same as in Albaghawî's Arabic commentary (comp. J. Aumer, Arabic Cat., p. 14, and Arabic Cat. of the Brit. Mus. i. p. 61 sq.), viz. ('Abdallâh) Ibn 'Abbâs, Ka'b-alahbâr, Muḥammad bin Ka'b alquraṭi, Kalbî, Mujâhid, 'Ikramah, Ibn 'Umar, 'Abdallâh bin Mas'ûd, Hishâm bin 'Urwah, Dahhâk, Katâdah, Ḥasan Baṣri, Mukâtil, Muḥammad bin Ishâq, Abû Hurairah, and many others; Ibn 'Abbâs is cited on almost every page.

Beginning, on fol. 1^b: این سوره مکی است و نود و هشت آیه است و کلماتش هزار و صد و شصت و دو است و حروفش سه هزار و هشتصد است الخ

The beginning of the nineteenth Sûrah on the same page with its paraphrase and commentary runs thus:

بسم الله الرحمن الرحيم بنام خدای بخشاینده مهربان که همی قص کافی و هادی و رحیم و علیم و صادق است خدای عز و جل گروهی گفتند که این نام مهین وی است و گفتند که ذکر این حرفها تنبیهی است سامع را از غفلت تا گوش بدان دارد الخ

No date; a number of entries of former owners, both on ff. 1^a and 389^b, giving various years of a par-

ticular reign (for instance, the forty-sixth, which must necessarily refer either to Akbar or to 'Âlamgir).

No. 335, ff. 389, ll. 23; the Arabic text in fine Naskhi in alternate blue and gold colours; the Persian paraphrase and commentary in excellent Nasta'lik, the former in red, the latter in black; a splendid vignette with the author's name on fol. 1^a; a gorgeously illuminated frontispiece on fol. 1^b; the first two pages richly adorned; smaller illuminations round the headings of each Sûrah and on the margin too; size, 11½ in. by 7¾ in.

2697

A large portion of a very extensive, but unfortunately anonymous, paraphrase and commentary of the Qurân in Persian, comprising the twenty-first, and the greater part of the twenty-second section, out of the thirty sections into which it is divided.

The twenty-first section (الجزء حادی العشرون من الجزء الحادی الثلثین) begins on fol. 1^b with Sûrah 29, v. 44; the twenty-second (here by mistake headed الجزء ثانی و الجزء الحادی الثلثین, the twelfth) on fol. 129^a with Sûrah 33, v. 31. The copy breaks off on fol. 374^b with the first word of Sûrah 38, v. 51, مَثَكِثِينَ, explained: و ايشان تكيه زدگان باشند. There is besides, a lacuna from the middle of fol. 14^a to the beginning of fol. 15^a, comprising the last verses of Sûrah 29 from v. 58 onwards, and the first two of Sûrah 30. Fol. 15^a opens in the Persian explanation of Sûrah 30, v. 2, and the first Arabic text, appearing again on fol. 15^b, is Sûrah 30, v. 3.

Sûrah 31 begins on fol. 54^a; 32. on fol. 82^b; 33. on fol. 100^b; 34. on fol. 175^b; 35. on fol. 218^a; 36. on fol. 255^a; 37. on fol. 295^b; 38. on fol. 344^b.

No. 2423, ff. 374, ll. 9; Naskhi; size, 11½ in. by 6¾ in.

2698

Exegetical treatises by Bahâdur Tarkhân.

A collection of four treatises, explanatory of different Sûras of the Qurân and of some traditions, compiled at the request of his friends by Alsayyid alḥusaini alridâwi 'Ubaid-allâhkhân aldiḥlawi, surnamed Mir Jumlaḥ Bahâdur Tarkhân, viz.:

1. Persian paraphrase and explanation of the *first* Sûrah (سورة فاتحة الكتاب), beginning, on fol. 1^b: حمد بی نهایت و شکر بی غایت خداوندی را که آفریننده و بخشنده حیات الخ

2. Persian paraphrase and explanation of Sûrah 112 (سورة التوحيد or سورة الاخلاص), beginning, on fol. 21^a: حمد فراوان و مدح بی پایان مختص معبود الخ

3. A collection of forty traditions, selected from those of the most trustworthy Shaikhs, beginning, on fol. 27^b: یا غفار الذنوب و یا ستار العیوب صلی الله الخ

4. Persian paraphrase and explanation of Sûrah 36 (سورة یسین), beginning, on fol. 35^b: ممر پروردگار را که شهباز قدمش در آشیانه حدوث الخ

No date.

No. 909, ff. 57, ll. 13; large Nasta'lik; size, 9½ in. by 6½ in.

2699

Tarjumân-i-Kurân (ترجمان قرآن).

The interpreter of the Kurân, that is a very short and concise glossary of the Kurân, explaining in Persian the more difficult words appearing in it, Sûrah by Sûrah; it is compiled by Mir Sayyid Sharif Jurjâni, the author of the رسالة الكبرى في المنطق (see above, No. 2180), the رسالة الصغرى في المنطق (see Nos. 2181 and 2182), the صرف مير (see Nos. 2406-2409, and 2413, 2 above), the metaphysical tract بيان مراتب موجودات در موجودات (Rieu ii. p. 864^a, I, and W. Pertsch, Berlin Cat., p. 19, No. 5), and numerous Arabic works, comp. col. 465 above, No. 1162 in the Haft Iklim; he died A. H. 816 (A. D. 1413, 1414); another copy of the same glossary, but without the author's name, is noticed in E. G. Browne, Cambridge Cat., p. 46; different from this is the little work of the same title, noticed in W. Pertsch, Berlin Cat., p. 275, No. 8. A new edition of this glossary in alphabetical order was made by 'Âdil bin 'Ali bin 'Âdil al-Hâfiẓ, see W. Pertsch, Berlin Cat., p. 88.

Beginning: این کتاب ترجمان قرآنست و ترجمان تعریب ترزان است و در وی سه لغتست ترجمان و ترجمان و ترجمان الخ.

The first Sûrah begins on fol. 1^b, the last ends on fol. 44^a. At the end this glossary is styled ترجمه کلام الله, and on the title-page ترجمه لغات قرآنی.

Dated Shawwâl, A. H. 858 (A. D. 1454, Sept.-Oct.).

No. 715, ff. 1-44, ll. 19; Naskhi; size, 8 in. by 5 in.

2700

Hall-i-lughât u alfâz-i-Kurân (حل لغات و الفاظ قرآن).

Another short glossary, arranged alphabetically according to the first letter and explaining in Persian the principal words occurring in the Kurân, by Taj bin Muhammad bin Ibrahim alhâshimî; the above title is given on the title-page. A curious incident is, that on fol. 46^b, a few lines before the beginning of the glossary, the introductory words of the preceding one are repeated, viz. این کتاب ترجمان قرآنست الخ.

Beginning: سپاس بی قیاس خدایرا جل ذکره و عم شکره که مَنَزَّل قرآنست و رازق ثقلان و درود فراوان بر انبیاء مرسلین خصوصاً بر سید انبیاء الخ.

Copied by Maḥmūd bin Muḥammad alhumâ'i, apparently the same who copied the preceding glossary in A. H. 858 (A. D. 1454).

No. 715, ff. 45-82, ll. 19; Naskhi; size, 8 in. by 5 in.

2701

Khulāṣa-i-mustakhliṣ (خلاصه مستخلص).

A third short glossary of the Kurân, explaining the principal words occurring in it, Sûrah by Sûrah, as in the ترجمان قرآن, but with this peculiar difference, that after the first Sûrah, on fol. 2^a, there follows, on

fol. 2^b, Sûrah 114, and then the Sûras are taken in their opposite order from 113 backwards to 2; from fol. 25^a onwards the headings of the Sûras are left blank. There is no date nor author's name; the anonymous compiler (ابن فقیر ضعیف) simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Kurân, induced him to write this little manual, which, according to a marginal note on fol. 1^a, was transcribed by Mir Haidar Khushnawis.

Beginning, on fol. 1^a: الحمد لله رب العالمین بدان الهکم الله که بعضی اصحاب ما وقفهم الله على تحمیل علوم ربانی الخ.

No date.

No. 504, ff. 55, ll. 13; Nasta'liq; size, 7½ in. by 4¾ in.

2702

Two treatises on the reading of the Kurân.

I. Kīṭāb-i-kirā'at (کتاب قراءت), on ff. 1^b-40^b.

A short tract on the proper reading of the Kurân and its composition, by a بنده ضعیف سمرقندی, who put together in a Persian compendium all he had read in Arabic works on this subject, and all he had heard from the lips of his spiritual teacher Shams-almillah wa-al-din Muḥammad bin Khâlidî aljunaidî (see fol. 2^a), in ten bâbs:

1. در تجوید فاتحه, on fol. 3^b.

2. در رعایت حروف و معرفت حن خفی, on fol. 8^a.

3. در روم و اشعاع و کیفیت وی که بر کدام حرف روا داشته اند و بر کدام حرف روا نداشته اند اهل این صنعت, on fol. 15^a.

4. در کیفیت وقوف که وقف بر چند وجه می آید در قرآن و بر کدام حرف می آید و بر هر حرفی چگونه وقف کرده اند اهل این صنعت, on fol. 17^a.

5. در ادغام حروف ساکن که از یک جنس آید از یک مخرج یا بسبب قرب مخرج ادغام میکنند و این هر سه نوع را ادغام صغیر میخوانند الخ, on fol. 20^a.

6. در مدّات که در قرآن مدّ بر چند نوع است و هر مدّی را چه نامست و شرح آن الخ, on fol. 21^a.

7. در مخارج حروف, on fol. 25^b.

8. در بیان آنکه نون ساکن و تنوین را چند حالتست در قرآن و کلام عرب, on fol. 30^b.

9. در بیان حدّ و تحقیق در قراءه و قراءه گرفتن سنت, on fol. 32^b.

10. در معرفت همجاء مصحف و تألیف قرآن و جمع کردن در مصحف, on fol. 35^b.

The last bâb is incomplete and breaks off on fol. 40^b.

Beginning: الحمد لله رب العالمین اعلم هداک الله الخ.

II. Tarjuma-i-Shâtibi dar 'ilm-i-kirâ'at (ترجمة شرح شاطبي در علم قرائت), on ff. 41^a-146^b.

A Persian commentary on the famous kašidah on the correct reading of the Kurân, by Abû-alkâsim bin Firruh bin Khalaf bin Ahmad Ru'aini Shâtibi, who died A. H. 590 (A. D. 1194), comp. H. Khalifa iii. p. 43; Nöldeke, Geschichte des Qurâns, p. 337 sq.; J. Aumer, Arabic Cat., p. 20; Loth, Arabic Cat., p. 8. This copy is incomplete at the beginning, opening in the middle of the preface. The Persian commentator's name is not mentioned.

Dated end of Rajab, A. H. 907 (A. D. 1502, Febr.).

No. 1473, ff. 146, ll. 13 (on ff. 1-40 and 139-146), ll. 11 (on ff. 41-138); written by two different hands in Naskhi and Nasta'liq, fol. 8 added in Shikasta; size, 6½ in. by 4¾ in.

2703

Ḳawâ'id-alkurân (قواعد القرآن).

A third treatise on the proper reading of the Kurân, or the علم القراءت, compiled by Yâr Muḥammad bin Khudâdâd of Samarkand, who had frequented the lectures of the best teachers of this discipline in Transoxania and Khlrâsân. It is dedicated to Abû-alghâzi 'Ubaid-allâh Bahâdurkhân (who reigned in Transoxania A. H. 939-946 = A. D. 1532-1540), and divided into the following twelve bâbs:

1. در بیان استعاذه و بسملة, on fol. 2^b.
2. در بیان مخارج حروف, on fol. 3^b.
3. در بیان رعایت کردن مخارج حروف, on fol. 4^b.
4. در بیان صفات حروف, on fol. 7^b.
5. در بیان احکام نون ساکن و تنوین, on fol. 8^b.
6. در بیان متفقات (متفقات ادغام), on fol. 10^a.
7. در بیان مدّ و قصر, on fol. 11^b.
8. در بیان های کنایه, on fol. 13^b.
9. در بیان تفخیم و ترقیق, on fol. 14^b.
10. در بیان وقف بر آخر کلمه, on fol. 15^b.
11. در رسم الخطّ و کیفیت وقف بر آن, on fol. 17^b.
12. در بیان اختلافات راویان امام عاصم که ابو بکر و حفص است, on fol. 22^a.

Beginning; حمد بسمّ و ثنای بیعدّ قادری را که قرآن مجید بر ما فرو فرستاد الخ.

No date. Another fragmentary copy of the same treatise is noticed in Rien ii. p. 803, No. IV.

No. 1829, ff. 31, ll. 15; Nasta'liq, the Arabic quotations in Naskhi; size, 10 in. by 6¾ in.

2704

Hayât-alfu'ûd (حیوة الفؤاد).

A fourth treatise on the correct reading and reciting of the Kurân (در علم تجوید قراءت) by Muḥammad bin Ḥasan 'Alī alkūsâri, known as 'Alī alkâri, and divided into seventeen فصل and a خاتمه (these subdivisions are, however, not marked in the text).

Beginning: الحمد لله العلیّ الذی رفع اهلہ و خاصہ قرآء القرآن المجید مکانا علیا الخ.

No date.

No. 961, ff. 97, ll. 12; Nasta'liq; size, 5¾ in. by 3½ in.

2705

Mufid-alkurrâ' (مفيد القراء).

A fifth treatise on the proper reading of the Kurân, compiled in the emperor 'Ālangir's time, by Nī'mat-allâh bin Raḥmat-allâh of Lâhūr. It deals with the مخارج حروف و قواعد قرآن and is divided into fourteen bâbs, viz.:

1. در اسامی قرآء سبعة و راویان مع رموزها و شهرهای ایشان, on fol. 3^a.
2. در بیان استعاذه, on fol. 4^b.
3. در بیان بسملة, on fol. 5^b.
4. در بیان مخارج حروف, on fol. 7^b.
5. در بیان صفات حروف, on fol. 11^b.
6. در بیان نون ساکن و تنوین, on fol. 12^b.
7. در بیان متفقات ادغام, on fol. 14^b.
8. در بیان تفخیم و ترقیق, on fol. 16^a.
9. در بیان مدّ و قصر, on fol. 17^b.
10. در بیان های کنایه, on fol. 19^b.
11. در بیان وقف, on fol. 20^b.
12. در بیان معانقات, on fol. 24^b.
13. در بیان وقف غفران و غیره, on fol. 26^a.
14. در بیان رسم الخطّ و طریق وقف, on fol. 29^b.

Beginning:

من بغير تو نه بینم در جهان
قادرا پروردگارا جاودان الخ

Copied by Muḥammad Ṣâdiq.

No date.

No. 1764, ff. 45, ll. 15; Nasta'liq; size, 8¾ in. by 6 in.

2706

Khawâṣṣ-i-Kurân (خواص قرآن).

The characteristic qualities and peculiar benefits of each Sûrah in the Kurân, described in form of kit'as, beginning:

در خواص کلام ربّانی
کان فنونست از حد و احصا الخ

No author's name appears.

Fol. 53^b contains an Arabic explanation of the meaning of کَذَّبَ ثَلَاثَةَ أَحْرَفَ, beginning: کَانَ الْكَافِ وَالذَّالُّ وَالْبَاءُ فَالْكَافُ عِبَارَةٌ عَنِ الْكَرْبَةِ وَالذَّالُّ عِبَارَةٌ عَنِ الذُّبِّ الخ.

Dated the 24th of Rabi'-alawwal, A. H. 1082 (A. D. 1671, July 31).

No. 2309, ff. 37-54, 3 coll. in diagonal lines, each ll. 11-12; Naskhi; size, 8 in. by 5 in.

2707

‘Alâmât-i-nujûm-alfurkân (علامات نجوم الفرقان).

A concordance of the Kūrân, arranged alphabetically with reference to the sections (جزو) and the places of رکوع in each of them, by Ibn Muḥammad Sa’id Muṣṭafâ, of Afghân extraction, A.H. 1103 = A.D. 1691, 1692 (the title is a chronogram, see fol. 4^b, ll. 4 and 5), and dedicated to the emperor ‘Ālamgir (fol. 3^b, ll. 9 and 10). After the preface (on fol. 1^b) and the muḥaddimah (در بیان ضوابط و قواعد استخراج) the real concordance begins with a general enumeration of the thirty sections of the Kūrân, and the places of رکوع in each of them (on fol. 9^a sq.), after which the special and main part of the whole follows, in alphabetical order (on fol. 18^a). After each word a cipher indicates the number of the section, and one or more letters the number of the رکوع in the respective section where it is found, for instance, ۲۷ = آبای ۲۷ = 27th section, 14th رکوع (Surâh 56, 18), etc.

Beginning: حمد و سپاس متعالی از مقياس قياس سزاوار جناب احدیتيست که از آیات کتاب الخ.

Dated by ‘Ali Ḥusaini Wâsiṭi Balgrâmi the 27th of Ṣafar, A.H. 1219 (A.D. 1804, June 7); the copy was written for the transcriber’s brother Maulawî Karam Ḥusain.

College of Fort William, 1825.

No. 2325, ff. 248, ll. 11; Naskhi; worm-eaten; size, 7½ in. by 5 in.

2708

Ḳawânin-i-Haṣṣiyyah (قوانین حفصیه).

A sixth, very modern, treatise on the proper reading of the Kūrân, principally on the difference between the seven legitimate readers (قراء سبعه) in general, and the particular views of ‘Umar Haṣṣ in particular, made at the request of Tipû Sultân, see fol. 2^a, lin. penult., and fol. 45^a, l. 3, A.H. 1208 (dated the 11th of Jumâdâ-alawwal of that year (A.D. 1793, Dec. 15)). The compiler’s name does not appear. The title is mentioned on fol. 2^b margin, and on fol. 44^b, last line. It is divided into the following fourteen bâbs:

1. در احوال حفص, on fol. 2^b.
2. ... (heading omitted in the text and partly cut off in the index), on fol. 3^b.
3. در بیان مخارج, on fol. 5^a.
4. در بیان حن و رعایت حروف, on fol. 7^b.
5. در بیان صفات حروف, on fol. 12^b.
6. در بیان احکام نون ساکنه و تنوین, on fol. 14^a.
7. در بیان حکم راء, on fol. 17^a.
8. در بیان حکم حرف لام, on fol. 17^b.
9. در بیان های ضمیر مفرد مذکر عائب, on fol. 18^a.
10. در بیان ادغام, on fol. 18^b.
11. در بیان مد و انواع آن, on fol. 20^a.

12. در بیان تخفیف و تسهیل همزه, on fol. 23^a.

13. در بیان وقف بر آخر کلمه, on fol. 23^b.

14. در بیان کلمات که موافق قراءت حفص است و گذاشتن اختلاف دیگران, on fol. 31^b.

Beginning: الحمد لله العليم العالم الذى نزل الفرقان على النبى ذى الاكرام الخ.

College of Fort William, 1825.

No. 2292, ff. 45, ll. 12; careless Nasta’liq; size, 8 in. by 5½ in.

2709

Jawâhir-alkurân (جواهر القرآن).

A complete index to all the رکوعات or times of bowing in reading the Kūrân, arranged alphabetically in 254 bâbs, according to the first two letters of the words at which the رکوع is due, compiled by request of the same Tipû Sultân (see fol. 9^a, lin. penult.) by Ghulâm Aḥmad (the author of the زاد المجاهدين and خلاصة سلطاني, see Nos. 2621–2623 above) and Sayyid ‘Ali Kâdi (see fol. 9^b, l. 4 ab infra) in the year 1223 since Muḥammad’s birth (see fol. 9^b, ll. 4 and 5, (در سنه يکهزار و دو صد و بيست سه مولود محمد). If this date was literally interpreted, it would be about A.H. 1170, long before Tipû’s accession; but as Ghulâm Aḥmad uses in his other work the زاد المجاهدين, the era of Muḥammad’s prophetic mission, it is very likely that مولود, birth, is taken in a symbolical sense and means the same as بعث there; in this case it would be about A.H. 1211 (A.D. 1796, 1797).

Beginning, on fol. 1^b: الحمد لله الذى انزل على عبده الكتاب وجعله آية الهداية الخ.

After the preface and a long encomiastic poem on Tipû Sultân follows a muḥaddimah in three faṣls: 1. در ذکر قوانین استخراج, on fol. 10^a, first line; 2. در بیان رکوعات هر سوره, on fol. 10^a, lin. penult.; 3. فهرست کتاب, on fol. 21^b (an index of the 254 bâbs). On fol. 26^a the first bâb (باب الالف مع الالف) begins.

Copied, as it seems, in the year 1225 of the same era,

No. 491, ff. 245, ll. 9; Naskhi; size, 8 in. by 5½ in.

2710

Rukû’ât-i-Kurân (رکوعات قرآن).

Another, very short, index to the رکوعات, or times of bowing in reading the Kūrân, compiled from a larger work, the نجوم القرآن (which might perhaps be the same as noticed in No. 2707 above), by order of the same Tipû Sultân. It amounts to 574 رکوعات.

Beginning: الحمد لله رب العالمين . . . اما بعد سبب تحرير رکوعات قرآن مجيد و باعث تسطير رکوعهای قرآن الخ.

No date.

No. 1726, ff. 16, ll. 13; distinct Nasta’liq; size, 9 in. by 6½ in.

2711

Fihrist-i-Sûrahâi Kitâb-allâh (فهرست سوره‌های کتاب الله).

A third, likewise very short, index to the Kūrân, stating with regard to each Sûrah, whether it is revealed in Makkah or Madinah, how many verses, words, and letters, how many رکوع, and what peculiarities it contains besides. After that there follows, on fol. 13^b, a chapter on the correct reading and pronunciation of certain words and phrases in the Kūrân (taken from the جامع الجوامع, perhaps Tabarsî's, see Loth, Arabic Cat., p. 12^b); and on fol. 15^b an indication of the fifteen passages where the سُجُود or prostration is required (بیان سجدهات تلاوة در تمام کلام الله).

This little book was prepared for the same Tipû Sultân as the three preceding ones.

Beginning: فهرست سوره‌های کتاب الله مجید و فرمان حمید بموجب حکم ظل الع.

College of Fort William, 1825.

No. 2302, ff. 16, ll. 11-12; Shikasta; size, 8½ in. by 6 in.

2712

Ṣuḥuf-i-Ibrâhîm (صحف ابراهیم).

The alleged books or revelations of Abraham, which are mentioned in the Kūrân (comp. Sûrah 87, last verse) as the oldest testimony of Islâm, appearing here in a Persian garb and consisting of thirteen short kitâbs.

Beginning of the first kitâb:

بنام آنکه هستی نام ازو یافت - فلک جنبش زمین آرام ازو یافت - جواهر بخش حکمت‌های باریک - بروز آرنده شهای تاریک - این تفسیر صحفست که بحضرت ابراهیم صلی الله علیه و سلم نازل شد الع.

The thirteenth kitâb ends on fol. 64^b. The remaining leaves (ff. 65-69) are filled with fragments of a psychological treatise, etc., in a different handwriting.

No. 1333, ff. 29^b-69, ll. 15; Nasta'liq; a little worm-eaten; size, 9½ in. by 5½ in.

5. Translation of the Gospels.

2713

Arba' anâjil-i-muqaddas (اربع اناجیل مقدس).

A good copy of the oldest Persian translation of the Gospels, by Yuḥannâ bin al-kass (the presbyter) Yûsuf al-Ya'kûbî, who made it from the Syriac version; it is the same which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. Bodleian Cat., Nos. 1835 and 1836. The present copy is a modern transcript, dated by Muḥammad Ashraf Zamân the 23rd of October, 1798 = A. H. 1213, 12th of Jumâdâ I. Both the introduction to the

IND. OFF.

reading of the Gospels and the study of Christ's life and death, and the detailed index, which are found in No. 1835 of the Bodl. Cat., are wanting here; the copy begins at once with the Gospel according to St. Matthew:

بسم الله الواحد الاب والابن وروح القدس، انجيل متى که در شهر فلسطین بزبان عبری گفته شد و در انطاکیه سربانی نبشتند، باب اول کتاب زایدن یوشع مسیح پسر داؤد پسر ابرهیم الع.

The Gospel according to St. Mark begins on fol. 59^b.

The Gospel according to St. Luke begins on fol. 99^b.

The Gospel according to St. John begins on fol. 183^b.

Bibliotheca Leydeniana.

No. 2693, ff. 248, ll. 14; clear and distinct Nasta'liq; size, 9½ in. by 7½ in.

2714

The Gospels in Persian.

Another hitherto unnoticed anonymous Persian translation of the Gospels, each of which is subdivided into the usual chapters, called اصحاح, and into smaller sections called فصل.

St. Matthew, on fol. 1^b, very incomplete, as there is a large lacuna after fol. 1. The first page ends with chap. i. v. 11, the second begins with chap. xxii. v. 43.

St. Mark, on fol. 17^b.

St. Luke, on fol. 57^a.

St. John, on fol. 122^b.

Beginning of St. Matthew: کتاب نسب یسوع مسیح فرزند داؤد فرزند ابراهیم از ابراهیم بهم رسید اسحق و از اسحق یعقوب الع.

Dated the 13th of Dhû-alhijjah, A. H. 1168 (A. D. 1755, Sept. 20), at Rasht by Muḥammad Ḥusain Kazwini. Former owner, Edw. Galley.

Bibliotheca Leydeniana.

No. 2475, ff. 171, ll. 12; Nasta'liq; collated; size, 7½ in. by 6 in.

6. Hinduism.

2715

Ḥujjat-allhind (حجة الهند).

A controversy between Hindû mythology and Muḥammadan religion, in the form of a dialogue between a parrot (طوطی) and a starling (شارک), alleged to be a translation from an Indian original, written for the daughter of Nal Râe, king of Naldrug (نل درگ) or Nuldrug (see Hunter, Imperial Gazetteer of India, vii. 41, a fortified town in Ḥaidarâbâd), with the name of Damyati (دمیتی). W. Pertsch in the Berlin copy reads (دیمینی). The story deals with the conversion of the princess by means of the questions and answers exchanged by the two birds, and showing the superiority of Islâm over Hinduism, and her final marriage to the young Muslim, who having fallen in love with the princess had trained these birds and brought about

their purchase by her. The present work is the Persian translation of that rather fabulous story, made by 'Alishah Mihrâbi (علیشہ محرابی), or as he is called in the following copy, 'Umar Mihrâbi (عمر محرابی); in the British Mus. copy the name is given as *Ibn 'Umar Mihrâbi*; in the Berlin copy *Ibn 'Umar Mihrânî* (محرانی), see Rieu i. p. 29; and W. Pertsch, Berlin Cat., p. 111.

Beginning: الحمد لله رب العالمين . . . اما بعد حمد الله عز وجل ونعت رسول الله صلى الله عليه وآله وسلم ميگويدها گوي اهل اسلام كمتربن بندگان بفيض فضل الله.

Dated the 1st of Šafar in the 16th year (probably of 'Ālamgir's reign = A. H. 1084, A. D. 1673, May 18).

No. 542, ff. 149, ll. 14-15; careless Nasta'liq; size, 8½ in. by 5½ in.

2716

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 1157 (A. D. 1744).

College of Fort William, 1825.

No. 2175, ff. 136, ll. 13-15; written by different hands in careless Nasta'liq, mixed with Shikasta; large water-spots throughout; size, 8½ in. by 5½ in.

2717

Tarjuma-i-dharinshâstr (ترجمہ دھرم شاستر).

The law of the Hindûs, drawn up at the request of the Governor-General of India, Warren Hastings (see fol. 3^a, ll. 1 and 2), by a number of learned Pandits (whose names are given here on fol. 3^a, last line, and fol. 3^b, ll. 1-3, see Halhed's translation, p. 6), in Fort William, Calcutta, from the best Sanskrit sources, and translated from Sanskrit into Persian by Zaiu-aldin 'Alî Rasâ'i (the translator's name does not appear in this copy, but is given in full in the immediately following one, on fol. 4^b, l. 3 ab infra); according to fol. 3^a, ll. 9-11, the work was commenced in May, 1773 (A. H. 1187, Rabî' II), and completed in February, 1775 (A. H. 1188, Dhû-al-hijjah), corresponding to the Bangālî era, 1180-1182; comp. Rieu i. pp. 62 and 63; and N. B. Halhed's English version: 'Code of Gentoo Laws, from a Persian translation, made from the original, written in the Shanscrit language,' London, 1776.

Beginning, on fol. 1^b: بر آگاه خاطران روشن ضمير . . . ومعنى شگافان حقيقت پذير که دل را آنگ

On fol. 3^b the same two introductory chapters, noticed in Rieu, loc. cit., follow, headed حقيقت سرست (in the following copy سرشت حقيقت), beginning: مبدع حقيقي اول زمين و آسمان و آب و آتش و هوا پيدا کرده آنگ, and on fol. 17^b sq., the index, with the list of the Sanskrit works used (see Rieu, loc. cit.); on fol. 21^b the translation of the Sanskrit work itself begins: ترجمه پونهي بيستهای پندتان. The title, given to this book above, is taken from No. 2719 below;

here it is merely styled پونهي, and in the following copy, on fol. 5^a, اسرار نهان شرع هندی.

No date.

No. 1291, ff. 179, ll. 13; Nasta'liq; illuminated frontispieces on ff. 1^b and 21^b; each line surrounded by a gilt frame; splendid eastern binding; size, 11½ in. by 6½ in.

2718

Another copy of the same.

Beginning, on fol. 1^b: بر آگاه خاطران روشن ضمير . . . ومعنى شگافان حقيقت پذير سجنجل دل را آنگ

The wording of the preface differs slightly from that in the preceding copy, and there is moreover a substantial addition, viz. the name of the translator, on fol. 4^b, and three chronograms, on fol. 5^a, for the completion of the work, which take the place of the more detailed statement in the preceding copy. Unfortunately one or two of these ta'rikhât are apparently as incorrect as in the British Museum copy; they are (a) the chronogram for the year of the Hijrah گفتا که (which, if the 10 is counted, will give the correct date, A. H. 1188); (b) the chronogram for the Bangālî era: کلام شرع هند است (which gives only 1181 instead of 1182, as the preceding copy has); (c) the chronogram for the English (i. e. Christian) era, حل راز شريعت هندی است (which in its present form would only give 1756; in order to make it 1775, it ought to be corrected into هندست شريعت هندی, and, contrary to general usage, the tashdid of حل ought to be taken into consideration, giving for the first word the numerical value of 68).

The introductory chapters begin, on fol. 5^a: مبدع حقيقي اول زمين آنگ, the index on fol. 24^b, first line; the work itself on fol. 28^b.

No date.

No. 602, ff. 251, ll. 9; large and clear Nasta'liq; illuminated frontispieces on ff. 1^b and 28^b; all the lines on ff. 1^b, 2^a, 28^b, and 29^a surrounded by a gilt frame; splendid eastern binding; size, 10½ in. by 7½ in.

2719

The same.

The preface is wanting here; it begins at once with the first introductory chapter, مبدع حقيقي اول زمين آنگ, corresponding to fol. 5^a, l. 3 ab infra, in the immediately preceding copy.

Beginning of the work itself on fol. 19^b. Index on fol. 16^b, second line sq.

No date.

No. 1567, ff. 243, ll. 8-13; Nasta'liq; size, 9½ in. by 6½ in.

2720

Riyâd-almadhâhib (رياض المذاهب).

An autograph of Pandit Mathurânâth, a Brahman of Mâlwa's interesting work on the castes and sects of the Hindûs, including the Jains and Sikhs, composed A. H. 1228 (A. D. 1813) at Banâras at the request of

Mr. John Glyn, the registrar of Banâras (see fol. 58^a, ll. 1 and 2; the author's name appears on fol. 56^b, l. 5, the date on fol. 59^b, lin. penult. and last), comp. Rieu i. p. 64; Bodleian Cat., No. 1824 (where the title of الصفات مجمع ذات كنه is given to this treatise); and H. H. Wilson's Works, vol. i. p. 8. The substance of the little work is embodied in H. H. Wilson's 'Sketch of the Religious Sects of the Hindûs.'

Beginning: حمدی که سزاوار واجب حق بود از کمترین ممکنات الخ

No. 3404, ff. 56-167, ll. 7; Nasta'lik, slightly mixed with Shikasta; size, 6½ in. by 4½ in.

2721

An incomplete copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1^b, last line. Title on ff. 3^a, l. 2, and 3^b, ll. 4 and 5. Date on fol. 3^a, last line.

This copy breaks off on fol. 55^b with the words, مهادیو. لیکن نه آنکه بشن و مهادیو. fol. 135^b, lin. penult. in the preceding copy.

No. 3404, ff. 1-55, ll. 12; Nasta'lik; size, 6½ in. by 4½ in.

7. Miscellaneous.

2722

Dastûr-al'amal-i-adâlatihâi ta'allukah (دستور العمل عدالت‌های تعلقه).

A code of laws for the administration of justice in the East India Company's Jâgir and in the districts ceded by Tipû Sultân, also called the Bengal code of laws, translated 1793 into Persian by A. Falconer, who had previously translated the same work into the Jentoo language, i.e. the language of Tiling or Tilinga (see No. 2529 above), as the following letter, written by the author to the Hon. Sir Charles Oakeley, Bart., Governor in Council, on fol. 81^a, shows:

Honorable Sir,

When I had the Honor of addressing you on the 3rd of October last, I promised to prepare; from the Bengal Code of Regulations for the Courts of Justice, a Persian Translate, agreeably to the Alterations of the Board of Revenue —, and having now accomplished that Work, I have the Honor herewith to lay it before the Board.

When I gave in my Jentoo Translation of these Regulations, your Honorable Board were pleased to express your approbation of my Zeal—and your Satisfaction in my Labors—recommending me also to receive one Thousand Pagodas, in Consideration of my Trouble.

At the same Time that I am desirous of expressing my best Acknowledgments for your kind Consideration of my humble Services—I beg leave to Suggest, that their object was, to recommend myself for that Promotion in the Service, which, while it will compensate

for my late Exertions, will encourage my future Assiduity.

I have the Honor to be,

Honorable Sir,

Your most obedient and faithful Servant,

A. FALCONER.

Fort St. George, 27th December, 1793.

As full title appears both on fol. 1^a and on the fly-leaf: دستور العمل بنابر اجرا نمودن عدل و انصاف در زمین کمپنی یعنی جاگیر و در تعلقات که از تپو سلطان گذاشت گردید.

It is divided into eighty-eight short آئین.

This copy, by the translator's own hand, was received from the Examiner's Office, Oct. 9, 1804.

No. 2907, ff. 81, ll. 10-11; very legible Shikasta; size, 10½ in. by 8 in.

VI. VARIA.

1. Travels.

2723

'Awâlim-alasrâr fi gharâ'ib-alasfâr (عوالم الاسرار فی غرائب الاسفار).

A very interesting and valuable report of travels in Transoxania, Khurâsân, to Kâbul, etc., by 'Abd-alkarim bin Maḥmūd Kâdî bin Nûr-aldin Muḥammad Kâdî, known as Kâdî Ikhtiyâr, see fol. 13^b, together with a detailed biographical account of all the great men, Shaikhs and poets, who lived and flourished at his time in Bukhârâ, both those who were born in Bukhârâ, and those who came from other towns or countries and settled there. This work was commenced in A. H. 1009 (A. D. 1600, 1601), see fol. 11^a: تسطیر این ابتدا یافت: در عامی که اسمش حاصلست از الف اسمی وقتی که ساکن الوسط گردد (i. e. آلف = 1000) بضم عددی که اسم او دو حرفست هر دو پنجاه و پنج عدد (55 = نه) و ازین عدد چون عدد مو (= 46) اسقاط کنی عدد مطلوب باقی ماند.

Beginning: مجموعه عوالم الاسرار فی غرائب الاسفار از: صادرات عوالم آفاقی . . . و بیان احوال اکابر محروسة بخارا الخ.

No date.

No. 1330, ff. 10-102, ll. 11; large and clear Nasta'lik; size, 10½ in. by 5½ in.

2724

Account of a thirteen days' journey and its adventures from Shâhjahânâbâd to a place called مکتسر or مکتسیر, beginning on the 3rd of Dhû-alka'dah, A. H. 1156 (A. D. 1743, Dec. 19). No author's name appears in the text, nor a title; on fol. 1^a it is styled وقائع سیر گنگا (events on a journey on the Ganges). According to

a seal on the same page, this copy belonged originally to a certain 'Ibād-allāh, A.H. 1188 (A.D. 1774, 1775).

Beginning: روز اول سیوم شهر ذی قعدة سال هزار یکصد و پنجاه ششم هجری که پنجمی ماه کاتک هندی بود الخ.

No. 1612, ff. 1-16, ll. 14-15, mostly in diagonal lines; Shikasta, often without any diacritical points; size, 8½ in. by 5½ in.

2725

Travels in Upper Hindūstān by Ghulām Muḥammad-khān (see fol. 6^a, last line, and fol. 14^b, l. 6 sq.), who may be identical with the author of the نوادر القصص or anecdotal memoirs (described in Rieu iii, pp. 981 and 982). They were undertaken at the request of the Governor-General, Warren Hastings, in A.H. 1196-1201 (A.D. 1782-1787); and the present work, which is unfortunately incomplete at the end, contains both a journal of his journey, especially from Shāhjahānābād (Dihli) to Kābul and Kāndahār, and reports of all the contemporary historical events, together with the various observations he made on the road. The title given to it is simply رسالة تصنيف غلام محمدخان.

Beginning: سبحان الله این چه گوهر گرانباهی و اختر بلندپایه است که آشنایان زمان وحی و الهام بسخنش موسوم کرده اند و نسخه حل و عقد مصالح انام بنام نامی او مرقوم ساخته الخ.

No. 654, ff. 104, ll. 15; large Nasta'liq; size, 8½ in. by 6½ in.

2726

Bayān-i-hâlât-i-manâzil-i-Kābul az balda-i-Shāhjahānābād (بیان حالات منازل کابل از بلد شاهجهان آباد).

Diary of a journey from Shāhjahānābād (Dihli) to Kābul in A.H. 1211, 1212 (A.D. 1796-1798), undertaken by Shaikh Raḥm 'Alī for the East India Company, in order to ascertain the different stations on the road and the state of things in the territory of the Amir (here called partly والی, partly شاه) of Kābul, his army, his generals, officials, etc. His dispatches were sent to one of the officials of the East India Company, Bahādur 'Abd-alkādirkhān, who revised and edited this diary, which contains the description of seventy-five manzils or stations between Dihli and Kābul. 'Abd-alkādirkhān appears to be identical with the author of the حشمت کشمیر (A.H. 1245=A.D. 1829, 1830), who was staying A.H. 1212 with John Lumsden in Lucknow, see Rieu iii, p. 1016, where a short biographical sketch of 'Abd-alkādir is given.

Beginning, on fol. 1^b: بعد از حمد شاهنشاهی که اقالیم حدود . . . اما بعد کمترین ملازمان سرکار فیض آثار کمپنی انگریز بهادر عبد القادرخان گذارش مینماید که در شهر الخ.

Attached to this diary there are twenty-two special questions and answers relating to the same topics, on ff. 29-52.

No. 396, ff. 52, ll. 11; large and clear Nasta'liq; illuminated frontispiece; size, 11 in. by 6½ in.

2727

Masir-i-Tālibi fi bilād-i-afrañji (مسیر طالبی فی بلاد افرنجی).

Abū Tālib bin Muḥammad Begkhān Tabrizi Iṣfahāni Londoni's journey to Europe in A.H. 1213-1218 (A.D. 1798-1803), compiled by the author immediately after his return, and completed, according to the chronogram in the British Museum copy (Rieu i, p. 384), A.H. 1219 (A.D. 1804); for other copies comp. Bodleian Cat., No. 1855, and E. G. Browne, Cambridge Cat., p. 194. The chronogram in our copy (last line in the last page) runs thus: معطی علم و دانش افرنج, which would give the date A.H. 964—a bad joke of the copyist, no doubt—who prided himself on having substituted a genuine Persian word, دانش, for the correct Arabic صنعت. The author is identical with the compiler of the famous tadhkirah خلاصة الافکار, completed between A.H. 1206 and 1207 (A.D. 1791-1793), see above, No. 696, and the author of the دیوان طالب (edited with English translation by George Swinton, London, 1807), see Bodleian Cat., No. 1994.

Beginning: بعد حمد خداوند عالم که بخشنده هم الخ.

The narrative of this journey was translated into English by Ch. Stewart, London, 1810; the text has been edited by the author's son, Mirzā Husain 'Alī, Calcutta, 1812, and in an abridged form by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgement is preserved in the Berlin Library, see W. Pertsch, Berlin Cat., p. 377).

No date. This copy belonged formerly to Mr. W. H. Bayley.

No. 2955, ff. 296, ll. 15; clear and distinct Nasta'liq; size, 10½ in. by 8½ in.

2728

Diary of a journey from Attak or Attock (اتک in the Panjāb) to Bukhārā viâ Kashmir, Tibet, Yārkand, Kāshghar, Kokān in Farghāna, and Samarkand, and back viâ Balkh, Khullam, Kābul, Bāmiyān, and Peshāwar to Attock, undertaken by Mir 'Izzat-allāh in A.H. 1227 and 1228 (A.D. 1812 and 1813) on behalf of Mr. William Moorcroft (ولیم مورکرافت). 'Izzat-allāh left Dihli the 7th of Rabi'-althāni, A.H. 1227 (20th of April, A.D. 1812), Attock the 27th of Rajab in the same year (6th of August, A.D. 1812), and returned there towards the end of Dhū-alhijjah, A.H. 1228 (second half of December, A.D. 1813), comp. Bodl. Cat., No. 1858; Rieu iii, p. 982, and Supplement, p. 97^b.

Beginning: احوال سفر بخارا و تفصیل منازل از اتک تا کشمیر من کشمیر الی تبت من تبت الی یارکند الخ.

This interesting and minute account of the various stages on the road from Attock to Bukhārā and back has been partly translated into English by H. H. Wilson in the Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825, and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, ii), comp. also 'Travels in the Himalayan

Provinces of Hindustan and the Panjab, etc., by Mr. William Moorcroft and Mr. George Trebeck, prepared for the press by H. H. Wilson, London, 1841, vol. i, preface, p. xviii. A complete translation of these travels into English was published in Calcutta, 1872, by Captain Henderson, 'Travels in Central Asia, by Meer Izzut Oollah.'

No date. Presented by H. Wood, Esq., late Acett.-Genr., Bengal; received from Secretary, July 18, 1829.

No. 2884, ff. 178, ll. 14-17; Shikasta; size, 11 in. by 7½ in.

2729

Another copy of the same.

Beginning as in the preceding copy. Bound up with the MS. is a 'Map of the Himalayan Provinces of Hindustan, the Punjab, Ladakh, Kashmir, Kabul, Kunduz, and Bokhara, to illustrate the travels of Moorcroft and Trebeck,' by John Arrowsmith, 1841.

No. 3210, ff. 183, ll. 11; Shikasta; size, 9½ in. by 6½ in.

2. Historical Dates and Chronograms.

2730

Historical tables, showing the prominent events of every year since the creation of the world. The anonymous compiler of this book states that A.H. 1075 (A.D. 1664, 1665), when being in Baghdād, he saw a chronological compendium written by a savant of Constantinople, in Turkish, and at the request of some friends he at first translated it into the language of the Arabian 'Irāk, that is into Arabic, afterwards into Persian. The latter paraphrase, with some additions made by the translator, is contained in the present copy.

The introduction deals with the different *eras*, particularly with the *تاریخ قبطی*, *تاریخ ترکی*, *تاریخ هجری* (that is *یزدجری*) *فارسی*, *سکندری*, and *تاریخ جلالی* (that is the era of Sulṭān Jalāl-al-din Malikshāh Saljūki).

On fol. 9^b the ante-Muhammadan tables begin with the creation of Ādam.

The Muhammadan tables begin on fol. 19^b and go down from A.H. 1 to A.H. 1085, A.D. 622-1674 (on the margin they are even carried on to A.H. 1091 = A.D. 1680). On ff. 88^b-94^b special tables are added, showing the duration of the different Muhammadan and ante-Muhammadan dynasties; the last and most detailed are those of the '*Uthmānī Sulṭāns*.'

Beginning: حمد و ثنائی که غایتی مر اورا نیست بر . پروردگاری که اورا بدایتی نیست الخ

Written by 'Abd-allhādī, servant of Nawwāb Shujā'-al-daulah Bahādur, for Muḥammad Yūnuskhān Bahādur and dated end of Jumādā II, A.H. 1179 (A.D. 1765, Dec. 13). Numerous marginal amplifications.

No. 1809, ff. 98, ll. 17-18; distinct Nasta'lik; size, 11½ in. by 6½ in.

2731

Ta'rikh-i-tawallud u wafāt-i-pādishāhān (تاریخ تولد و وفات پادشاهان).

A very valuable and trustworthy collection of historical dates, giving the exact time of birth and death of all rulers, princes, Amirs, learned men, poets, etc., and of the principal events in each period, from the birth of Timūr, the 25th of Sha'bān, A.H. 736 (A.D. 1336, April 8), to A.H. 1144 (A.D. 1731, 1732), compiled by an anonymous author. It gives besides a good deal of biographical information.

Beginning: برصمائر ارباب دانش و خاطر اصحاب بینش واضح و لائح است که در تواریخ حوادث ایام علمای عظام الخ.

No date.

No. 1161, ff. 201, ll. 17; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

2732

A large portion of another very interesting collection of historical dates, giving for every day of the year all the notable events, the birth, death, and incidents of life of renowned personages which happened thereon. To every date the authority is added, from which the statement is taken.

It begins with the 1st of Rabi'-al-awwal and goes down to the last of Dhū-alka'dah. Three months therefore are missing: Muḥarram, Šafar, and Dhū-alhijjah.

College of Fort William, 1825.

No. 2139, ff. 190; Nasta'lik; size, 9½ in. by 5½ in.

2733

Ta'rikh-i-Wafāt-i-Buzurgān (تاریخ وفات بزرگان).

A kind of historical almanac, giving for every day of the Muhammadan year the names of all the great and eminent persons who died or are supposed to have died thereon, beginning with the 1st of Rabi' I and closing with the last of Šafar. The respective years are not mentioned at all. It was compiled at the request of Tipū Sulṭān (see above, Nos. 2024-2032, 2616-2623, and 2708-2711) by Muḥammad Sharif (according to a note on the fly-leaf) and styled *صحيفة الاعراس* or *تاریخ وفات بزرگان* or *عرائس بزرگان*.

A short preface, on fol. 1^a, beginning: الحمد لله رب العالمين . . . اما بعد این رساله حسب الامر جهان مطاع و عالم مطيع پادشاه دين پناه حضرت تيمو سلطان الخ.

The first date, on fol. 1^b, runs thus:

غرة ربيع الاول حضرت رسالت مرتبت صلى الله عليه وسلم و شاه نعمان برهانوري (? برهانپوری) و شميخ امين ابن احمد و سيد محمد عطا قادری و شاه طيب محمد قادری الخ.

No. 1176, ff. 46, with a varying number of lines in each page; careless Nasta'lik, mixed with Shikasta; worm-eaten; size, 9½ in. by 5¼ in.

2734

(میزان الاعداد) Mizân-ala'dâd.

A reference-book for chronograms, that is tables exhibiting all the various words and phrases, by which a certain date can be expressed in a Persian ta'rikh, from 3 upwards to 1484. The short preface begins thus: حمد بیحد مبدعی را که تعداد اسماء جبروتش از: حیطة احصای الخ.

The tables commence with ۳ (which can be expressed by آب, پا, etc.) and end with ۱۴۸۴ (denoted by شده تشنگی, سرایرده غیب, بتکبر خرامیده, برافراخت, ظلمت عدم).

Fragments of similar tables and other chronological matters on the fly-leaves.

No. 1629, ff. 83, usually 9 coll. in the page; Nasta'lik; size, 5½ in. by 8¼ in.

3. Taxes and Revenues.

2735

رساله در احکام بیت (Risâlah dar ahkâm-i-bait-almâl (المال)).

Regulations of the Treasury or rules of taxation in Muhammadan countries, a treatise, divided into four fasls, viz.:

1. On the capitation tax, to be paid by the Jews and Christians (درگرفتن جزیه از کفار مشرکین), on fol. 1^b.
2. On the poor-rate, or the alms to be paid by the Muslims (درگرفتن زکوات از مسلمین), on fol. 8^a.
3. On inheritance-duty (در تقسیم میراث و گرفتن مال), (ترکة میت در بیت المال), on fol. 12^b.
4. On bribery-gifts, and fees, to which a judge is entitled from the litigating parties (درمعنی رشوت و هدیه) و جواز گرفتن حاکم چیزی مال از اهل خصوم بعد دهانیدن (حق), on fol. 26^b.

Beginning: رساله ایست در بیان احکام بیت المال و مشتمل است بر چهار فصل الخ.

No date.

No. 1708, ff. 28, ll. 11; clear Nasta'lik; all the quotations from the Kūrân in red ink; size, 8¼ in. by 5½ in.

2736

(دستور العمل) Dastûr-al'amal.

A handbook of the proper management of tax and revenue accounts, statistical records and official calculations of every kind, compiled by Udaiçand, son of Rangiladâs Nâmi Kâyath (ادبچند پسر رنگیلداس نامی), in three bâbs, viz.:

1. در بیان دانستن دستور و دستورات.
2. در باب دانستن طریقه حسابات.
3. در بیان دانستن شرح و سرشتجات, but only the first bâb is marked in the text.

Beginning: دستور العمل عمل دستور دستورات.

و حسابات و هنر امورات و سررشتجات دفاتر کارپردازی و علم نویسندگی الخ.

This copy was written, as it seems, by the author himself for Mr. Richard Johnson, and finished the 27th of Rajab, A.H. 1202 (thirtieth year of Shâh 'Âlam's reign) = A.D. 1788, May 3, at Calcutta. A second copy of the same work, but very incorrectly written, is noticed in W. Pertsch, Berlin Cat., p. 474, No. 1; the compiler is stated there to have been an inhabitant of Salimâbâd in Bangâlah. Other statistical works of the same title (but all referring to special reigns or particular provinces of India) are described above, No. 432; Bodleian Cat., No. 268; Rieu i. pp. 403-405; W. Pertsch, Berlin Cat., p. 153, No. 4, etc.

No. 1855, ff. 71; Nasta'lik; size, 9¼ in. by 5½ in.

2737

(دستور العمل) Dastûr-al'amal.

Another very short tract on the districts liable to pay taxes to the Indian exchequer, with the same title as the preceding work, copied for Mr. Richard Johnson by Mir Abû-alkâsim in May, 1779, at Dacca (in the province of Bangâlah).

Beginning: کفایت شعار مطیع الاسلام رشک داس . بمرحمت پادشاهانه امیدوار بوده الخ.

It ends on fol. 9^a, and the remaining part of the MS. contains a version of the ظفرنامه (usually ascribed to Ibn Sînâ) like that noticed above in Nos. 1762, 18; 2151; and 2152, beginning: الحمد لله . . . بدانکه آورده اند روزی نوشیروان عادل خواجه بزرجمهر را که وزیر او بود طلب کرد الخ.

No date.

No. 1610, ff. 14, ll. 13; Nasta'lik; size, 8¼ in. by 4½ in.

4. Regulations for Tipû Sultân's Army and his Royal Prerogatives.

2738

(فتح المجاهدین) Fath-almujâhidîn.

Rules and regulations for Tipû Sultân's army, describing the duties of men engaged in the holy war against infidels, and written under the direction of the Sultân himself and at his request (see fol. 6^b, l. 7), A.H. 1197 = A.D. 1783 (see fol. 8^a, ll. 2 and 3), by Zain-al-'âbidîn Mûsawî ibn Sayyid Raqî of Shûshtar, the author of the مؤید المجاهدین (see Nos. 2619 and 2620 above and fol. 8^a, l. 4 here).

It is divided into the following eight bâbs:

1. باب اول در بیان مسائل (مسائل) عقائد و نماز و غیرها و مسائل (مسائل) منع تمباکو و نمک حرامی و ترکه (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war), on fol. 9^a, last line.

باب دوم در بیان فالنامه اذن علی و اسمای نو.
مقرری برای تقسیم حساب و لفظ وزن و تعداد مقرری الخ
(on the fāl-nāma, bequeathed by 'Alī, and the newly
fixed names for arithmetical divisions, weights and
measures, computation, etc.), on fol. 48^b.

3. باب سیوم در بیان تدابیر حرب (on strategy), on
fol. 50^b.

4. باب چهارم در بیان احکام بنام سربخشی و متصدیان
(on the commands issued by
the paymaster-general or commander-in-chief and the
lower officials connected with the royal head-office,
in some copies, see, for instance, No. 2755 below,
(تعلقه کچهری حضور قشونات, troops, is substituted for حضور), on fol. 80^b.

5. باب پنجم در بیان تفویض خدمات (on appoint-
ments), on fol. 99^a.

6. باب ششم در بیان قواعد شهابداران و غیرها
(rules relating to artillery practice), on fol. 116^b.

7. باب هفتم در بیان قواعد سواران تعلقه عسکر
(rules relating to cavalry practice), on fol. 122^a.

8. باب هشتم در بیان قواعد پیاده تعلقه عسکر
(rules relating to infantry practice), on fol. 134^a.

فتح ملک سخنوری و تسخیر اقلیم معنی:
پروری بصمصام ثنائی سلطانی میسر آید که الخ

An index on ff. 8^b and 9^a; the work concludes on
fol. 148^b; the last two leaves are filled with prescrip-
tions against the venomous bite of snakes, etc. (علاج
(دفع سم مار).

No date. Other copies of the same work are de-
scribed in Bodleian Cat., No. 1903, and Rieu, Supple-
ment, p. 260 (the latter, according to the description,
seems to differ considerably from the Bodleian copy as
well as the present and the following copies of the India
Office); a few fragments, chiefly belonging to the first and
the third bâb, in W. Pertsch, Berlin Cat., pp. 134 and 135.

No. 2213, ff. 150, ll. 9; very careless Nasta'lik, sometimes
quite like Shikasta; size, 8½ in. by 5½ in.

2739

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 9^b; II, on fol. 61^a; III, on fol. 63^b;
IV, on fol. 95^a; V, on fol. 115^a; VI, on fol. 131^a;
VII, on fol. 138^a; VIII, on fol. 151^b. On ff. 168^a-
169^b the same prescriptions as in the preceding copy.

No date.

No. 2214, ff. 169, ll. 11-13; Nasta'lik; size, 8½ in. by 6 in.

2740

The same.

Bâb I, on fol. 10^a; II, on fol. 54^b; III, on fol. 57^a;
IV, on fol. 91^b; V, on fol. 112^a; VI, on fol. 131^a;
VII, on fol. 137^a; VIII, on fol. 150^b. At the end
the same prescriptions.

No. 517, ff. 170, ll. 9-14; very irregular and careless Nasta'lik;
size, 8 in. by 5½ in.

2741

The same.

Bâb I, on fol. 7^a; II, on fol. 34^b; III, on fol. 36^a;
IV, on fol. 59^a; V, on fol. 68^a; VI, on fol. 84^a;
VII, on fol. 94^b; VIII, on fol. 105^a. On ff. 118^b-
119^b the usual prescriptions.

No. 2216, ff. 119, ll. 11-15; written by different hands on
different paper very badly and irregularly, partly in Shikasta,
partly in Nasta'lik, sometimes even in Naskh; size, 8 in.
by 5½ in.

2742

The same.

This copy and almost all the following ones lack the
prescriptions against snake-bite. Bâb I, on fol. 8^a;
II, on fol. 65^a, last line; III, on fol. 67^b; IV, on fol.
95^a; V, on fol. 116^a; VI, on fol. 133^a; VII, on fol.
139^b, last line; VIII, on fol. 155^b.

College of Fort William, 1825.

No. 3093, ff. 173, ll. 9; Naskh and Shikasta mixed; size,
8½ in. by 6 in.

2743

The same.

Bâb I, on fol. 9^b; II, on fol. 57^b; III, on fol. 59^b;
IV, on fol. 92^b; V, on fol. 112^a; VI, on fol. 131^a;
VII, on fol. 137^a; VIII, on fol. 150^b.

College of Fort William, 1825.

No. 3073, ff. 168, ll. 9-10; Shikasta; size, 8½ in. by 5½ in.

2744

The same.

Bâb I, on fol. 9^b; II, on fol. 45^a; III, on fol. 47^a;
IV, on fol. 79^a; V, on fol. 94^a; VI, on fol. 110^b; VII,
on fol. 112^b; VIII, on fol. 125^a.

College of Fort William, 1825.

No. 3077, ff. 140, ll. 9-13; moderate Shikasta; size, 7½ in.
by 5½ in.

2745

The same.

Bâb I, on fol. 10^b; II, on fol. 52^a; III, on fol. 54^a;
IV, on fol. 85^a; V, on fol. 101^a; VI, on fol. 115^a;
VII, on fol. 117^a; VIII, on fol. 130^a.

No. 2212, ff. 145, ll. 9-12; careless Nasta'lik; size, 8½ in.
by 5½ in.

2746

The same.

Ff. 1^a-4^a contain a few extracts from Ḥusain bin
'Alī alwā'iz alkāshifī's smaller commentary on the
Qurān, styled مواهب حسینی (see above,
Nos. 2681-2690); ff. 4^b-15^b are left blank. The
Fath-almujāhidin begins on fol. 16^b. Bâb I, on fol. 24^b;
II, on fol. 57^b; III, on fol. 59^b; IV, on fol. 90^b (here
headed در بیان احکام بنام سپهدار و غیره); V, on fol.
104^b; VI, on fol. 121^a (here styled قواعد
مردم شهابدار); VII, on fol. 122^b; VIII, on fol. 134^b;
the work ends on fol. 150^b. On ff. 153^b-154^b another
hand has written some additional baits to the eighth
'Unwān of the fifth bâb of the same Fath-almujāhidin.

No. 713, ff. 154, ll. 9; Shikasta; size, 7½ in. by 5½ in.

2747

The same.

This copy is arranged in a very confused manner; only the following chapter-headings are marked:

Bâb II. در بیان فالنامه اذن علی الخ, on fol. 60^a.

Bâb III. تدابیر حرب, on fol. 62^a.

Bâb VII. در بیان قواعد سواران تعلقه عسکر, on fol. 70^b.

Beginning as usual. Bibliotheca Leydeniana.

No. 2640, ff. 104, ll. 9; Shikasta; size, 8½ in. by 5¾ in.

2748

The same.

No chapter-headings, except that of bâb II, on fol. 43^a. At the end the usual prescriptions.

College of Fort William, 1825.

No. 2199, ff. 74, ll. 9; Shikasta; size, 8½ in. by 5¾ in.

2749

The same.

No chapter-headings at all. The prescriptions on fol. 91^a.

College of Fort William, 1825.

No. 2201, ff. 92, ll. 9; Shikasta; size, 8½ in. by 6 in.

2750

The same.

No chapter-headings; on fol. 94^b the usual prescriptions.

College of Fort William, 1825.

No. 2200, ff. 96, ll. 9; Shikasta, written on very bad paper; size, 8½ in. by 5¾ in.

2751

The same.

No chapter-headings, but the beginning of the first three bâbs is marked by the interval of a blank space, either a full page, or half a page (on ff. 10^b, 40^b, and 43^b respectively).

No. 2369, ff. 102, ll. 9; Nasta'lik, mixed with Shikasta; size, 8 in. by 5¾ in.

2752

The same.

No chapter-headings; an entry from A.H. 1220 (A.D. 1805, 1806) on fol. 1^a.

College of Fort William, 1825.

No. 2211, ff. 75, ll. 9; Shikasta; size, 8 in. by 5¾ in.

2753

The same in a shorter redaction.

An abridged copy of the Fath-almujâhidin, beginning in the usual way and ending on fol. 94^b; the last two pages contain the prescriptions. No chapter-headings; the first three bâbs begin on ff. 9^a, 48^a, and 50^b respectively.

No. 2215, ff. 96, ll. 9-10; Shikasta; size, 8½ in. by 5¾ in.

2754

An incomplete copy of the same.

This copy, which is very well written, contains both in the index and the text the *first five bâbs* only, on ff. 9^a, 28^a, 29^b, 59^a, and 79^b; all the rest is missing. The same prescriptions at the end.

Copied by Sayyid Husain.

No. 2217, ff. 95, ll. 13; clear and distinct Nasta'lik; size, 8½ in. by 6 in.

2755

Another incomplete copy.

This copy contains portions only of the Fath-almujâhidin; bâb I, on fol. 9^b, comprising about two-thirds of the usual contents, the end, on fol. 32^b, corresponding to fol. 41^a, lin. penult. in No. 2468 (2757 below in this Cat.); bâb II is entirely missing; bâb III begins on fol. 33^a; IV, or part of it (headed here احکام بخشی و متمدیان قشونات, see No. 2738 above), on fol. 54^a. Beyond this the copy is a mere labyrinth; on ff. 73^b-77^b there appear Rekhta ghazals for the various times of the day, with reference to soldiers' duties; on ff. 78-90 miscellaneous matters referring to the same, written by other hands in almost illegible Shikasta.

College of Fort William, 1825.

No. 2513, ff. 90; clear Nasta'lik, mixed with Shikasta in some pages on ff. 1-77, Shikasta alone on ff. 78-90; size, 7¼ in. by 4½ in.

2756

A third incomplete copy.

Portions of bâb I occupy ff. 9^a-34^b, as the following miscellaneous headings show: مسائل وضو, on fol. 12^a; مسائل جهاد, on fol. 12^b; مسائل نماز و فرائض غسل, on fol. 14^a, etc. On fol. 35^b a chapter, styled قواعد سوار تعلقه عسکر, begins, evidently corresponding to bâb VII of the complete copies; on fol. 47^a a chapter, ضابطه قواعد حریفان عسکر; and on fol. 53^b a chapter, تفویض خدمات, agreeing in substance with bâb V. On fol. 59^b sq. some Rekhta verses. There is obviously a large lacuna on fol. 34^b, where suddenly quite a new handwriting commences.

Bibliotheca Leydeniana.

No. 2793, ff. 62, ll. 11-15; careless Nasta'lik, mixed with Shikasta, by two different hands; size, 8 in. by 5¾ in.

2757

The *first bâb* of the Fath-almujâhidin.

Beginning as usual; bâb I, on fol. 11^a.

Dated A.H. 1200 (A.D. 1786).

Bibliotheca Leydeniana.

No. 2468, ff. 57, ll. 9; Shikasta; size, 8½ in. by 5¾ in.

2758

Another copy of the same *first bâb*.

Index, on ff. 9^b and 10^a; bâb I, on fol. 10^a.

No. 1248, ff. 51, ll. 9; Nasta'lik; size, 8½ in. by 5¾ in.

2759

Extracts from the *Faḥ-almujāhidīn*.

Ff. 2^b-8^a: the introduction, beginning, فتح ملك سخنوری الخ.

Ff. 8^b-26^b: on the dutiful observances of Muslims, entitled الحمد لله مسائل چند از روی فقه الحمد لله; taken from the *first bāb*.

Fol. 27, written by a different hand and on different paper, seems not to have belonged originally to this copy, as the catchword on fol. 26^b corresponds to the initial word on fol. 28^a; it is a short tract on disloyalty (نمک حرامی) in four قسم, as practised either by the hand, the tongue, the eye, or the ear, and taken from the same first bāb (see the index in No. 2738 above).

Ff. 28^a-79^a: continuation of the extracts, beginning with the third bāb, here headed تدبیرات حرب. The first two leaves of this copy (ff. 1^b and 2^a) contain a short tract on the measure called کُرّ شرعی, beginning: چون تعداد حروف کلمات شهادتین¹ بیست و چهار می شود لهذا مقدار بیست و چهار عرض الخ and the last twelve (ff. 79^b-90^a) arithmetical tables.

Bibliotheca Leydeniana.

No. 2508, ff. 90, ll. 10; Shikasta; size, 8 in. by 5½ in.

2760

The proper regulations for the encampment of a Muslim army, illustrated by seven tables and undoubtedly drawn up under the guidance of Tipū Sultān.

Bibliotheca Leydeniana.

No. 2584, ff. 8; size, 9½ in. by 7½ in.

2761

Dawābiṭ-i-Sultānī (ضوابط سلطانی).

Royal usages, that is regulations for the proper shape and form of royal insignia, as the orbs or disks at the top of banners, seals, official signatures, etc., drawn up under the direction of Tipū Sultān and dated the 19th of Rabi'-alawwal, A.H. 1211 (that is the year 1224 since Muḥammad's birth, or rather, since his prophetic mission, see No. 2709 above and No. 2762 below, and compare it with No. 2621 = A.D. 1796, Sept. 22). It is divided into four bābs and subdivided into faṣls, all of which are illustrated with more or less numerous models and specimens. The blankness of many intervening leaves, as well as the abrupt manner in which the copy comes to a close, indicates that this was the first sketch, a mere brouillon, to be properly arranged and completed afterwards.

Beginning: الحمد لله رب العالمین . . . بدانکه آفریدگار عالم و آدم چون انواع کائنات را بوقت موعود از ممکن غیب الخ.

Bāb I در بیان تقطیع قرصهای که بنابر شرف و عزت)

(جمع اهل خدمت و بنابر خود بدولت مقرر فرموده شده in seven faṣls:

1. در بیان طرز قرص خاصه جواهر و طره جواهر, on fol. 3^b.

2. در تقطیع قرص علامت میرمیران و علاقه داران الخ, on fol. 6^a.

3. در تقطیع قرص علامت میرخان, on fol. 10^b.

4. در تقطیع قرص علامت علاقداران میریم, on fol. 11^a.

5. در تقطیع قرص علامت میرآصف و علاقه آنها, on fol. 14^a.

6. در تقطیع قرص علامت علاقه صدور کچهری, on fol. 16^b.

7. در تقطیع قرص علامت ملك التجار, on fol. 20^b.

Bāb II در تقطیع مهر و طغرای اسم الله دستخطی (و الفاظ عربی دستخطی شش فرقه ریاست خداداد in six faṣls:

1. در تقطیع مهر و دستخط علاقه داران میرمیران کچهری, on fol. 21^b.

2. در تقطیع مهر و طغرای دستخطی اسم الله و غیره کچهری, on fol. 27^b.

3. در تقطیع مهر و غیره کچهری میریم, on fol. 28^b.

4. در تقطیع مهر و دستخط علاقه داران آصف کچهری, on fol. 29^a.

5. در تقطیع مهر و دستخط علاقه صدور کچهری, on fol. 35^b.

6. در تقطیع مهر و دستخط ملك التجار حضور معلی, on fol. 37^a.

Bāb III در بیان ضابطه اعلام ظفر ارتسام سرکار خداداد, in four faṣls:

1. در بیان ضابطه علمهای خاص نصرت اختصاص, on fol. 38^a.

2. در ضابطه اعلام فوج فیروزی علاقه میرمیران کچهری, on fol. 43^a.

3. در ضابطه اعلام علاقه میریم, on fol. 48^b.

4. در ضابطه اعلام علاقه صدور, on fol. 49^b.

Bāb IV, without any general heading; even the number of faṣls is not stated; there appear two, viz.:

1. در بیان نشستن برخورداران در محفل خاص و راه رفتن در سواری عقب خود بدولت و نصب کردن خیمهها, بر راست و چپ خیمه خاص, and

2. در بیان مثل نشستن شش فرقه ریاست در محفل خاص و راه رفتن در سواری و فرود آمدن در لشکر فیروزی. The headings of both are given at the beginning of this bāb, on fol. 52^b.

An additional part, dealing with the question of stigmas or brands (ضابطه داغهای سرکار خداداد), on ff. 76^b-78^a.

Bibliotheca Leydeniana.

No. 2379, ff. 78; written by different hands in Nasta'liq and Shikasta; size, 8½ in. by 6 in.

¹ I.e. محمد رسول الله, لا اله الا الله.

2762

A fragment of the same.

A short extract from the *Dawâbit-i-Sultânî*, without any apparent subdivision, beginning, on fol. 1^b: کتاب قرصهای علامت میرمیران زمرة وعلاقتداران میرمیران کچهری زمرة که بتاریخ بیست و یکم ماه حیدری سال حراست سنه یک هزار و دومد و بیست و چهار مولود محمد مطابق نوزدهم ربیع الاول سنه ۱۱۲۱ (read ۱۲۱۱) هجری بروز پنجشنبه الخ.

The additional part of the preceding copy, ضابطه, begins here on fol. 24^a.

Copied by Sayyid Husain in the year 1226 of Muhammad's birth (i.e. his prophetic mission).

Bibliotheca Leydeniana.

No. 2745, ff. 31; Nasta'lik; many intervening pages left blank; size, 8 $\frac{3}{4}$ in. by 6 in.

5. Arts, Technical and Practical Pursuits.

- a. *Music* (for special works on Indian music, see above, Nos. 2008-2033).

2763

Kanz-altuhaf (کنز التحف).

An anonymous treatise on music (رساله در فنّ), in a mukaddimah and four makâlas (index on ff. 6^a-7^a):

Mukaddimah: در بیان شرف این صنعت بر سایر (the pre-eminence of music over other arts), on fol. 7^a.

Makâlah I: (the theoretical side of music), in two kisms, (a) در حدود تعریفات موسیقی, on fol. 8^a; (b) در علت اسباب حدّت و نقل و عوارض, on fol. 8^b.

Makâlah II: (the practical side of music), in two kisms, (a) در تعریف عود و تسویه اوتار, on fol. 11^b; (b) در آن و استخراج ادوار و آوازه از آن, on fol. 15^b.

Makâlah III: (index سازات) و تعدیل, on fol. 17^a.

Makâlah IV: در وصیّتی که طالبان این فنّ را بکار (read تألیفات) (valuable hints to students of the art, and verses appropriate to the compositions), in two kisms, on ff. 22^a and 25^b.

Beginning: شکر و سپاس بی حدّ و قیاس سزاوار حضرت آن پادشاهی که در سرپرده الخ.

The date of composition is contained in the following ta'rikh at the end of the treatise:

آن روز که حوادث جهان مهمل بود

در آخر این رساله ام مدخل بود
اندر سنه ۱۰۰۰ ز دو دو
بیست و دوم جمادی الاول بود

that is the 22nd of Jamâdâ I, A.H. 756 = A.D. 1355, June 4 (if we read دو دو بو); or A.H. 764 = A.D. 1363, March 9 (if we read بو instead of دو).

Other copies of the same treatise are noticed in Rieu, Supplement, p. 115^b (where the letters of the date are given as دو ز دو, which, however, does not agree, as stated there, with A.H. 741 or 749, but rather with A.H. 752 or 760), and in Cat. Codd. Or. Lugd. Bat. iii. p. 302 (where A.H. 746 is given, which agrees neither with the one nor the other combination of letters). The third alternative, to read نو, as Rieu suggests, is out of question, as it would make the date of composition considerably later than the date of our copy, which was finished the 1st of Dhû-alka'dah, A.H. 784 (A.D. 1383, Jan. 6). Library of Richard Johnson, A.H. 1194 (A.D. 1780).

No. 2067, ff. 27, ll. 21; Naskhi; the original leaves are put into a modern margin; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

2764

Jalwah nâma (جلوه نامه).

An epithalamium or series of nuptial songs, celebrating the various stages of the wedding feast, by Ghulâmî Husainkhân Lûhânî, composed in the year 1223 since Muhammad's birth (i.e. his prophetic mission, see above, Nos. 2709, 2761, and 2762, about A.H. 1211 = A.D. 1796), by order of Tipû Sultân. It is divided into twelve رسم or modes, and to each a smaller or longer song is allotted, consisting partly of one bait only, partly of longer kâşidas, with one rubâ'î for the fifth رسم. The majority of the songs are written in Hindûstânî, the minority and the whole of the preface in Persian.

Beginning of the preface: سپاس بقیاس مر خالق قدسی اساس را از ممکن بطون الخ.

No date. Bibliotheca Leydeniana.

No. 2420, ff. 145-152, ll. 11; Nasta'lik; size, 8 in. by 4 $\frac{1}{2}$ in.

b. *Calligraphy*.

2765

Sixteen folios (fastened together so as to form a long coherent strip), containing specimens of Persian calligraphy and fine illuminations. The sixteenth folio bears the signature of Sultân 'Alî almashhadi, the famous calligrapher, who died in Harât, A.H. 919 (A.D. 1513), compare Bodleian Cat., Nos. 1896 and 1900, Rieu ii. p. 573^a, iii. p. 1089^a; the second that of Shihâb-aldin Muhammad Shâhjahân Pâdishâh ibn Jahângir Pâdishâh ibn Akbar Pâdishâh, i.e. the emperor Shâhjahân.

No. 3544 (olim 3520); size, 8 $\frac{1}{2}$ in. by 5 in.

2766

Risāla-i-Khushnawisi (رساله خوشنویسی).

A short mathnawī on the art of calligraphy, beginning:

خواهی خط جانفزای نویسی — باید همه از طلا نویسی
No date.

No. 1905, ff. 11^b-14^b, 2 coll., each ll. 11-15; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

c. *Art of War.*

2767

Ādāb-almulūk u Kifāyat-almamlūk (آداب الملوك و كفاية المملوك).

A work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muḥammad bin Mansūr bin Sa'īd bin Abū-alfaraj Kuraishi, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abūbakr (see fol. 3^b, ll. 5-3 ab infra), and dedicated by him to Shams-aldunyā wa-aldin Abū-almuẓaffar Īltamish al-Sultān Nāsir Amir-almu'minin (see fol. 4^a, l. 1 sq.), who reigned in Dihli from A. H. 607 to 633 (A. D. 1210-1236); the title as given above is found here on fol. 4^a, ll. 8 and 9; in Rieu ii. pp. 487 and 488 (the only other copy extant) it is styled *آداب للرب والشجاعة*; it is divided into forty bābs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six, whereas the present MS. numbers twelve). An index, on ff. 4^a-5^a; a *diwān*, on ff. 5^a-6^b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in bābs 13, 14, 16-30, and 33-40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents.

The forty bābs are headed as follows:

1. اندر کرم و حلم و عفو پادشاهان, on fol. 6^b, on the generosity, gentleness, and forgiveness of kings.

2. اندر نیت و اندر عدل و نیت نیک پادشاهان (text), on fol. 18^b, on the justice, good intention, and other laudable qualities of kings.

3. اندر شفقت (شفقت) و رحمت پادشاهان (read), on fol. 25^b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.

4. اندر آنچه پادشاه باندکی از آن غافل نباشد (text), on fol. 32^b, on things of which a king must not in the least be unmindful in his life.

5. اندر اختیار کردن وزیر کافئ عالم ناصح الخ, on fol. 35^b, last line, on the choice of an efficient, wise, and faithful vizier.

6. اندر اختیار کردن مستوفی عالم امین متدین (text), on (عالم متقی نیک اعتقاد معاملات دان امین

fol. 39^b, on the choice of a wise, trustworthy, pious, and business-like secretary of state.

7. کافی در فنون (text) اندر نصب کردن وکیل ذو فنون (معاملت راست قول), on fol. 42^b, where it appears as ninth bāb, on the appointment of a well-versed, business-like, truth-speaking deputy or representative (lord-lieutenant).

8. اندر نصب کردن (دادن) مشرف راستکار کاردان (text) (کاردان کافئ امین راست قول راست قلم), on fol. 40^b, where it appears as seventh bāb, on the appointment of an expert and thoroughly reliable treasury-official.

9. در نصب کردن (دادن) صاحب برید کافئ راست (راست قلم متدین خدای ترس قول), on fol. 41^b, where it appears as eighth bāb, on the appointment of an efficient, God-fearing head courier, i. e. postmaster-general.

10. اندر اختیار کردن امیر صاحب محترم کافئ الخ, on fol. 43^b, on the choice of a respected and efficient president of the council (امیر صاحب) perhaps identical with (صاحب دیوان), or chief governor.

11. امیر داد (text) اندر اختیار کردن امیر دادور و عادل (عادل مسلمان مشفق نیکو اعتقاد خدای ترس), on fol. 44^b, on the choice of a just, orthodox, compassionate, God-fearing chief judge.

12. در فرستادن رسول و تحف و هدایا, on fol. 46^b, on the sending of an ambassador, and on gifts and presents.

13. اندر مشورت کردن بجنک و مماء, seems to begin on fol. 52^a, on deliberation with regard to war and battle.

14. اندر خلقت و فضیلت اسب و برکت او, seems to begin on fol. 55^b, on the natural constitution, the excellent qualities, and use of the horse.

15. اندر شیب و عییت (و عییت read) و ریاضت (read رنگ و شیب و عییت text) و اورادها (آوردها read), on fol. 58^b, on the colour, white hair, robustness of horses, on horsemanship and breaking in for battles.

16. اندر شناخت اسب و دندان (?) بدنندان) و معالجت, on ascertaining the age of horses by their teeth, and on their medical treatment.

17. اندر فضیلت و خاصیت هر سلاحی, on the excellence and peculiar quality of every weapon.

18. اندر عرض کردن لشکر و ترتیب آن, on reviewing an army and arranging it in order.

19. اندر فرود آوردن لشکر و لشکرگاه کردن, on bringing the army to its camping-ground.

20. اندر بیرون فرستادن طلایه و جاسوس, on sending out patrols and scouts.

21. اندر شباهن فرستادن که چه وقت باید, on the proper time to make night-attacks.

22. اندر کمین فرمودن که چگونه باید, on the proper way to place ambushes.

23. اندر اختیار کردن زمین و مصاف و جنگجائی, on the choice of a battle-field.

24. اندر تعبیر راست کردن مصاف هر گروه از اصناف, on the proper arranging of the various divisions of troops.

25. اندر صفها راست کردن در حرب, on the proper order of battle.

26. اندر حرب کردن و بیداری سالاران و مبارزان, on the coming to action and the vigilance of commanders and combatants.

27. اندر آغاز کردن جنگ که اول رسم کراست, on the question who has first to engage in battle.

28. اندر بیرون شدن بمبارزت و نماز کردن در حرب, on public worship at the beginning of a battle.

29. اندر فرهنگ دادنهای حرب, on courtesies in battle.

30. اندر آنکه از سپاه حشکرکاری بر نیاید, on the necessity of preventing uproar and tumult in an army.

31. اندر غزا کردن و فضیلت جهاد بر کافران, (text در غزا کردن و فضیلت جهاد بر کافران و دشمنان دیگر), on fol. 108^b, lin. penult., on warfare, especially the holy war against infidels and other foes.

32. اندر ستن غنیمت از لشکریان و جزیه از کافران, (text از لشکریان و حشم و ستن جزیه از کافران و ذمیان), on fol. 111^b, on taking booty from soldiers and the capitation-tax from infidels and non-Muhammadans.

33. اندر جنگ حصار و تدبیر ساختن و حیل آن, on the siege of fortified places and its stratagems.

34. اندر لشکر صلاح و مدد و معاونت ایشان, on the 'salvation army,' i.e. the pious in the army who pray, and their help and assistance.

35. اندر علامت ظفرو پیروزی در روز حرب, on the sign, i.e. omen, of victory on a battle-day.

36. اندر آنچه پادشاه را باید که بشناسد که حق هر یک, on the necessity of the king's ascertaining which reward is due to every soldier according to his services.

37. اندر آنچه لشکریان بدان سزاوار عقوبت گردند, on things by which soldiers become liable to punishment.

38. اندر آنچه از اجل بجنگ پرهیز بیشتر و مهتر شود, on the better chance a courageous man has with regard to death in battle (in Rieu's copy the wording of this heading must be different, as Major Yule sums up its contents in this way: 'on the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come,' which would require at least نبود instead of شود and some additional words, which the blank in our text makes it impossible to supply).

39. اندر آنچه استادان نهاده اند هر یک حکمتی را, on the rules laid down by masters for every physical skill or exercise.

40. اندر پندها که پادشاه و لشکر و رعیت باید که آنرا, on advices which king, army, and people must in a like manner attend to.

Beginning: حمد و ثنای بی نهایت و سپاس و ستایش: آن صانع را که از گل خاره و خاک الخ

No date. The last pages greatly injured; a few interlinear and marginal glosses in the beginning.

No. 647, ff. 138, ll. 19; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

d. Archery.

2768

Hidāyat-alrāmī (هدایة الرامی).

A compendium of archery (در علم تیر اندازی), compiled by Muḥammad Budhā'i, commonly called Sayyid Mir 'Alī (correctly in the following copy 'Alawī), and divided into twenty-seven bābs, the first of which is headed در بیان وجوب تیر اندازی الخ.

Beginning of the preface: حمد و ثنای مر خدا را جل و علا آن توانیکه تیر چرخ اعلا همیشه در قبضه قدرت و آلا او خمیده چون کمان الخ

It is dedicated to 'Alā-aldunyā wa-aldin Abū-almuẓaffar Ḥusainshāh Sulṭān, who reigned in Bangālah, A. H. 904-927 (A. D. 1498-1521); comp. Rieu ii. p. 488^b, and W. Pertsch, Berlin Cat., pp. 337 and 338 (in the first Berlin copy the treatise is styled اساس هدایة, respectively اساس الرمی; in the second هدایة الرمی), where the headings of the twenty-seven bābs are given in full.

Dated by 'Abd-alkādir ibn Shaikh Ḥusain the 25th of Rabi' I, A. H. 1065 (A. D. 1655, Feb. 2).

No. 2005, ff. 74, ll. 15; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{3}{8}$ in.

2769

Another copy of the same.

This copy contains twenty-eight bābs, the first of which commences on fol. 2^a. Beginning the same as in the preceding copy.

Dated the 6th of Jumādā II, A. H. 1143 (the thirteenth, more correctly the twelfth, year of Muḥammadshāh's reign)=A. D. 1730, Dec. 17.

No. 790, ff. 47, ll. 15; Nasta'liq; size, 10 in. by 6 $\frac{1}{4}$ in.

2770

Treatises on archery in prose and verse.

1. رساله تیر و کمان, on fol. 1^b, compiled A. H. 1023=A. D. 1614 (the title is a chronogram), in three سطر, found on ff. 6^a, 18^b, and 29^a respectively.

Beginning:

ای ذات تو زه جوز همه در همه حال

دل گشته نشان تیر غمت را بخمال الخ

Dated at Burhānpūr the 14th of Shawwāl, A. H. 1112 (A. D. 1701, March 24). This treatise is different from one with the same title, noticed in Rieu ii. p. 797ⁿ, No. IV, and Bodleian Cat., No. 1887, which, on the contrary, is identical with the قوس نامه, described in No. 2773 below.

2. A short *kaṣīdah*, styled *قواعد تیر* *قصیده در بیان قواعد تیر*, on fol. 36^a; see a similar one in No. 2772 below.

3. *کشف اسرار رمی*, on fol. 37^b, compiled A.H. 1112 = A.D. 1700, 1701 (the title is a chronogram), by Khwājah Muḥammad Fāḍil bin Khwājah Muḥammad Kāsim, in twenty-five bābs, the last of which in thirty-one faṣls (on fol. 85^a) deals with farriery, the treatment, diseases, and cures of horses, see another copy of the same in Bodleian Cat., No. 1886; and comp. Rieu iii. p. 1047^a, No. VI, 3 (where it is stated that these thirty-one faṣls on veterinary art are translated from the Sanskrit work Sālihotra, see ib. II, p. 480^b sq.).

Beginning: *حمد بسمحمد و سپاس ببعده مر صانع بیچون و بیچگون را که عالم گوناگون را آفرید*.

Dated the 17th of Muḥarram, A.H. 1112 (forty-fourth year of 'Ālamgīr's reign) = A.D. 1700, July 4.

4. A short mathnawī, styled *قواعد تیر اندازی*, on fol. 119^a; it is different from the versified *رساله تیر اندازی* by Shabbāz in Rieu ii. p. 837^a, No. IV.

No. 1744, ff. 121, ll. 17; very careless Nasta'liq; size, 7½ in. by 4½ in.

2771

Kulliyāt-alramy (کلیات الرمی).

A detailed work on archery, in a muḥaddimah, twenty-five kulliyas, and a khātimah, by Sayyid Amin-al-din, son of Mir Muḥammad Hāshim bin Sayyid Aḥmad Najafi Andajūdi (اندجودی), perhaps misspelt for *Andakhūd* being a town in Khurāsān between Balkh and Marw), a descendant of Sayyid Abū-albarakāt, who was attached to the service of Timūr, see fol. 2^a, ll. 4 and 5; the title appears on fol. 2^a, ll. 11 and 12. It was completed A.H. 1132 (A.D. 1720), see the chronogram on the last page *رسید تیر اندازی*, and dedicated to the emperor Muḥammadshāh, compare fol. 2^b, first line; a complete index on fol. 3^a sq. The muḥaddimah begins on fol. 15^b, the first kulliyah on fol. 15^b, the khātimah on fol. 130^b.

Beginning: *تیر روی ترکش زبان و زه کمان معانی و بیان حمد حکیمی است که تیر را با کمان آفرید*.

No date. There is an entry from A.H. 1197, 1st of Dhū-alka'dah (A.D. 1783, Sept. 28), at the end of the last page, and a seal, dated A.H. 1191 (A.D. 1777), on fol. 1^a.

Purchased from the executors of the Marquess of Hastings.

No. 3114*, ff. 133, ll. 15; clear Nasta'liq; size, 9½ in. by 6½ in.

2772

Risāla-i-tirandāzi (رساله تیر اندازی).

A short tract on archery by an anonymous author, divided into four bābs, each subdivided into several *قاعدہ*.

Beginning: *الحمد لله . . . اما بعد این رساله ایست بی نظیر در بیان قواعد تیر اندازی*.

It ends on fol. 9^b and is followed on fol. 10^a by

a short *kaṣīdah* on the same subject (see No. 2770, 2 above), beginning: *ای بر سر نشان نشان کن تو شانه را آفرید*.

No date.

No. 1905, ff. 1-10, ll. 23; Nasta'liq; size, 10½ in. by 4½ in.

2773

Kausnāma (قوس نامه).

Another short tract on archery, by Mir Muḥammad of Nishāpūr, identical with the *رساله تیر و کمان* in Rieu ii. p. 797^a, No. IV, and No. 1887 in the Bodleian Cat., see above, No. 2770, 1, and beginning: *الحمد لله . . . قال التبی علیه السلام من ترك ستنی و من ترك رمی بعد العلم فقد ترك ستنی و من ترك ستنی فلیس میتی هر کسی که ترك کند تیر اندازش را آفرید*.

It ends on fol. 119^b. The remaining pages are filled with some ethical remarks, discussions on lucky and unlucky days, and some traditions, mas'alas, etc.

No. 1627, ff. 113-125, ll. 17; Naskhi; size, 9 in. by 4½ in.

2774

Two treatises on archery.

1. *منتخب از قوس نامه*, on fol. 11^b, beginning: *الحمد لله رب العالمین . . . اما بعد بدانکه این کلمه چند است منتخب از قوس نامه آفرید*.

Neither this nor the following tract is identical with the preceding *قوس نامه*.

2. *رساله قوس نامه*, on fol. 15^a, divided into seventeen short faṣls, and beginning: *الحمد لله رب العالمین . . . اما بعد چنین گوید که بدان آیدک الله الدارین که از جمله سلاح تیر و کمان افضل است آفرید*.

Copied by Abū-alḥasan bin Muḥammad Ṣādiq, at Haidarnagar.

No date.

No. 1741, ff. 11-24, ll. 13; distinct Nasta'liq; size, 8½ in. by 5½ in.

e. *Cookery*.

2775

Kitāb-i-Ni'matnāma-i-Nāṣirshāhi (کتاب نعمتنامه ناصرشاهی).

A large and curious, but unfortunately defective work on Indian cookery, preparation of sweetmeats, spices, etc., without author's name and date of composition. It seems to begin on fol. 162^b, where a frontispiece appears together with a kind of title or heading, which runs thus: *کتاب نعمتنامه ناصرشاهی و عطرنامه و ترکیب خوشبوئیها و ترکیب چووه (چوا or چووا) i. e. (a fragrant paste of four ingredients) و ترکیب تیلهای خوشبوی و ترکیب پختن کافور آفرید* fol. 194, after which must be added ff. 161-162^b; there

are some leaves missing between fol. 194 and fol. 1, the latter opening abruptly thus: a wide-پایلی
(mouthed cauldron) بیارند خواه از زریا از نقره یا از
برنج الخ.

The proper place of ff. 195^b and 196^a is doubtful; they evidently belong to the same work, but are detached from it by an intervening blank page. Besides the lacuna already mentioned, there are several others, for instance, one leaf is missing after ff. 16, 17, 19, 37, 46, 56, 60, and 67; two leaves after ff. 80 and 151; several pages are moreover badly injured. According to a note on fol. 1^a this copy must have been written before A. H. 1044 (A. D. 1634, 1635).

No. 149, ff. 196, ll. 10; very large Naskhī; illuminated frontispiece on fol. 162^b; illustrations on ff. 4^b, 5^a, 6^b, 8^b, 11^a, 14^a, 18^a, 23^a, 25^b, 29^a, 32^a, 35^b, 40^b, 44^b, 51^a, 54^a, 66^a, 71^b, 76^a, 79^b, 83^b, 88^b, 91^b, 94^a, 98^a, 100^b, 103^b, 111^b, 115^b, 118^b, 121^b, 124^b, 129^b, 133^b, 136^b, 144^b, 147^a, 153^b, 157^a, 159^b, 165^b, 168^b, 171^b, 174^b, 177^b, 180^b, 183^b, 186^b, 189^b, and 192^b; size, 12³/₈ in. by 8 in.

2776

A short tract on the art of cookery, without title, preface, or author's name. There appears at the top of fol. 1^a a heading, added by a later hand: ترتیب بریدن (? پزیدن) طعام
باب اول در بیان اقسام : کهنچتری (hodge-podge).

No date.

No. 717, ff. 17, ll. 11-13; Shikasta; size, 7⁵/₈ in. by 6 in.

2777

Another short tract on culinary art, containing a series of tartilbs, likewise without author's name and preface.

No date.

No. 230, ff. 113-124, ll. 18; Shikasta, two pages and a half (ff. 115^b-116^b) are supplied later by another hand; size, 8³/₈ in. by 5 in.

f. Mineralogy.

2778

Jawāhirnāma (جواهر نامه).

A work on precious stones and metals by Muḥammad bin Maṣṣūr, who wrote it at the desire of prince Abū-alfath Khalil Bahādurkhān, the son of the reigning monarch Sulṭān Abū-alnaṣr Bahādurkhān, who according to Rieu, Supplement, p. 113 (in which the old time-honoured idea, that the book was written about A. H. 700=A. D. 1300, 1301, has been demolished for ever), was the founder of the Āk-Koyunlū dynasty and ruled over Persia from A. H. 873 to 882 (A. D. 1468-1477); other copies of the same are described in Rieu ii. pp. 464^b and 465^a, and Supplement, loc. cit.; Bodleian Cat., Nos. 1877 and 1878; and G. Flügel ii. p. 516, where a detailed table of contents is given; compare also Hammer in 'Fundgruben des Orients,' vi. pp. 126-142, and Wiener Jahrbücher, vol. 66, Anzeigeblatt,

p. 52. It is divided into a muḥaddimah (در ماهیت اجسام معدنی و کیفیت تکون ایشان و امور متعلقه بان), on fol. 4^a, and two maḳālas, the first of which (on fol. 5^b) deals, in twenty bābs and a khātimah, with precious stones (در جواهر), the second (on fol. 43^a), in seven bābs and a khātimah, with metals (در فلزات).

Beginning: ستایش و سپاس بی اندازه و قیاس صانعی
را که جوهری (جوهر) صنعتش الخ.

Several additions on the margin by another hand.

Dated the 8th of Ramadān, A. H. 1071 (A. D. 1661, May. 7).

No. 357, ff. 51, ll. 23; Nasta'lik; worm-eaten on the first leaves; size, 10³/₈ in. by 5³/₈ in.

2779

Another copy of the same.

The work is styled here رساله در بیان احوال جواهر, and begins (with a transposition of the first two words): ستایش و ستایش بی اندازه و قیاس صانعی را که جوهر صنعتش الخ.

Muḥaddimah, on fol. 78^a; first maḳālah, on fol. 80^b, second, on fol. 117^b. Copied by Shāh Muḥammad Uzbeḡ.

No date.

No. 1097, margin-col., ff. 77^b-124^b, ll. 41-43; large and distinct Nasta'lik.

2780

Mukhtaṣar az Jawāhirnāma (مختصر از جواهر نامه).

An abridgement of an older book on precious stones (whether the preceding جواهر نامه or another unknown work), compiled, according to the Bodleian copy, Bodleian Cat., No. 1879, by Aḥmad bin 'Abd-al'aziz Jauhari (the author's name does not appear either in the present copy or in that of the British Museum, Rieu ii. pp. 789^b and 790^a), and divided into twelve short chapters. It is styled here جواهر نامه like the preceding work, and begins: الحمد لله . . . اما بعد بدانکه
منتخبی (مختصری Rieu) از جواهر (جواهر نامه) اصل (اصلی) مشتمل بر دوازده باب الخ.

The twelve bābs are headed as follows:

- باب اول در معرفت الماس (diamond)
- باب دوم در معرفت یاقوت (sapphire)
- باب سیم در معرفت لعل (ruby)
- باب چهارم در معرفت زمرد (emerald)
- باب پنجم در معرفت مروارید (pearl)
- باب ششم در معرفت فیروزه (turquoise)
- باب هفتم در معرفت پازهر (the bezoar stone)
- باب هشتم در معرفت عنبر اشهب (amber)
- باب نهم در معرفت لاجورد (lapis-lazuli)
- باب دهم در معرفت مرجان (coral)

باب یازدهم در معرفت عقیق (cornelian)

باب دوازدهم در معرفت یشم (jasper)

Copied in the reign of the emperor Alimadshâh (A. H. 1161-1167 = A. D. 1748-1754).

No. 1997, ff. 1-13^a, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 6 in.

g. Polytechnics.

2781

Majmû'at-al-sanâ'i' (مجموعۃ الصنائع).

The collection of arts, in the usual redaction which is described in Bodleian Cat., Nos. 1869 and 1870, and Rieu ii. pp. 489^b and 490^a, i. e. in forty-two bâbs and 140 fašls; the work deals with all the various branches of artificial, especially alchemical, handicraft, for instance, the art of imitating precious stones, of dissolving gold for writing and painting purposes, dyeing ivory, preparing all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, sympathetic inks, Greek fire (here called روغن اسکندری = alexandrine oil), etc. According to fol. 333^b the author was Mîr Yahyâ, whereas in the larger and amplified edition (see No. 2783 below) he is called Hakim Failasûf-i-Maghribi, and the book must have been composed before A. H. 1033 (A. D. 1624), the date of the second copy in the Bodleian Library. A Turkish translation was made at the request of Abdâlkhan, the Khân of Bidlis, who was beheaded at Constantinople 1668 (A. H. 1078, 1079), see G. Flügel ii. pp. 525 and 526.

Beginning: حمد و سپاس بدیع الاساس حضرت صانعی را که مجموعۃ موجودات نقطه از پرتو صنع و کمال قدرت الخ.

The work seems to end on fol. 332^a, but a separate chapter on the elixir of life, باب در دانستن اسماء رموزات اک س ی ر (اکسیر) زر شمس آب الخ, is found on ff. 332^b-333^b; fol. 334 contains a sort of index to the مجموعۃ الصنائع.

Dated the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18), at Jahângirnagar by Muḥammad 'Alî bin Naṣr-allâh.

No. 1752, ff. 261-335, ll. 18; Nasta'liq; size, 9 in. by 5½ in.

2782

Another copy of the same.

A rather badly and incorrectly written copy, not dated.

Beginning: حمد و سپاس بدیع الاساس حضرت صانع مجموعۃ وجود و جمیع موجودات نقطه از پرتو صنع.

The title appears on fol. 2^a, l. 8; on fol. 67^b a short tract is added (see bâb XLIII in the following copy): نسخه آتشبازی بابت سید حسین.

No. 1945, ff. 1-68, ll. 17; careless Nasta'liq; size, 9½ in. by 5½ in.

2783

An enlarged copy of the same.

This one differs from the preceding ones in three essential points, viz. (1) it contains forty-three bâbs, (2) the number of fašls is 212, and (3) the author's name is given here as Hakim Failasûf-i-Maghribi. The preface besides is wanting; the copy opens with an index of the forty-three bâbs, after which the first fašl of the first bâb begins at once.

List of contents:

Bâb I. در ساختن مروارید, on fol. 2^b, in seven fašls.

Bâb II. در ساختن لعل و یاقوت, on fol. 7^b, in two fašls.

Bâb III. در جلا دادن مروارید بحری, on fol. 9^a, in four fašls.

Bâb IV. در حل کردن طلا و نقره, on fol. 11^a, in three fašls.

Bâb V. در ساختن زمرد و زبرجد, on fol. 13^a, in three fašls.

Bâb VI. در ساختن فیروزه و الماس و نیلم و مرجان, on fol. 14^a, in four fašls.

Bâb VII. در رنگ کردن فیلدندان (عاج) از هر رنگ, on fol. 16^a, in six fašls.

Bâb VIII. در تلاوة (طلاوة) سنگ بلور, on fol. 17^b, in two fašls.

Bâb IX. در ساختن روغن گونه فرنگ و بطانة چینی, on fol. 19^b, in four fašls.

Bâb X. در ساختن تیغ فرنگ, on fol. 22^b, in two fašls.

Bâb XI. در ساختن تیغ و پیکان و تیر و نیزه مُهَلِك, on fol. 23^b, in two fašls.

Bâb XII. (read آلات) در آب دادن تیغ و غیره اعلاّت (آلات) حرب, on fol. 24^a, in four fašls.

Bâb XIII. در صنعت رنگ کردن سنگ بلور مکرر, on fol. 25^a, in seven fašls.

Bâb XIV. در عمل میناکاری غایت اعلیٰ, on fol. 27^b, in five fašls.

Bâb XV. در صنعت آراست کردن نگینۃ یاقوت, on fol. 29^a, in one fašl.

Bâb XVI. در صنعت خضاب انسان و اسب, on fol. 29^a, in seven fašls.

Bâb XVII. در بختن شنکرف از هفت نوع, on fol. 30^b, in seven fašls.

Bâb XVIII. در رنگ کردن کاغذ بانواع روش, on fol. 34^a, in twenty-seven fašls.

Bâb XIX. در ساختن رنگار بهفت نوع, on fol. 40^a, in eight fašls.

Bâb XX. در ساختن سنگ لاجورد, on fol. 42^b, in three fašls.

Bâb XXI. در صاف کردن شنکرف, on fol. 44^a, in six fašls.

Bâb XXII. در صنعت بختن کرۃ شنکرف, on fol. 45^a, in seven fašls.

Bâb XXIII. در رنگ کردن ظروفهای کلی, on fol. 47^b, in one fašl.

Bâb XXIV. در حل کردن اجساد مائی, on fol. 48^a, in five fašls.

Bâb XXV. در کشتن زر و نقره و مس و طلق, on fol. 49^a, in six fašls.

Bâb XXVI. در ساختن نگینه ناک تابنه (?) تابناک, on fol. 55^b, in two fašls.

Bâb XXVII. در حکمت ساختن روغن اسکندری, on fol. 57^a, in four fašls.

Bâb XXVIII. اندر ساختن گتکه های جهت امساک, on fol. 59^a, in twelve fašls.

Bâb XXIX. در عمل سفید آب کاشغری, on fol. 67^a, in three fašls.

Bâb XXX. در صنعت نخل بندی از زر و سیم, on fol. 67^b, in one fašl.

Bâb XXXI. در صنعت حلب (?) الکتاب و روغن از, on fol. 69^b, in nine fašls.

Bâb XXXII. در صنعت نوشتن خط آتشی و آبی, on fol. 74^a, in one fašl.

Bâb XXXIII. در صنعت ساختن دسته های کارد, on fol. 75^a, in two fašls.

Bâb XXXIV. در عجایب های طلسم که حق تعالی از, on fol. 76^a, in thirteen fašls.

Bâb XXXV. در صنعت ساختن سریشم پنیر, on fol. 79^b, in one fašl.

Bâb XXXVI. در چشپانیدن (چسپانیدن) پر تیر, on fol. 81^a, in one fašl.

Bâb XXXVII. در صنعت ساختن سیب سحقی (?) که, on fol. 81^b, in two fašls.

Bâb XXXVIII. در صنعت ساختن برنج دمشقی, on fol. 82^b, in seven fašls.

Bâb XXXIX. در رنگ کردن یاقوت سفید که سرخ گردد, on fol. 87^b, in one fašl.

Bâb XL. در نوشتن بر عقیق و خواص سنگها و ساختن, on fol. 88^a, in four fašls.

Bâb XLI. اگر رنگ بر جامه و یا روغن و یا سیاهی از, on fol. 91^b, in one fašl.

Bâb XLII. در رنگ کردن و دراز کردن موی و داروی الخ, on fol. 93^a, in four fašls.

Bâb XLIII. در ساختن آتشبازی بانواع قسم الخ, on fol. 98^b, in one fašl.

Copied by Sayyid Ghulâm Murtaḡa Ja'fari for Sir Charles Wilkins and finished the 26th of Rajab, in the twenty-second year of the reign of شاهنشاه عالمگیر (read, of Shâh 'Ālam, that is, A. H. 1194 = A. D. 1780, July 28, for 'Ālamgir II barely ruled six years and was assassinated A. H. 1173, 8th of Rabi' II = A. D. 1759, 29th of November).

No. 2363, ff. 101, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

2784

Bayād-i-khushbū'i (بیاض خوشبوئی).

A work on general household management by an anonymous author, giving advices and prescriptions on the preparation of perfumes, essences, salves, sweetmeats, beverages, meals, on baking, on the arrangement of houses and gardens, on the different receptacles for animals, carpets, furniture, etc.; on the wardrobe, and general outfitting of the library, etc.; on fireworks, games of chance, weights and measures, chess, etc., divided into seventeen bâbs, viz.:

1. در عطریات, on fol. 5^a.
2. در معجونیات, on fol. 12^a.
3. در بیان مراهم, on fol. 26^a.
4. در حلوتات و اشربه (the beginning of this chapter is not marked in the text).
5. در اطعمه الوان, on fol. 96^a.
6. در قرص موم و شمع موم و موم جامه, on fol. 103^b.
7. در ساختن عمارات و باغ, on fol. 108^a.
8. در رنگهای الوان از کاغذ و غیره, on fol. 111^a.
9. در اسباب شترخانه و فیلخانه و غیره, on fol. 126^b.
10. در اسباب فراشخانه و توشکخانه, on fol. 130^b.
11. در اسباب قورخانه, on fol. 135^b.
12. در اسباب کتابخانه از قلمدان و غیره, on fol. 137^b.
13. در آتشبازی, on fol. 139^b.
14. در ایام سعد و نحس رخت بریدن و غسل کردن, on fol. 154^a.
15. در بازیها, on fol. 156^a.
16. در بیان اوزان, on fol. 162^b.
17. در بیان حساب شطرنج و حقیقت ممالک محروسه, on fol. 174^b.

A full index is found on ff. 1^b-3^a.

روایح حمد شائقة, on fol. 3^b.
Beginning of the book, on fol. 3^b:
که شمه از شمائم نکهتش لخالقه مشام قدسیان ملائک
و ماده انشراح ارواح سکان سبع ارائک باشد الخ

Dated in the month Sha'bân, A. H. 1109 (forty-first year of 'Ālamgir's reign) = A. D. 1698, Feb.-March, by Muḥammad A'zam.

No. 828, ff. 182, ll. 11; Nasta'liq; size, 8¼ in. by 4¾ in.

2785

A treatise on the preparation of perfumes, the art of dyeing and colouring, etc., drawn from the writings of Tipû Sultân (ابو الفتح تیمو سلطان), and divided into two bâbs, viz.:

1. در ترکیب ارگجه و عود بتنی و عبیر خاصه و غیره, on fol. 1^b.
2. در رنگ کردن پارچه, on fol. 8^a.

الحمد لله الذی عطر مشام العارفين بروائح:
الایمان و نور قلوب المؤمنین بانوار العرفان والصلوة علی
من ارسله بدين الحق الخ

Dated in the month of Rajab, A. H. 1211 (A. D. 1797, Jan.), by Sayyid Husain.

No. 948, ff. 30, ll. 12-13; Nasta'liq; size, 7¾ in. by 4¾ in.

h. *Alchemy.*

2786

Risâlah dar kimiya (رساله در کیمیا).

A tract on alchemy, dealing particularly with the elixir of life and the philosopher's stone, with frequent references to Hermes Trismegistus (هرمس حکیم), by an anonymous author.

Beginning: سپاس فراوان که از اعداد ارقام عطارد افزون بود بحضرت ذو الجلال خالقی که از کواکب و بروج آسمان الخ.

No date.

No. 1741, ff. 25-44, ll. 11-12; Shikasta; size, 8½ in. by 5½ in.

2787

Risâlah dar shinâkhtan-i-khawâṣṣ-i-âwâz-i-karfash ai çalpâsa (رساله در شناختن خواص آواز کرفش ای چلپاسه).

A curious tract on the small venomous lizard, called کرفش or چلپاسه or وزغ, or سپلک in India, its peculiar sound and the hidden influences thereof.

Beginning, on fol. 46^a: کرفش . . . چلپاسه و وزغ را گویند که هندی سپلک نامند کیفیت دریافت آواز اینکه بروز یکشنبه الخ.

On the page immediately before this tract (fol. 45^b) a figure dealing with the peculiar star called سکر (?) is exhibited, headed by a few lines, beginning thus: طریق دانستن سکر (?) یلدوز که آن ستاره است که بصورت شتر بغدی میباشد الخ.

No. 1741, ff. 45^b-51^a, ll. 7; Shikasta; size, 8½ in. by 5½ in.

2788

A short tract on quicksilver (سیماب).

Beginning: نسخه مسکه سیماب و نشانیدن فضه آن، بیارد سیماب چهار دام الخ.

No. 1752, ff. 336-340, written partly in diagonal lines; Nasta'lik; size, 9 in. by 5½ in.

i. *Coins and Coinage.*

2789

Tafsil-i-Sikkah (تفصیل سکه).

A treatise on Indian coins and the art of coining from the early Rājās down to Shāh 'Ālam, with numerous illustrations and short historical notices of the various dynasties; the Muḥammadan era begins on fol. 5^a with Nāṣir-al-din Sabuktāgin; the last chapter deals with Nādirshāh (on fol. 17^a sq.). The little work was compiled for the Nawwāb Yahyākhan Bahādur Hizbarjang, at Faizābād, and dated the 5th of Dhū-alka'dah, A. H. 1186 (A. D. 1773, Jan. 28).

No. 1939, ff. 22, ll. 12; clear and distinct Nasta'lik; size, 9½ in. by 7½ in.

IND. OFF.

2790

Copies of inscriptions on coins, particularly of the Moghul emperors of India from Jahāngir to Shāh 'Ālam, presented by Edward Smith, Esq.

No. 2071, ff. 7; large Naskh; size, 8½ in. by 7½ in.

k. *Agriculture.*

2791

Nuskah dar fann-i-falāḥat (نسخه در فن فلاحه).

A tract on agriculture, forming the eleventh 'amal of a larger anonymous work, with a few marginal glosses.

Beginning: عمل یازدهم از فلاحه زمین صالح و زمین بد و در دانستن خوبی و بدی زمین الخ.

No. 479, ff. 37, ll. 13; large and distinct Nasta'lik; size, 8½ in. by 4½ in.

Appendix: A MS. of Mixed Contents.

2792

A collection of treatises on sanitary, mineralogical, chemical and alchemistic, medical, and culinary matters.

I. on ff. 1^b-36^a: رساله حفظیه. A treatise on hygiene or the art of preserving health, ascribed to Abū 'Alī Ibn Sīnā. There is no preface, the treatise begins (like all the following ones, without exception) at once with the index, after which the first گفتار opens without further remark. It is divided into six گفتار, viz.:

1. در بیان اهونه و ازمنه و اماکن و منفعت و مضرت (on the climate), in three faṣls, on fol. 1^b.

2. در بیان مأكول و مشروب (on diet), in two جزء and five faṣls, on fol. 6^a.

3. در باره حرکات یعنی راه رفتن و غیره (on motion and rest), on fol. 25^b.

4. در خواب و بیداری یعنی حرکت و سکون (on sleep and waking), on fol. 27^a.

5. در تدبیر استفرغ و احتباس (on depletion and repletion), in six faṣls, on fol. 28^b.

6. در بیان عوارض و حوادث نفسانی (on casualties, etc.), on fol. 35^a.

II. on ff. 36^b-58^a: منتخب جواهرنامه. Abridgement of a book on precious stones, without author's name and date. It begins, like the preceding treatise, at once with the index, and is divided into fifteen bâbs which set forth the mines, where the following stones are found, their peculiar qualities, colour, and value:

1. Diamond (الماس), on fol. 37^a.

2. Sapphire (یاقوت), on fol. 40^a.

3. Pearls (مروارید), on fol. 42^a.

4. Turquoise (فیروزه), on fol. 44^b.
5. The bezoar stone (پازهر حیوانی), on fol. 46^a.
6. Amber (عنبر اشهب), on fol. 48^a.
7. Lapis lazuli (سنگ لاجورد), on fol. 49^b.
8. Coral (مرجان), on fol. 52^b.
9. Cornelian (عقیق), on fol. 53^b.
10. Jasper (سنگ یشم), on fol. 54^b.
11. Loadstone (سنگ مقناطیس یعنی آهن ربا), on fol. 55^b.
12. Malachite (دمنه فرنگ), on fol. 55^b.
13. Crystal (سنگ بلور), on fol. 56^a.
14. Ruby (لعل), on fol. 56^b.
15. Emerald (زمرد), on fol. 57^b.

III. on ff. 57^a-90^a: مقالید الكنوز. The keys of treasures, a treatise on chemistry and alchemy, the nature of metals, like gold, silver, copper, iron, steel, tin, lead, quicksilver, brass, etc., sublimation, precipitation, solution and combination, distillation and many similar matters, compiled by Ahmad bin Arslan on the basis of Hindû works chiefly, as it seems, because so many Hindûstânî terms are found in the treatise. According to the index it contains twelve bâbs, but the text, pretending to be complete, only exhibits nine, viz.

1. در تعریف بعضی اشیاء و اسم هر چیز, on fol. 59^b.
2. در مصفا کردن هر اجساد و غیره و کشتن بعضی اشیاء, on fol. 63^a.
3. در ثبوت هر اشیا و بستن نمکها الخ, on fol. 67^b.
4. در بیان حل و عقد اجسادهای, on fol. 70^a.
5. در تصعید و طبع و موازنهای آتش, on fol. 75^b.
6. در کشیدن جسد های و روغنهای, on fol. 77^a.
7. در شکل جنترها و بهتیهای (کره=), on fol. 81^a.
8. در ساختن و شکل بوتها و مهرها و مهر سلیمانی, on fol. 86^b.
9. در امتحان زهرها و کرسنه (?) کردن سیماب و غیره, on fol. 88^b.

The remaining three bâbs of the index have the following headings:

10. در مزید عیار شمس و نرم کردن اجساد شکننده
11. در چملاں قمر و ترتیب قمر یعنی ساختن قمر
12. در چملاں شمس و ترتیب شمس یعنی ساختن آن

Copied by Munshi Ghulam Murtaqa Ridawi alja'fari.

IV. on ff. 90^b-94^a: دستور العمل بقول اطباء هندی. A treatise on the climate of India, the nature of its seasons, their effects upon the human constitution and rules to counteract them, according to the practice of Indian physicians, ascribed to Abû 'Ali Ibn Sina.

V. on ff. 94^a-97^b: نسخه درگشادن یعنی فصد کردن. رگهای که آن هفده رگ است. A treatise on bleeding. Beginning: شرائط گشادن رگهای اینست که در موسم بهار الخ.

VI. on fol. 97^b: اوزان طبابت. Pharmaceutical weights and measures, taken from the مجموعه of Sayyid Nûr-allâh Najafi and other works.

VII. on ff. 98^a-136^a: مختصرات نسخه چند در باب بختن نان و پلاو و قلیه و غیره. Recipes for baking and cooking, taken from the کتاب خوان نعمت (which may be the famous cookery-book of the poet Ni'matkân 'Alî, who died A. H. 1121 or 1122 = A. D. 1709, 1710, see above, Nos. 1659-1671, and W. Pertsch, Berlin Cat., p. 343, or another work of the same title, ib., p. 344).

Index, on ff. 98^a-102^a; the twelve bâbs mentioned therein are not marked in the text, but the order of subjects, as indicated in the index, is strictly adhered to.

1. On baking bread (در بختن نان).
2. On making soups (در بختن آش).
3. On making broiled flesh-meat, dressed with anything (در بختن قلیه).
4. On making rich meat-curries (در بختن دوپیاز).
5. On making mash of boiled or fried vegetables (در بختن بهرت).
6. On baking underdone meat (در بختن زیر برانی).
7. On making Pul'ao or rice-dishes (در بختن پلاو).
8. On making hodge-podge (در بختن کهچری).
9. On making Harisah (در بختن حرسه), a kind of thick pottage, mixed with meat, butter, cinnamon, and aromatic herbs.
10. On making pancakes (در بختن کوکو).
11. On making fried eggs (در بختن خاگینه چاشنیدار).
12. On roasting fowls (در بختن کباب مرغ).

This MS. belonged originally to Sir Charles Wilkins. No date.

No. 2362, ff. 136, ll. 13; clear and distinct Nasta'lik, written throughout by the same hand; size, 8½ in. by 6½ in.

6. Sport (Falconry and Hunting).

2793

Shahbâznâme (شهبازنامه).

An elaborate work on falconry, which is divided into sixty-one short bâbs and seems (in spite of a somewhat different beginning) to be identical with the بازنامه of Muhibb 'Alî, surnamed Khân Khâss Muḥalli bin Nizâm-al-din 'Alî Marghulânî, who died as governor of Dibli, A. H. 989 (A. D. 1581), see Rieu ii. p. 485.

Beginning: خطیة ذی بال همایون خطاب، خال و خط. عارض ام الكتاب، نقطه این بسملة پرفتوح، دانه مرغان. No author's name is mentioned in this copy. The first bâb, در بیان دلائل بر جواز صید کردن, begins on fol. 11^b. Fol. 91 is left blank, but the text is uninterrupted. A real lacuna seems to occur on fol. 96^b. The work ends on fol. 102^a and is followed on ff. 102^b-134 by another treatise on the best cure of and proper remedies for the weak sight and sore eyes of falcons, etc.

No date.

No. 718, ff. 134, ll. 11-14; very irregular Shikasta; size, 8½ in. by 6 in.

2794

Bāznāma (بازنامه).

Another, very short, tract on falconry.

Beginning: بازنامه که میرشکاران نیک تجربه آزموده اند.

It deals particularly with the different diseases of falcons and their cure.

No date.

No. 956, ff. 14, ll. 10-13; Shikasta; size, 6 $\frac{7}{8}$ in. by 4 $\frac{3}{8}$ in.

2795

Risala-i-jānwarān-i-shikāri u ḥaḳīkat u 'ilāj-i-ān (رساله جانوران شکاری و حقیقت و علاج آن).

Books of the chase, or rather, fragments of different treatises on falconry, hunting in general, cures of diseases of animals, etc. The collection begins with a large portion of the دولت نامه, an extract from the جامع العلوم, which opens abruptly in the middle of bāb 2, on fol. 1^a; bābs 3-9 are found on ff. 1^b-23^b, bābs 10-13 on ff. 87^a-94^b, the continuation of bāb 13 and bābs 14-43 on ff. 24^a-82^a; the intervening leaves, ff. 82^b-86^b, contain an incomplete abridgement of a treatise on the cure of special diseases of falcons in nine leaves; the extracts from the جامع العلوم are followed on ff. 95^a-123^a by another fragment of veterinary surgery, and on ff. 126^a-132 by the same abridgement, which has been noticed in the preceding copy, beginning: بازنامه که میرشکاران نیک; it is defective at the end; many lacunas besides.

No. 959, ff. 132, ll. 9; written by many different hands, in Nasta'liq and Shikasta; size, 6 $\frac{3}{4}$ in. by 4 $\frac{3}{8}$ in.

7. Miscellaneous.

2796

Khawāṣṣ-alḥaiwān (خواص الحيوان).

The medicinal properties of animals, an extract made in Persian from Kamāl-al-din Muḥammad bin Mūsā Ḍamirī's (died A.H. 808=A.D. 1405, 1406) famous Zoological Dictionary, entitled حیاة الحيوان (see H. Khalifa iii. p. 122; Arabic Cat. of the British Museum, p. 215; G. Flügel ii. p. 509 sq.; Loth, Arabic Cat., p. 279 sq., etc.; printed in Būlāḳ, A.H. 1283), by Muḥammad Takī Tabrizī, son of Khwājah Muḥammad, and dedicated to his patron, Mirzā Muḥammad Ibrāhīm bin Šadr-al-din Muḥammad in the reign of Shāh 'Abbās II (A.H. 1052-1077=A.D. 1642-1666).

Beginning: حمد بسمه و ثناء ببعده خداوندی را سزوارست که مشکوة تبیان (بنیان Rieu) حیوان را بجزایر جان برافروخت و قلوب بنی نوع انسان را طریقه ادراک انج.

The alphabetical order of the Arabic original in twenty-eight bābs, according to the twenty-eight letters, is preserved, and each bāb divided into three faṣḥ according to the three vowels *a*, *i*, and *u* in the first

syllable of the respective words. It begins with اسد; see Rieu ii. p. 842^b, and Bodleian Cat., No. 1862 (khātimah).

Dated by 'Alī 'Imād bin Muḥammad of Tihirān in Rajab, A.H. 1121 (سنة الواحدة من العشر الثالثة من) = A.D. 1709, Sept.

No. 912, ff. 149, ll. 12 (the last full page ll. 16); Nasta'liq; some leaves damaged by worms; size, 8 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

2797

Tarjuma-i-Kashkūl (ترجمه کسکول).

An incomplete Persian translation of the well-known collectanea of Shaikh Bahā-al-din Muḥammad 'Āmili, the author of the mathnawis شیر و شکر, نان و حلوا, etc. (who died A.H. 1030 or 1031=A.D. 1621 or 1622, see No. 1517 above), which is styled کسکول or کچکول, 'the beggar's bowl' (chiefly Arabic, with some Persian extracts), comp. G. Flügel i. p. 409; Loth, Arabic Cat., p. 241; Rieu ii. p. 774^a; Goldziher in 'Sitzungsberichte der Wiener Akademie,' histor.-philol. Classe 78. p. 462 sq.; Mélanges Asiatiques, vi. p. 108, etc.; extracts in W. Pertsch, Berlin Cat., p. 45, No. 46; p. 50, No. 74; lithographed in Teheran A.H. 1266, printed in Tabriz A.H. 1260, and in Būlāḳ A.H. 1288. The present translation was made at the request of Shāh 'Abdallāh Kuṭubshāh (A.H. 1035-1083=A.D. 1626-1672) by Aḥmad alshahidi al'āmili, see fol. 2^a, last line.

Beginning: مجموعه حمد و سپاس واجب الوجود سقینه شکر و ستایش واجب الوجود از آن جامعتر است که بدست یاری انج.

Of the five مجلد, of which the original consists, the first begins here on fol. 6^b; the second is not marked; the third begins on fol. 119^b; the fourth on fol. 176^a; the fifth is missing altogether.

Dated by Bahā-al-din ibn Hājī, the 4th of Rabī'alawwal, A.H. 1151 (A.D. 1738, June 22).

No. 1879, ff. 209, 12-13 diagonal lines in a page; a little worm-eaten; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2798

Laṭā'if-i-shāhi (لطائف شاهي).

Royal delights, a mixed collection of historical, mystical, psychological, and medical aphorisms, discussions on sexual intercourse, etc., interwoven with Kurān-verses, traditions, and many poetical specimens, for instance, from Jalāl-al-din Rūmī's mathnawī, from Amīr Khusrau's diwāns and other sources, by an anonymous compiler.

Beginning:

آنرا که جائی نیست جهان جمله جای اوست
درویش هر کجا که شب آمد سرای اوست

At the end, on fol. 221^b, an index of 'Alī bin al-Ḥusain al-Wā'iz al-kāshifī's رشحات عین الحیات (completed A.H. 909=A.D. 1503, 1504, see Nos. 633-635 above).

No. 1330, ff. 104-223, ll. 11-20, for the greater part in diagonal lines; Nasta'liq; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2799

A MS., written in many different styles and by different hands, containing scattered pieces and fragments in prose and verse, both in Hindūstānī and Persian, short letters, treatises on medicaments, etc. The few more important portions are:

1. A short theosophical mathnawī in *Hindūstānī*, on ff. 1^b-14^b, dated the 4th of Jumādā I in the fifth year of Muḥammadshāh's reign=A. H. 1136 (A. D. 1724, Jan. 30).

2. A short treatise on measures and weights, in *Persian*, on ff. 135^a-138^a.

3. رموزات (riddles), in *Persian*, on ff. 169^b-176^b.

4. One of the many translations or adaptations of the Indian standard-book on sexual intercourse, the Koka-śāstra (کوک شاستر), by Kokā-panḍita, in *Persian*, on ff. 188^b-210^b, beginning: بدان اسعد (? اسعدك) الله تعالى في الدارين كه اين كتاب اول بزبان هندی بود تصنيف كوكا پندت الخ (لذت النساء), Bodleian Cat., Nos. 1622-1629; Rieu ii. p. 680^a (a poetical paraphrase by Muḥammad Kuli Jāmi, completed A. H. 1036=A. D. 1626, 1627); W. Pertsch, Berlin Cat., pp. 589 and 590, etc. The present version is identical with that in No. 1626 of the Bodleian Cat., styled there در عورت رساله.

5. A large tract on magic art and exorcism, and other mysterious crafts, on ff. 212^a-263^b, in *Persian*.

No. 908, ff. 265; written in various styles of Nasta'liq and Shikasta; size, 8½ in. by 4½ in.

2800

The first twenty-two leaves of this copy are filled with worthless scraps in prose and verse, a رساله رموزات (see No. 3 in the preceding copy), عدد اسمی حضرات, tales, traditions, anecdotes, and a small collection of lyrical poems; ff. 23-161 contain an incomplete book of *Collectanea* from the most renowned Persian (and also Arabic) writers in prose and verse, from books on ethics, theology, law, Šūfism, from epic and lyric poems, and collections of tales; it is a Persian *کشکول* (see above, No. 2797); both beginning and end are missing, and no compiler's name appears.

No. 1806, ff. 161, the first twenty-two leaves in Shikasta, the remainder in good Nasta'liq, 3 coll. in the page, ll. 19-24; size, 10½ in. by 6¼ in.

2801

Fragments of grammatical, mystical, and theological treatises.

1. Ff. 1-44: Mīr Sayyid Sharif Jurjānī's صرف میر (see Nos. 2406-2409 and 2413, 2 above), beginning as usual. It breaks off, on fol. 44^b, with these words: و تاء مضمون در کصرت ضمیر واحد متکلم است خواه مذکر و خواه مؤنث و فاعل فعلست و نا در کصرتا ضمیر متکلمست با غیر خواه تشنیه خواه

The last faṣl is marked on fol. 44^a and begins thus: الف در کصرا علامه تشنیه مذکر و ضمیر فاعل است و او در نصروا علامه جمع مذکر و ضمیر فاعلست الخ.

2. Ff. 45-118: a Šūfic tract, without beginning or end; it opens abruptly thus: اظهار کرد خَلَقَ السَّمَوَاتِ و الارض و ما بينهما تا شریف الانس و الجن ملک و ملکوت الخ.

The following four faṣls are marked in the text:

1. نمودن در بیان مشاهدۀ حق, on fol. 46^a; 2. در توحید, on fol. 49^b; 3. در بیان خود را شناختنی, on fol. 62^b; 4. در بیان عبادت, on fol. 88^b.

3. Ff. 119-130: a tract on the rites and observances of Islām, without beginning or end. It opens abruptly thus: مجامعت واجب است پس اگر زن یا کنیزك آنكس روزۀ واجب داشته باشند الخ.

It deals with روزۀ غسل, (see fol. 122^b) اعتكاف, روزۀ زکوة, and حج.

An entry from the 12th of Jumādā-althānī, A. H. 1185 (A. D. 1771, Sept. 22), on fol. 1^a. One of the fly-leaves contains the following note: 'Purchased with Dr. Leyden's books, but evidently belonged to Tippu's Library, his marks being on the binding.' These marks, just mentioned, are Arabic and Persian inscriptions, pressed into the leather of the binding both on the front and back, in seven rubrics, viz.: الله كافي, front and back, top and bottom, four times; الله, محمد, علي, فاطمة, حسن, حسين, front, middle; سبحانك, سرکار خدادادی, front, left side; لا علم لنا الا ما علمتنا انك انت العليم الخليم.

No. 2639, ff. 130, ll. 11 on ff. 1-44, ll. 13 on ff. 45-118, ll. 14 on ff. 119-130; Naskhi by two different hands in the first two fragments, Nasta'liq (with Naskhi in the Arabic quotations) in the third; size, 7½-7¾ in. by 4¾-5½ in.

2802

Tracts on mystical, theological, and magic subjects.

1. A few prayers, the first of which, on fol. 66^b, begins thus: مناجات بندگان حضرت رسول الله صلى الله عليه و سلم كه در شب جمعه يكبار اين مناجات بخواند الخ.

2. رساله طالبين در سلوك, by Aḥmad bin 'Isā bin Tāj Aḥmad الدلوی, on fol. 71^b, beginning: الحمد لله الذي وهب العلماء الراسخين الشريعة والطريقة والحقيقة الخ.

3. رساله یاری در بیان شرح معرفت دل و ماهیت آن, by Darwish Farīd-i-Mas'ūd-i-Sulaimān-i-Abū Bakr-i-'Umar Ṣalāḥ of Bukhārā, on fol. 79^b, beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمد وآله اجمعين درویش فرید مسعود الخ. This tract seems identical with the same author's comments on a tradition, noticed in Rieu ii. p. 862^b, No. VII.

4. Short explanations of different Sūras of the Kurān, beginning, on fol. 87^a, with a مزمّل سورة (that is the seventy-third Sūrah).

5. علم دعوة, a treatise on invocations in four chapters, viz. باب اول در دعوت اسماء اعظم باب دوم در بیان دعوت اسماء الحسنی باب سیوم در دعوت کلام الله باب چهارم در دعاهاى و نمازیکه حق تعالی بنده را بید قدرت خویش تعلیم کرده است.

Beginning, on fol. 114^a: الحمد لولیة والصلاة على نبیة محمد و آله اجمعین بدان ای عزیز صد باب اسرار بارى تبارک و تعالی الخ

6. باب نهم در بیان تسخیرات من نسخه حوض الحیوة, on fol. 131^b, beginning: چون سالک از کد و ریاضت و عرفان علم ابدان و معرفت قلب و اجمال انسان الخ

7. پندنامه, with its correct title مناجات, as the initial words prove, by the famous Shaikh 'Abdallāh Anṣārī (who died A. H. 481 = A. D. 1088), on fol. 139^b, beginning: مناجات اسراری (اسرار) ندیم بارگاه حضرت جبارى خواجه عبد الله انصارى الخ ای زدرت بیدلنرا بوی درمان آمده الخ. Other copies of the same, see above in Nos. 1779 and 1923, 14; the title پندنامه is sometimes given to another little treatise of the same Anṣārī, the نصیحت, see No. 1780 above.

8. حکایت خواجه حسن بصرى الخ, on fol. 153^a (comp. on Ḥasan Baṣrī, Safinat-alauliyya, No. 19, col. 277 in this Cat.).

9. رساله تجوید or رساله قراءت (as it is styled in the colophon), on fol. 154^b, beginning: الحمد لله رب العالمين ذكر احكام النون الساكنة والثنون الخ. See fuller treatises on the correct reading and reciting of the Kurān in Nos. 2702-2705 above. Copied by the same Ahmad ibn Shaikh (the name is here omitted) ibn Shaikh 'Abd-alghafūr Kutb-i-ālam Shar'i, as the راحة القلوب, see No. 2208 above, about A. H. 1043 (A. D. 1633, 1634).

10. زينة القارى, another treatise on the reading of the Kurān, by Nuṣrat bin 'Umar, called Sikandar, on fol. 160^a, beginning: الحمد لله رب العالمين ترتيب كلام الله تعالى بتحرير و تأليف بنده كمينه الخ.

No. 541, ff. 66-161, ll. 10-26; written by many different hands in all kinds of Nasta'liq; size, 7½ in. by 4¼ in.

2803

Grammatical treatises, and stories in Persian and Dakhani.

1. A treatise on the Arabic verb, in Arabic, consisting of two parts, the first كتاب الميزان, on ff. 1^b-14^b, beginning: الحمد لله رب العالمين اعلم اسعدك الله تعالى و ايتانا في الدارين ان الافعال كلها على اربعة اقسام كتاب الماضي و مضارع و امر و نهى الخ. الاوزان, on ff. 15^a-37^b, beginning: الحمد لله اعلم اسعدك الله تعالى و ايتانا في الدارين ان الفعل من حيث المعنى نوعان لازم و متعدى الخ.

2. Lists of Persian verbs, nouns, and particles, with their Hindūstānī equivalents, on ff. 38^b-50^a, styled at the end: کلید الفاظ عجم, 'the key to Persian words.' It begins: کردن کردنها کرنا کرنی الخ.

3. A more detailed treatise on Persian accident, also partly with Hindūstānī (or rather Dakhani) paraphrase, styled at the end نسخه تمهید and composed by Sayyid Muḥammad Sharif Kādīrī, on ff. 51^b-66^a. It is dated the 22nd of Shawwāl, A. H. 1206 (A. D. 1792, June 13).

4. A story, in Dakhani prose, styled انار رانی, on ff. 67^a-90^b.

5. Another story, in Dakhani prose, styled قصه بندلان, on ff. 91^a-114^b.

6. A story in Persian, prose and verse mixed, containing the description of a journey from Malabar to Penang, on ff. 115^a-128^b. Beginning:

بشنوید ای دوستان حال این بنده غریب
چون شدم از بهرکاری بر چهار بو العجیب

No date. Worm-eaten.

Bibliotheca Leydeniana.

No. 2624, ff. 128, ll. 9-13; the Arabic treatise in Naskhī, the Persian and Dakhani pieces in various styles of careless Nasta'liq; size, 8½ in. by 6½ in.

2804

Tracts on magic art and the peculiarities of letters.

1. Fragments of a work on invocations, amulets (تعویذ), conjurations, talismans, magic charms and cures with regard to sexual intercourse, etc., styled: ذخیره سکندر; the first of these scattered and often incoherent fragments begins, on fol. 1^b, thus: جواهر سیوم در عمل دعوة اسماء عظام و غیره الخ.

2. مختصر در علم حروف تهجی و خواص آن, a Persian translation of a treatise on the letters of the alphabet and their peculiarities, by Shaikh Shihāb-aldīn Maktūb, made by Abū-almaḥāsīn Muḥammad bin Sa'īd almahjuwānī, usually called Ibn Sāwajī, and beginning, on fol. 41^a: الحمد لله رب العالمين اما بعد چنين گوید مترجم اين عبارت مختصر و بشارت معتبر و هو ابو المحاسن الخ.

Frequent illustrations in both.

Some other scattered pieces, without any value, on the last two pages, fol. 55^b and fol. 56^a. Some pages damaged.

No. 928, ff. 56, ll. 17-24; written by several hands in different styles of Nasta'liq; size, 8½ in. by 5½ in.

2805

Tracts on magic art.

An anonymous treatise, or rather, a collection of several loosely connected tracts on exorcism, conjuring prayers, and other branches of magic art and astrology, beginning with a number of Arabic prayers, and ending with sympathetic prescriptions for fever-fits. Between both an endless number of invocations, an Arabic

که بچشمان دل مبین جز دوست
هر چه بینی بدانکه مظهر اوست

Incomplete at the end.

2. On ff. 206-211: fragments of an Arabic grammar and vocabulary with Persian explanation.

No. 2420, ff. 200-211, ll. 17-18 in the tarkibband; Shikasta by different hands; size, 9½ in. by 5¼ in.

2811

Miscellanies.

1. A tarkibband in honour of 'Ali, in fifteen bands (پانزده بند منقبت حضرت مرتضیٰ علی النجفی), beginning, on fol. 336^a: ای که از نور جمالت شد منور آفتاب النجفی. Dated the 20th of Šafar, A.H. 1198 (A.D. 1784, Jan. 14).

2. Topographical description of some fortresses in Kashmir and other matters connected with that country, beginning, on fol. 341^a: در کشمیر دولتخانه قلعه مبارک بنا کرده حضرت جهانگیر پادشاه النجفی. No date.

No. 2486, ff. 336-345, ll. 10 in the first piece; the second in diagonal lines; Shikasta; size, 6¾ in. by 4½ in.

2812

Miscellanies.

1. An anonymous geographical tract on the wonders of the inhabited quarter of the earth and the seven climates, beginning abruptly thus: اکنون شروع کنیم در شرح بعضی از آثار و علامات ایام سابق و ذکر برخی از عجائبات و غرائبات, on ff. 181^a-203^b.

2. A short fragment of a collection of letters, without beginning or end, on ff. 207^a-211^a.

No. 1945, ff. 181-203, ll. 19, and 207-211, ll. 21; Nasta'lik by different hands; size, 9½ in. by 5½ in.

2813

Alḥwāl-i-Bāgh-i-Iram (احوال باغ ارم).

Account of the wonderful garden, called باغ ارم, in the Carnatic, in Tipû's realm, by Mirzâ Akbal (this name appears only on fol. 76^a, not in the text, as it seems).

Beginning: خامه عجز صریر حقائق نگار نظر به عدم معرفت جمله حقیقت باغ معلوم النجفی.

No date.

No. 1978, ff. 76-80, ll. 13; Shikasta; size, 9¼ in. by 5 in.

2814

Tables of alphabets, for the greater part purely imaginary, as it seems; they begin with the قلم برناوی, that is the alphabet of the Egyptian Pharaohs at the time of Moses, in five different kisms; after that follows a so-called Greek alphabet (قلم یونانی), then a Hebrew one (قلم عبرانی) in various kisms, a Syriac one in two kisms, and many more, among which some very fantastic ones appear, for instance, the alphabet

of Solomon, with which talismans were written, a Zoroastrian one (قلم زردشتیان), which is entirely cuneiform, a Coptic one, a very funny alphabet of the Franks, with the additional statement, that these people write from the left to the right, a secret alphabet (قلم الاسرار), and many similar oddities.

This little MS. was presented by Lord Teignmouth.

No. 2074, ff. 16; size, 9 in. by 6 in.

2815

A farmân of the emperor 'Ālamgir (نقل فرمان), (اورنگزیب پادشاه).

Beginning: کفایت شعار مطیع الاسلام رسک داس بمرحمت پادشاهانه امیدوار بوده بداند از آنجا که همگی همت والا و تمامی النجفی.

No. 1146, ff. 8, ll. 9; large ornamental Nasta'lik; illuminated frontispiece; all the lines on the first two pages surrounded by gilt stripes; size, 10¾ in. by 7¼ in.

2816

Another farmân of 'Ālamgir (فرمان مرتب پادشاه), beginning with the same initial words as the preceding one: کفایت شعار مطیع الاسلام النجفی.

It is followed, on fol. 27^a, by another short document, headed: مطابق فرمایش ملازمان مسترجانسنین (Johnson) کیفیت صورتحال بطور; and beginning: احسن اینکه در صوبه بنگاله شش قسم محال است النجفی. On the fly-leaf is written: 'Regulations reg. the Revenues by Aurungzebe received from Moonshee Sudder ul deen, who found it in his father's Byâz or commonplace book, March, 1786.'

No. 1566, ff. 23-28, ll. 15; Shikasta; size, 9¾ in. by 6½ in.

2817

An alphabetical index to some Persian work, arranged in European manner and beginning from the left. There is no indication to which book it refers, nor is it clear whether the figures refer to pages in a printed edition or to verses in a poem. The first word is آب with five references, beginning with ۱۷۸, and ending with ۲۰۵.

Sir Charles Wilkins.

No. 2359, ff. 38, 6 colls. in a page, each ll. 28; European handwriting; size, 8¾ in. by 6¾ in.

D. PARSEE LITERATURE.

2818

Ardâi-Virâfnâme in prose (اردای ویرافنامه نثر).

A Persian prose-version of the Pahlavi original of the Arîâ-Virâf-nâmak, beginning, on fol. 1^b: چون اردشیر بابکان بهادشاهی بنشست نود پادشاه را بکشت و جهان

را از دشمنان خالی کرد و آرمیده شد و دستوران و موبدان
که در آن روزگار بودند الح

This beginning differs only very slightly from that in MS. 28 of Haug's Collection and the two versions are no doubt identical, see another copy of the same in Bodleian Cat., No. 1950. The Pahlavi original was published, with an English translation and introduction, by Dr. M. Haug, Bombay and London, 1872 (comp. on our prose-version the Introductory Essays of that edition, pp. xv-xx); French translation by Adrien Barthélemy, Paris, 1887; see also F. Spiegel, *Die traditionelle Literatur der Parsen*, pp. 120-128. This version is probably the same on which the poetical paraphrase of Dastūr Zartusht bin Bahrām bin Pazhdū (see the immediately following copy) was based.

As title appears here: آغاز داستان ویرافنامه و قصه شاه اردشیر بابکان انوشیروان.

No date.

No. 830, ff. 1-50, ll. 11; large and distinct Nasta'liq; size, 8 in. by 5 in.

2819

Ardāi-Virāfnāma in verse (اردای ویرافنامه نظم).

The Persian poetical version of the same Artā-Virāfnāmak, probably based on the preceding prose-version, by Zartusht bin Bahrām bin Pazhdū, who composed it immediately after the completion of the Zarātushtnāma or Zartushtnāma (a translation in Persian verse of the life of Zoroaster, written originally in Pahlavi), in the year 647 of the Yazdajird era (=A.D. 1277, 1278), comp. Rieu i. p. 47 sq. On this poetical paraphrase the English version of J. A. Pope, 'Ardai Viraf Nameh or the revelation of Ardai Viraf, translated from the Persian and Guzeratee versions,' London, 1816, is principally based; see also J. Wilson, *Religion of the Parsis*, pp. 435-444; Anquetil, *Zend-Avesta*, ii. p. xxxii; Sachau, *Contributions to the knowledge of Parsee Literature*, *Journal of the Royal Asiatic Society*, 1870, p. 279, etc.

The author's name appears here, on fol. 77^a, l. 4: کنون زرتشت بن بهرام پژدو بیاور شرح حال قصه برگو. The Zartushtnāma, here called مولود زرتشت, and its poetical paraphrase, are mentioned on fol. 75^a, l. 13; the Ardāi-Virāfnāma itself, and the heavenly voice which bade the author write a poetical version of this work too, on fol. 75^b, l. 9 sq.

Beginning (different from that in Rien):

سر دفتر بنام پاک یزدان
نگهدار زمین و چرخ گردان

The present copy, which is not dated, seems more an abridgement of the book than a complete representation of it. Another poetical version of the Ardāi-Virāfnāma, by Kā'ūs, Herbad of Nausāri, is noticed by Anquetil, *Zend-Avesta*, ii. p. xxx.

No. 2506, ff. 47-78, 2 coll., each ll. 15; Nasta'liq, the last page supplied later; size, 7½ in. by 4½ in.

2820

Šad Dar (صد در).

A popular exposition of the Zoroastrian law, called the Hundred Gates from the hundred sections into which it is divided, in Persian prose, derived in its contents from the Avastā, Zand and Pāzand, and beginning, on fol. 51^b: سپاس و ستایش مر خدایرا الح.

It is, no doubt, the basis of the better-known poetical version, made by Īrānshāh bin Malikshāh at the request of the illustrious Dastūr Shahriyār bin Dastūr Ardashir bin Bahrāmshāh, in the year 864 of the Yazdajird era (A.D. 1495 = A.H. 900), comp. Rieu i. pp. 48 and 49; Bodleian Cat., Nos. 1945 and 1946; translated into Latin by Th. Hyde in 'Veterum Persarum, etc., religionis historia,' Oxford, 1760 (second edition), pp. 431-488; Anquetil, *Zend-Avesta*, ii. p. xxxiv; Sachau, *Contributions*, p. 280, etc. The present prose-version has been translated into English by West, S. B. E., xxiv. pp. 253-361, Oxford, 1885.

No date.

No. 830, ff. 51-155, ll. 11; large and distinct Nasta'liq; size, 8 in. by 5 in.

2821

Kitāb-i-shāyist u nāshāyist (کتاب شایست و ناشایست).

Exposition of the chief doctrines and religious ordinances of the Parsees, in Persian prose, intermixed with some pieces in Zend, and beginning: این کتابیست که در شایست و ناشایست که از دین الح.

On account of its being divided, like the صد در (see the preceding copy), into 100 sections, it is called here کتاب صد در, just as in the Paris MS., where it appears as Sadder Bundehesh; other copies are noticed in Bodleian Cat., Nos. 1952 and 1953, and in Rieu iii. p. 1067, No. II; comp. also Spiegel, *Die traditionelle Literatur der Parsen*, p. 168 sq., where extracts are given; and J. Wilson, *Religion of the Parsis*, pp. 444 and 445.

This copy was presented by Mr. Romer, August 31, 1837.

No. 2506, ff. 1-46, ll. 15; Nasta'liq; ff. 41-46 greatly injured; size, 7½ in. by 4½ in.

2822

Parsee mathnawis.

A curious collection of mathnawis, written apparently by a disciple of the Zoroastrian creed who may be identical with the author of the poetical version of the Šad Dar or the Hundred Gates, Īrānshāh bin Malikshāh, who wrote about 864 of the Yazdajird era (=A.D. 1495), see No. 2820 above. We conjecture this from one of the last chapters of the third mathnawī (fol. 180^a sq.) where the author enumerates with similar praises, as in the Šad Dar, a number of illustrious Dastūrs, among others Ardashir and Shahriyār, and repeatedly mentions Malikshāh and Īrānshāh, the latter of which might very well be his own name. The principal Dastūr who encouraged him to write these mathnawis was Dastūr

on fol. 23^a, last line, the date appears once more in this form:

سنه از یزدجردی گرنهانی - میان غرق را با نقطه خوانی
that is غرق = 1107.

Bibliotheca Leydeniana.

The proper order of the leaves is: 1-17, 22, 18-21, 23.

No. 2572, ff. 23, 2 coll., each ll. 11; large and distinct Nasta'liq; size, 8½ in. by 6¼ in.

2825

نکاح بستن بروش موبدان هندوستان.

The Marriage Ritual of the Parsees, beginning:

بنام ایزد بخشاینده بخشا بشکر مهربان الخ

No date.

No. 1619, ff. 6, ll. 11; Nasta'liq; size, 7½ in. by 5¼ in.

2826

Dasâtir (دساتیر).

A complete but unfortunately very worm-eaten copy of the Dasâtir or words of the ancient prophets, twelve before Zartusht and three after him, written in a kind of fictitious language, which most likely formed the secret medium of communication between the members of a particular theosophical sect, nearly related to the Parsees, and accompanied with a Persiau paraphrase, see for fuller information the description of this work in Bodleian Cat., No. 2402, and compare De Sacy in Journal des Savans, Jun. 1821, p. 16 sq.; Dabistan, translated by D. Shea and A. Troyer, Paris, 1843, vol. i. pp. xix-lxv, and p. 20 sq.; Spiegel's review of this work in 'Jahrbuch für wissenschaftliche Kritik,' Aug. 1844; J. Darmesteter, Le Zend-Avesta, i. avant-propos, pp. xv and xvi; and A. Chodzko, Le Deçatir (no date). The text with English translation and glossary was published by Mullâ Firûz bin Kâ'us in 2 vols., Bombay, 1818, new edition of the translation only, Bombay, 1888, with a reprint of the 'Discussion on the Desatir' from the introduction to the Dabistân; a Gujarati version appeared in Bombay, 1848.

Beginning: هوزامیم فہ مزداں ہزما ہرس و ز ماس ہر
شیور ہر دیور پنہام بہ یزداں الخ

The first chapter (not marked by a special heading) deals with Mâhâbâd, on fol. 1^b or 2^a; the second is headed افرام (جی؟) شت وخشور حی, on fol. 20^b; the third, شت شای کلیو, on fol. 28^b; the fourth, شت وخشور یاسان, on fol. 34^a; the fifth, شت وخشور گلشاه, on fol. 39^b; the sixth, نامہ سیامک, on fol. 42^b; the seventh, نامہ شت وخشور ہوشنگ, on fol. 45^a; the eighth, نامہ طہمورس, on fol. 47^a, first line; the ninth, نامہ جمشید, on fol. 50^a, first line; the tenth, نامہ فریدون, on fol. 56^a, lin. penult.; the eleventh, نامہ منوچہر, on fol. 59^a; the twelfth, نامہ کیخسرو, on fol. 60^b; the thirteenth, نامہ زرتشت, on fol. 63^a; the fourteenth, نامہ سکندر, on fol. 80^a, first line; the fifteenth, نامہ پنجم, on fol. 81^a; the sixteenth, ساسان, on fol. 108^b.

According to a note on fol. 1^a this copy had come into the possession of Mullâ Kâ'us, the father of Mullâ Firûz (who afterwards edited and translated it), in A. H. 1180 (A. D. 1766, 1767), and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Firûz. A commentary on the Dasâtir (شرح دساتیر) by Najaf 'Ali, son of Muḥammad 'Azim-aldin, which was dedicated to Sir Henry Elliot, is mentioned in Rieu iii. p. 1038^b, No. I.

Bibliotheca Leydeniana.

No. 2718, ff. 111, ll. 14; Nasta'liq; size, 9½ in. by 5½ in.

2827

Another copy of the same.

Beginning as in the preceding copy; the book is styled here قسۃ آتش پرستان or تأریخ گبران.

Dated the 19th of Rabi'-alâkhar, A. H. 1214 (A. D. 1799, Sept. 20); presented by Lieut.-Col. Wm. Kirkpatrick, May 30, 1804.

No. 245, ff. 102, ll. 15; clear and distinct Nasta'liq; size, 8 in. by 5½ in.

ADDITIONAL MSS.

I. GENERAL HISTORY.

2828

Jâmi'-altawârikh (جامع التواريخ).

A very valuable (despite some occasional misspellings) and, comparatively speaking, one of the most complete copies of Rashîd 'Tabîb or Rashîd-aldin's rare general history, see above, No. 17, almost identical in its contents with the British Museum copy, Add. 7628 (Rieu i. p. 74 sq.), and arranged in the same peculiar manner, viz. beginning with the second volume and concluding with the first. It is the same MS. which Mr. W. Morley has described in the J. R. A. S., vol. vii. pp. 267-272, and to which he refers in his Descriptive Cat., p. 5, No. ii.

Contents:

General preface of the whole work, on ff. 403^b-407^a, headed: هذا کتاب جامع التواريخ, and beginning: فهرست کتاب داستانها و فذلک حساب بیانها حمد و ثناء و آفرین حضرت مقدس جهان آفرین الخ.

On ff. 405^a, l. 11, and 406^a, l. 10, the title is given incorrectly as جوامع التواريخ. According to the statement on fol. 406^a sq. the whole work was originally divided into three volumes (مجلد); the first volume, containing two bâbs, on the origin and history of the Turkish tribes, and on the history of C'ingizkhân, his ancestors and descendants, down to the accession of Uljâ'itû Sultân respectively, the first subdivided into a dibâca and four faṣls, the second into two faṣls; the second volume, containing likewise two bâbs, on the life of Uljâ'itû to the time of the composition of

this work, and on the general history of the world, from Ādam to A. H. 700 (A. D. 1300, 1301) respectively, the second *bāb* being subdivided into two *kisms*, the first of which contains two *fasls*; the *third volume* containing a geographical description of the world.

First volume, on ff. 408^b-599^a, composed by order of Ghāzānkhān (A. H. 694-703 = A. D. 1295-1304) and therefore styled تاریخ غازانی (sec fol. 410^b, l. 2), beginning: حمد و ثنای فراوان و شکرو سپاس بی پایان و مبدع الخ مرآفیدگار بیچون و مبدع الخ.

Bāb I, on the Turkish tribes, etc.:

Dibāca, on fol. 411^b: در ذکر حدود بعضی مواضع اقوام: اتراک و تفصیل اسمائ هر شعب.

Faṣl 1, on fol. 413^b: در تأریخ و حکایات اقوام اغوز: و بیست و چهار شعبه مذکور از فرزند زادگان او (و) بعضی برادران و عمزادگانش که با او متفق بوده اند الخ.

Faṣl 2, on fol. 417^a, l. 3: در ذکر اقوام از اتراک که ایشان را این زمان مغول گویند لیکن در قدیم هریک قوم از ایشان علی الانفراد به لقبی و اسمی مخصوص بوده اند الخ.

Faṣl 3, on fol. 425^a: در ذکر اقوامی از اتراک که ایشان علی حده پادشاهی و مقدمی داشته اند لیکن ایشان را با اقوام اتراک که در فصل سابق یاد کرده شد و باقوام مغول زیادت نسبتی و خویشی نبوده اما بشکل و زبان ایشان نزدیک بوده اند الخ.

Faṣl 4, on fol. 431^a: در ذکر اقوامی از اتراک که در زمان قدیم لغت ایشان مغول بوده و از ایشان اقوام بسیار پدید آمده اند الخ.

Bāb II, on the history of Čingizkhān, etc.:

Faṣl 1, on fol. 443^a: در بیان داستان آباء و اجداد: چنگیزخان بما فیه حکایات احوال خوبشان ایشان و آن ده داستان است و پیشتر دیباچه در بیان کیفیت ظهور ایشان گفته میشود الخ.

Faṣl 2, on fol. 456^b, first line: در داستانهای چنگیزخان: و اوروق (اروق، or اوروغ، or اوروغ) نامدار (او که) بعضی پادشاه (قائان or) هر عهده شده اند و بعضی پادشاه الوس معین بما فیه مجمل حکایات پادشاهان اقالیم عالم که معاصر ایشان بوده اند تا شهر سنه خمس و سبعمائه هجری.

According to the last words of this heading the second *faṣl* should go down to A. H. 705 (A. D. 1305, 1306) in Uljā'itū's reign, but in the present copy it ends with the death of Abākākhān, A. H. 680, the 20th of Dhū-al-hijjah (A. D. 1282, April 1), so that the reigns of Takūdār, Arghūnkhān, Kaikhātūkhān, and Ghāzānkhān, corresponding to ff. 283-394 in No. 17 above, are entirely wanting here, a fact which is not stated in Mr. W. Morley's account in the J. R. A. S., loc. cit. The main portion of this first volume, including the general preface, is edited with French translation and copious notes by Et. Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836. This part is dated the 6th of Sha'bān, A. H. 1082 (A. D. 1671, Dec. 8), by Ṭāhīr ibn 'Abd-albāki 'Alā'i.

Second volume, on ff. 1^b-402^a, beginning: حمد و مدح و آفرین حضرت جهان آفرین را که صانع صنائع غریب و مبدع بدائع عجیب است الخ.

Bāb I, on the life of Uljā'itū Sultān, is missing here altogether.

Bāb II, on the general history of the world to A. H. 700 (A. D. 1300, 1301), with the following subdivisions (which differ in many respects from the original scheme indicated in the general preface above):

Muqaddimah, on fol. 1^a: در ذکر آدم و فرزندانش نوح و اولاد و پادشاهی گیومرت که اول پادشاهان فرس بود الخ.

Kism I, on fol. 4^b, first line: در ذکر ملوک فرس و احوالی: که در عهد هریک واقع شده از ظهور انبیاء و دیگر حوادث از زمان گیومرت تا آخر عهد یزدجرد شهریاری که آخر ملوک فرس است، in one *faṣl* and four *ṭabakāt*, on ff. 4^b, 16^b, 28^a, and 36^a, first line.

Kism II, on fol. 55^a (here the wrong title زبدة التواریخ is given to the جامع التواریخ, comp. Rieu, Supplement,

در ذکر: p. 15^b, and Rosen, Persian MSS., p. 82 sq.). سید الاصفیاء محمد المصطفی علیه افضل التحیات والتسلیمات و خلفاء او تا آخر روزگار المعتصم بالله و وقائع که بزمان هریک واقع شده از فتوحات الخ. like-wise in four *ṭabakāt* (which, however, from the second onwards are called *makālah*), on ff. 55^a, 99^a, 118^a, and 140^b. These two *kisms*, which are dated on fol. 183^a, in the month Shawwāl, A. H. 1081 (A. D. 1671, Febr.-March), evidently correspond to the *first faṣl* of the *first kism* only in the original scheme of the general preface, and all the following sections, which have no systematic numbering at all, represent the *second faṣl* of the same *first kism*. The original *second kism*, a continuation of Uljā'itū's history, is entirely wanting here.

History of Sultān Maḥmūd bin Sabuktāgīn, his ancestors and descendants, with many particulars referring to the Sāmānide, Būyide, and Dailami dynasties (styled in the colophon بن محمود بن تاریخ سلطان محمود بن سبکتگین), on ff. 184^b-212^a, beginning: این تاریخ مختصری است مشتمل بر شرح مقامات سلطان محمود الخ.

The detailed account of the Ghaznawides goes down to the death of Sultān Abū-alfath Maudūd bin Mas'ūd bin Maḥmūd (A. H. 432-441 = A. D. 1041-1049), after which a very concise summary of his successors follows, down to Khusrāushāh who ascended the throne in A. H. 547 (A. D. 1152); W. Morley's statement, loc. cit., that Maudūd died A. H. 547, must be due to an extraordinary oversight. This part is dated by the same scribe as the foregoing sections, in the month Dhū-al-hijjah, A. H. 1081 (A. D. 1671, April-May).

History of the Saljūks, on ff. 213^b-234^a, beginning: سپاس و ستایش خدایا جل جلاله و تقدست اسماء الخ, and ending with the death of Sultān Abū Ṭālib Toghrul bin Muḥammad bin Malikshāh, i. e. Toghrul III, the last Saljūk ruler, in A. H. 590 (A. D. 1194, not 589, as

is stated here, which is in disagreement with the statement in the immediately following appendix). To this part is added, on ff. 234^b-236^a, a ذیل or appendix from the pen of Abū Hāmid Muḥammad bin Ibrāhīm, who composed it in Rabi' II, A.H. 599 (A.D. 1202, Dec., to 1203, Jan.), eight years and two months after Toghrul's death, containing an account of the last years of Saljūq rule.

History of the Sultāns of Khwārizm (تاریخ سلاطین خوارزم از ابتداء دولت تا انتهای مملکت ایشان), on ff. 236^a-246^b, beginning: سلاطین خوارزم که جلّ اعلیٰ: ایشان نوشتگین الخ, and going down to the last independent ruler of Khwārizm, Sultān Jalāl-al-din (A.H. 617-628=A.D. 1221-1231); but the account of his last years is wanting here, as the copy comes to an abrupt end on fol. 246^b; the last distinct date that appears is A.H. 625 (A.D. 1228), on fol. 245^b, l. 16. W. Morley, loc. cit., represents this history of the Khwārizmshāhs as belonging to Abū Hāmid's appendix—an impossibility, considering the date of the latter, viz. A.H. 599.

History of Ughūz, his descendants, and the rulers of the Turks (styled according to the colophon تاریخ اغوز و شرح احوال او و دیگر سلاطین و ملوک ترک), on ff. 247^b-258^a, beginning: مؤرخان اترک و روایات چالاک: چنین تقریر میکنند که نوح علیه السلام الخ. The two sections mentioned in Rieu i. pp. 75 and 76, as occurring in the British Museum copy between the histories of the Khwārizmshāhs and Ughūz, viz. the history of the Salghuris of Fārs and that of the Isma'ilis, are missing here.

History of the Kings of Īn (or *Khatā*, i. e. *China*) and *Mācīn* (تاریخ ملوک و خانان چین و ماچین), down to the final conquest of China by Uktāi Kā'ān in A.H. 631, Jumādā I (A.D. 1234, Febr.), on ff. 259^b-282^a, beginning: ممالک اقوام مذکور چند پاره ولایت: معظم است الخ.

History of the Jews (تاریخ بنی اسرائیل), on ff. 283^b-307^a, in six faṣls, beginning: سپاس بیقیاس خدایراست: که آفریننده عقل و جان و پدید کننده زمین و آسمان است الخ. This part is dated Ṣafar, A.H. 1082 (A.D. 1671, June-July).

History of the Franks (تاریخ افرنج و قیاصره) from the creation to A.H. 705 (A.D. 1305, 1306), on ff. 307^b-368^a, beginning with a detailed index (فهرست اقسام ابواب تاریخ افرنج از ابتداء ظهور آدم صلی علیه السلام با (تا) این زمان که شهور سنه خمس و سبعمائه هجری است).

Kism I. از ابتداء ظهور آدم علیه السلام تا زمان ولادت مسیح, in four bābs, on ff. 308^a (first and second), 309^a, first line, and 309^b.

Kism II. از مبداء ولادت عیسی علیه السلام الى يومنا هذا, likewise in four bābs, on ff. 310^b, lin. penult., 311^a, 311^b, and 313^b. The last and longest of these bābs contains extensive lists of emperors and popes, often in a very curious and misleading form of spelling.

This part is dated the first of Rabi' I, A.H. 1082 (A.D. 1671, July 8).

History of India (احوال سلاطین هند و هندیان), on ff. 368^b-396^a, beginning: ازین جهت طول و عرض ممالک هندوستان بغایت وسیع و فسیح است الخ.

Extracts from this section in English have been published by Sir Henry Elliot in his 'Bibliographical Index,' pp. 28-47, and reprinted in the 'History of India,' i. pp. 44-73. It is divided into the following two kisms:

Kism I. در معرفت حساب قرون و ادوار و استینابت (و استبانیت) خبر خوک و کلب و کمیّت مساحت زمین عموماً و اعداد کوهها و رودها و شهرها و قری و ضیاع و جزائر زمین هند خصوصاً in ten (read ده instead of دو) faṣls, on fol. 369^a, first line. According to the detailed account of this section in the Arabic MS. of the Royal Asiatic Society (W. Morley, p. 8), the first kism ought to contain eleven faṣls; the first five of our copy agree with the corresponding numbers there, but the sixth here is the seventh of that MS., and so on. This discrepancy is simply due to the fact that the copyist left out the heading فصل ششم on fol. 377^b, l. 4 before the words ذکر ولادت باسادیو و پادشاهان هند که پیش از سلطان محمود بوده اند, consequently got wrong in all the following numbers.

Kism II. در کیفیت ولادت شاکمونی و حالات و مقالات و وضع تناسخ از نسیخ و مسخ و فسخ و رسخ, dealing exclusively with Buddha's life and teachings, in twenty faṣls, on fol. 385^b; here again the MS. of the Royal Asiatic Society contains twenty-one, but one of these, viz. that containing a list of Indian books, is omitted in all the Persian MSS. of the جامع التواریخ and only found in the Arabic version, see W. Morley, pp. 9 and 10, foot-note. Appended to this section, on ff. 396^b-402^b, is the treatise on metempsychosis, or rather, in refutation of metempsychosis, extracted from the کتاب توضیحات رشیدی, as stated in the colophon of the previous section, and beginning: بدانکه اعتقاد اهل تناسخ آنست که نفوس قدیم است و هر نفسی که از بدنی مفارقت کرد ببدنی دیگر غیر آن بدن متعلق شد الخ.

This part is dated the 25th of Rabi' I, A.H. 1082 (A.D. 1671, August 1), by the same Tāhīr ibn 'Abd-albāki 'Alawī.

The *third volume* or geographical part is not found in this nor in any other copy extant.

A great number of smaller blank spaces, partly perhaps for the insertion of illustrations, but in many cases denoting real lacunas in the original from which this copy was transcribed, are found on ff. 156^b, 161^a, 161^b, 209^b, 210^a, 373^b, 374^a, 374^b, 378^a, 378^b, 381^a,

452^b, 455^a, 455^b, 456^a, 494^b, 495^a, 524^b, 536^a, 536^b, 538^b, 539^a, 540^a, 557^a, 568^b, 569^a, 569^b, 570^a, 572^a, and 572^b; besides many slight omissions of words and phrases.

To the references given above in No. 17 must be added Rieu, Supplement, pp. 15 and 16.

Bibliotheca Leydeniana.

No. 3524, ff. 599, ll. 25; excellent Nasta'lik; size, 14½ in. by 9½ in.

2829

Fragments of general histories and biographies.

A conglomerate of incoherent pieces in an absolutely bewildering disorder, with endless lacunas; so far as the contents can be ascertained, they divide themselves into the following *two* classes:

I. Fragments of the *fourth volume* of Mirkhwând's *روضة الصفا* (see above, Nos. 24-28 and 48-54), arranged in chronological order, on ff. 1-191, viz.:

1. Unconnected portions of the history of the Dailamites of Jurjân and Gilân, and of the history of the Ghaznawides, on ff. 132-138, 186 and 187, 189, 190 and 191 (lacunas after ff. 138, 187, 189, and 191); the Ghaznawide rulers begin on fol. 136^b with Nâsir-al-din Sabuktagin. The last item, on fol. 191^b, is the accession of Sultân Muḥammad bin Mahmûd bin Sabuktagin.

2. Unconnected portions of the history of the Bûyides, from 'Aḡd-aldaulah to Abû 'Alī Kaikhusrau (fol. 142^a), and of the history of the Isma'ilis or Fâtîmides in Maghrib and Egypt, on ff. 154-164, 139-153, 182-184^b, l. 3 (lacunas after ff. 164 and 153); the Isma'ilis begin on fol. 142^a, last line; the story of Ḥasan Ṣabâh on fol. 152^b.

3. Unconnected portions of the history of the Saljûks, dealing particularly with Sultân Malikshâh, Sultân Sanjar and Tughânshâh, on ff. 184^b, l. 4-end of 185^b, 165-181, 39-75^a, l. 3 (lacunas after ff. 185, 172, 177, 181, and 54); the proper heading appears on fol. 184^b, l. 4, *ذكر طبقه سلجوقی الخ*, and the end on fol. 75^a, l. 3, corresponding to Vullers' edition of 'Mirchondi Historia Seldschuckidarum' (Giessen, 1837), pp. 1 and 272 respectively. As dates appear A.H. 446 (A.D. 1054, 1055), on fol. 169^a, first line; A.H. 482 (A.D. 1089, 1090), on fol. 44^a, first line; A.H. 551 (A.D. 1156), on fol. 55^a, l. 12, etc.

4. Unconnected portions of the history of the Khwârizmshâhs, on ff. 75^a, l. 4-82, 88-108, l. 4 ab infra (lacuna after fol. 82); the proper heading: *گفتار در استیلاي خوارزمشاهيان و شرح حکومت ایشان الخ*, appears on fol. 75^a, l. 4; the fragments deal especially with Sultân Muḥammad Khwârizmshâh, i.e. Muḥammad bin Tukush (A.H. 596-617 = A.D. 1200-1221), and Sultân Jalâl-al-din Khwârizmshâh (A.H. 617-628 = A.D. 1221-1231). As dates appear A.H. 706 (correctly 606 = A.D. 1209, 1210), on fol. 90^a, first line; A.H. 618 (A.D. 1221), on fol. 101^b, l. 3; A.H. 620 (A.D. 1223), on fol. 102^a, l. 5 ab infra; A.H. 621 (A.D. 1224), on fol. 103^b, l. 2; A.H. 625 (A.D. 1228), on fol. 105^b, l. 7 ab infra, etc.

5. Unconnected portions of the history of the Karâ-khitâ'is of Kirmân, and of the history of the Muẓaffarîs, on ff. 108^a, l. 4 ab infra-116, 1-38, 188 (lacunas after 116 and 38); the latter part deals particularly with Amir Muḥâriz-al-din Muḥammad and his son Shâh Shujâ' (A.H. 760-786 = A.D. 1359-1384). The Karâ-khitâ'is begin, on fol. 108^a, l. 4 ab infra, with the proper heading: *ذكر جمعی از قراخانیان که در کرمان حاکم شده اند*; and the Muẓaffarîs on fol. 111^b, l. 5.

As dates appear A.H. 632 (A.D. 1234, 1235), on fol. 108^b, l. 7; A.H. 694 (A.D. 1295), on fol. 111^b, ll. 6 and 7; A.H. 719 (A.D. 1319), on fol. 114^b, l. 9; A.H. 733 and 734 (A.D. 1332-1334), on fol. 115^a, l. 9; A.H. 742 (A.D. 1341, 1342), on fol. 1^b, l. 12; A.H. 780 (A.D. 1378, 1379), on fol. 37^a, l. 3 ab infra, etc.

6. Unconnected portions of the history of the Atâbegs, and of the history of the Ghûrides, on ff. 117-131, 83-86 (lacunas after ff. 131 and 85). As dates appear A.H. 570 (A.D. 1174, 1175), on fol. 130^a, l. 7; A.H. 595 (A.D. 1199), on fol. 83^a, first line, etc.

7. A small portion of the history of the kings of Dihlî, on fol. 87; the death of Sultân Shams-al-din Îltatmish and the accession of Sultân Rukn-al-din Firûzshâh, in A.H. 633 (A.D. 1236), appear on fol. 87^b, ll. 7 and 8.

II. Fragments of Nûr-allâh bin Sharif-allûsainî's *مجالس المؤمنین* (see above, No. 704), on ff. 192-316, viz.:

8. Unconnected portions of the eighth majlis, containing in sixteen *جند* the history of the sixteen Shî'ah dynasties; of these sixteen *جند* there appear here the second to the fifth, part of the sixth, the seventh to the eleventh, and the thirteenth to the sixteenth, on ff. 206 and 207, 274-277, 294, 289-292, 208 and 209, 192 and 193, 257-262, 235-242 (lacunas after ff. 207, 277, 294, 292, 209, and 193), viz.:

جند دوم در متقدمین از حضرت سادات ولایه ولایات که اندلس بوده اند, the earlier Sayyids who became rulers of Spain, from Idris bin 'Abdallâh (date here A.H. 109, correctly 169 = A.D. 785, 786, see Rieu i. p. 112^b) to Muḥammad bin Idris, styled Mahdî, on fol. 206^a.

جند سیوم در سادات رفیع الدرجات که سلاطین یمن بوده, Sayyids who became kings of Yaman, on fol. 207^a.

جند چهارم در شرفا و حکام مکه, the Sharîfs of Makkah, on fol. 276^a.

جند پنجم در ذکر بنی فاطمه که در دیار مغرب و مصر خلیفه شدند و ایشانرا اسمعیلیه و عبدیه نیز گویند, the Fâtîmides or Isma'ilis of Africa and Egypt, on fol. 275^a, l. 3 ab infra.

جند هفتم در آل بویه که ایشانرا دیلمه نیز خوانند, the Bûyides or Dailamites, on fol. 294^b (part of *جند ششم*, containing the history of the Dailamites of Jurjân and Gilân, which is not marked in our fragments, is found on fol. 294^a).

جند هشتم در احوال آل حمدان, the Âl-i-Ḥamdân, on fol. 291^b, l. 3 ab infra.

جند نهم در صفاریه, the Ṣaffarîdes, on fol. 208^a.

جند دهم در احکام بنی عقیل, the Banû 'Ukail, on fol. 192^a, l. 4 ab infra.

جند یازدهم در بنی اسد که ایشان را مزیدی نیز خوانند, the Banû Asad, on fol. 193^b.

جند سیزدهم در متأخرین سلاطین علویّه گیلان, the late Sayyids or Kârkîyās (see fol. 260^b) of Gilân, on fol. 257^b, first line.

جند چهاردهم در سلاطین علویّه قوامیّه مرعشیّه (read مارندران, the Kîwâmî or Mar'ashi Sayyids of Mâzandarân, on fol. 262^a.

جند پانزدهم, in two طائفه, viz.:

(a) ملوک مازندران که ایشان را باوندیّه خوانند, the Bâwandi kings of Mâzandarân, in three firḡas, on fol. 235^b.

(b) در ملوک رستمدر که ملوک (? بملوک) گاوباره اشتهار دارند, the kings of Rustamdâr or Gâopârah, on fol. 238^a, second line.

جند شانزدهم در سادات مشعشع والی خوزستان Musha'sha' Sayyids of Khûzistân, on fol. 240^a.

9. Unconnected portions of the purely biographical accounts in the various مجلس of the same famous Shî'ah work, with occasional specimens of Arabic and Persian poetry, on ff. 194-205, 210-234, 243-256, 263-273, 278-288, 293, 295-316 (lacunas after ff. 197, 199, 204, 205, 212, 213, 218, 225, 232, 234, 243, 245, 246, 250, 251, 252, 255, 256, 263, 265, 266, 269, 271, 273, 278, 282, 283, 285, 288, 293, 297, 300, 301, 305, and 313). The beginning of the seventh majlis on philosophers (مجلس هفتم در ذکر مشاهیر حکمای اسلام) appears on fol. 315^a. One of the most interesting specimens of Arabic poetry, quoted in these fragments, is the *qaṣîdah* ذات الأنوار by Shaikh 'Abid bin 'Amir alhaṣri, composed to illustrate the substance or import of Ibn-alfarîd's famous قصیده تائیه (see No. 1811 above), in twelve نور, of which the first eight are preserved on ff. 227^b-231^b.

No. 3546, ff. 316, ll. 16-28; written by many different hands and on paper of different colour, in various styles of Nasta'liq; several leaves are mutilated; size, 11¼-11½ in. by 7¾-7½ in.

II. HISTORY OF THE EARLY KHALĪFS.

2830

Kitâh-i-Futûḥ (کتاب فتوح).

Another copy of the Persian translation of Ahmad bin A'tham al-Kûfi's Arabic work, فتوح ابن اعثم, styled کتاب فتوح or—according to the Nigârîstân—تاریخ فتوح (see W. Pertsch, Berlin Cat., p. 405, first line), comp. above, Nos. 131-133.

Beginning: الحمد لله الملك القديم المتان الكريم الخ.

No date. Additional references are Cat. Codd. Or.

Lugd. Batav. v. p. 200; W. Pertsch, Berlin Cat., pp. 421-423. Parts of this Persian translation have been published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152 sq., and Rousseau's Flowers of Persian Literature, p. 88. An Arabic version is found in Gotha (W. Pertsch, Arabic Cat., iii. p. 219).

No. 200, ff. 336, ll. 19; small, but clear Nasta'liq; illuminated frontispiece; each page surrounded by small gold stripes; size, 9½ in. by 5¼ in.

III. HISTORY OF TIMŪR.

2831

Zafarnâma (ظفرنامه).

Another copy of Sharaf-al-din 'Alî Yazdî's history of Timūr, without the Iftitâḥ or Introduction, see above, Nos. 173-186.

Beginning, on fol. 3^b: حمداً كثيراً مبارکاً لمن یوتی الخ.

A break in the narrative, indicated by تمّت and a small blank, on fol. 72^b, denotes the beginning of Timūr's accession to the throne; the heading, which is omitted here, appears in the following copy, on fol. 69^a, last line: گفتار در جلوس حضرت صاحبقرانی بر سریر سلطنت و جهانبانی.

Dated the 7th of Rabî' I, A.H. 1026 (A.D. 1617, March 15), on fol. 426^b, where the text ends. Worm-eaten throughout, especially in the first half of the MS. Additional references, W. Pertsch, Berlin Cat., pp. 445-447; E. G. Browne, Cambridge Cat., pp. 143 and 144; Nallino, Manoscritti etc., Torino, 1900, No. 93. It was edited in the Bibliotheca Indica, 1885-1888.

No. 3448, ff. 428, ll. 21; small, neat Nasta'liq; illuminated frontispiece on fol. 3^b; ff. 3^b and 4^a splendidly adorned; larger and smaller pictures on ff. 1^b, 2^a (both full size), 51^a, 60^a, 103^b, 157^a, 219^a, 241^b, 279^a, 288^a, 292^a, 301^a, 343^a, 358^a, 427^b, and 428^a (the last two again full size); gorgeous Eastern binding; size, 10½ in. by 6 in.

2832

Another, slightly incomplete, copy of the same.

Beginning as usual. The statement on fol. 1^a, that it is the second volume of the Timûrnâma (جلد دوم تیمورنامه), is incorrect, as there exists only one volume of this work; perhaps the Iftitâḥ, which is wanting in this as well as in the preceding copy, was sometimes reckoned as first volume. This copy breaks off on fol. 437^b in the middle of the concluding poem, the last verse corresponding to fol. 425^b, l. 5 ab infra in the preceding copy. The right order of ff. 94-103 is: 94, 101, 102, 97-100, 95, 96, 103. It was presented to the Library June 8, 1893. Slightly worm-eaten.

No. 3543, ff. 437, ll. 18; very clear Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

IV. INDIAN HISTORY.

a. *Kings of Dihlī, and General History.*

2833

Tūzūk-i-Jahāngirī (توزک جهانگیری).

An excellent copy of the second edition of the emperor Jahāngir's authentic memoirs, with an introduction, a continuation of the original autobiographical work from the commencement of the nineteenth year of his reign to his death, and a list of Jahāngir's wazirs, by Muḥammad Hādī (see fol. 2^b, l. 3 ab infra), which has been edited, 1864, by Sayyid Aḥmad at Ally Gurh; comp. De Sacy in *Journal des Savants*, 1830, pp. 359 and 430; Elliot, *History of India*, vi. pp. 251-391; W. Morley, pp. 118-120; Bodleian Cat., No. 221; see also the first edition of these memoirs, Rien i. pp. 253 and 254, and Supplement, p. 53^b; E. G. Browne, *Cambridge Cat.*, pp. 169-171; and No. 305 above, where Muḥammad Hādī's edition is also mentioned.

Contents:

1. Index (فهرست) for the twenty-two years of Jahāngir's reign, on fol. 1^a.

2. Muḥammad Hādī's Introduction, giving an account of the emperor's ancestors, his birth, and the events of his life to his accession, together with a list of his wives and children, beginning, on fol. 2^b:

حمد و ثنای بیحد و سپاس و ستایش لا تحمی
ولا تعد مر یگانه پادشاهی را سزاست که ذات لازم
البرکات الخ

3. The autobiographical memoirs of Jahāngir, beginning, on fol. 13^b, quite like the first edition: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری الخ

First year of his reign, on fol. 25^b; second, on fol. 36^a; third, on fol. 50^b; fourth, on fol. 55^a; fifth, on fol. 58^b; sixth, on fol. 66^a; seventh, on fol. 70^a; eighth, on fol. 78^a; ninth, on fol. 85^b; tenth, on fol. 91^a; eleventh, on fol. 101^b; twelfth, on fol. 117^a; thirteenth, on fol. 139^b; fourteenth, on fol. 159^b; fifteenth, on fol. 174^a; sixteenth, on fol. 192^a; seventeenth, on fol. 201^a; eighteenth, on fol. 208^a; nineteenth, on fol. 220^b; twentieth, on fol. 229^b; twenty-first, on fol. 232^b; twenty-second, on fol. 243^a. On fol. 222^a, last two lines, the same rubric appears which has been quoted in W. Morley, p. 119, foot-note, stating that here the emperor's own work ends and the editor's addition begins.

4. List of Jahāngir's wazirs and short history of the descent and family of ʿIṭimād-aldaulah (ذکر وزرای حضرت جنت مکانی), on fol. 247^a.

5. A detailed statement of the transcriber, Sayyid Muḥammadkhān Dihlawī alḥusaiṇi alḥasani, the son of Sayyid Muḥammad Muttakikhān Bahādur, concerning this work and the various collations he made, to produce this copy, between 1839 and 1843, together with some reminiscences of his own life; it was finished after elaborate research the 1st of October, 1843.

Presented to the Library by General J. P. Smith, through Professor Wilson, Oct. 11, 1854.

No. 3112 (Glass Case), ff. 251, ll. 21; excellent Nasta'lik; two splendidly illuminated frontispieces on ff. 2^b and 13^b, and fine gilt arabesques on ff. 12^a and 248^a; neat ornaments at the heading of each year of the emperor's reign, and at the copyist's concluding remarks on fol. 249^a; each page surrounded by a small gilt frame; gorgeous Eastern binding; size, 12½ in. by 8½ in.

2834

Ta'rikh-i-Muḥammad bin Mu'tamadkhān (تاریخ محمد بن معتمدخان).

The memoirs of Mirzā Muḥammad bin Mu'tamadkhān bin Diyānatkhān (the original names of his father and grandfather were Rustam and Kulād respectively, the latter having died in A.H. 1083 = A.D. 1672, 1673, the former in A.H. 1117 = A.D. 1705), from the death of 'Ālamgir to that of Farrukhsiyar (A.H. 1118-1131 = A.D. 1707-1719), with a short summary of events in the last three years of 'Ālamgir's reign, whose service he had entered the 25th of Jumādā II, A.H. 1115 (A.D. 1703, Nov. 5). This copy is identical with and a duplicate of the عبرت نامه, described in No. 392 above, beginning:

الحمد لله على الطاعة وفضاله
وصلّى الله على محمد... اما بعد چنین گوید بنده
امیدوار رحمت پروردگار محمد بن معتمدخان بن دیانتخان
که اینچند ورقی است در تذکره احوال خود الخ

The same wrong date of the author's birth, viz. A.H. 1070, instead of 1098 (A.D. 1687), is given here as in No. 392. Muḥammad bin Mu'tamadkhān is frequently alluded to in contemporary chronicles; see, for instance, Rien i. p. 181^b, where a note of his, dated A.H. 1160 (A.D. 1747), is quoted; iii. p. 895, where his later and larger work, the تاریخ محمدی, is described; iii. p. 944^b, where the present memoirs are mentioned as one of the sources for the preface of Muḥammad Bakhsh Āshūb's history of the life and reign of Muḥammadshāh; Rien, Supplement, p. 53^a, where another note of the author's, dated A.H. 1157, Dhū-alḥijjah (A.D. 1745, Jan.), is quoted; and E. G. Browne, *Cambridge Cat.*, pp. 167 and 168, where a seal of his, with the date A.H. 1120 (A.D. 1708, 1709), is spoken of. These memoirs were translated by Captain Jonathan Scott, 1786.

No. 813, ff. 172, ll. 13; Nasta'lik; size, 8½ in. by 6½ in.

2835

Ta'rikh-i-Mamālik-i-Hind (تاریخ ممالک هند).

A modern compendium of general Indian history, compiled chiefly from Firishta's گلشن ابراهیمی (see Nos. 291-302 above), with a short continuation of the Moghul emperors from Akbar to Shāh 'Ālam, and occasional additions in the minor dynasties, by Ghulām Bāsiṭ (see fol. 8^b), A.H. 1196 (A.D. 1782), at the request of General Giles Stibbert (see fol. 9^a, ll. 6 and 7), who was commander-in-chief of the Bengal army 1777-

1779 and 1783-1785, and whom the author served as Munshi in Calcutta, comp. Elliot, History of India, viii. p. 200. Two other copies of this work are noticed in Rieu i. p. 237, and in Rehatsek, Mulla Firuz Library, p. 76, No. 15; extracts from it in Rieu, Supplement, p. 56^a, No. ii. A Persian heading, on fol. 1^a, states that this copy was transcribed from the Mullâ Firûz Library, that is no doubt from Rehatsek's MS., the 28th of Shawwâl, A.H. 1296 (A.D. 1879, Oct. 15). Compared with the British Museum copy the present MS. contains only the shorter second half of the work, all the earlier chapters on Hindû cosmogony, the early Hindû kings, the early Muhammadan invasions, the dynasties of the Ghaznawides, Ghûrides, Khiljîs, and Lûdis, the rulers of Sind, Tatab, Multân, Kashmir, Bangálah, and Jaunpûr being omitted. There is also a frequent incorrectness both in spelling and dates.

Contents :

1. A detailed index, on ff. 1^b-5^b; fol. 6 is left blank.

2. The author's preface, on ff. 7^b-9^b, beginning: حمد و سپاس آن خالق بیهمتا که عالم را از پرده مخفی بظهور آورده الخ; fol. 10 is again left blank.

3. The kings of the Dakhan, on fol. 11^b sq., viz.:

(a) The Bahmanî Sultâns of Gullbargah, etc., on fol. 13^a, from 'Alâ-aldîn Hasan گانگری (so here, for the usual گانگو) to 'Alâ-aldîn III.

(b) The 'Âdilshâhî Sultâns of Bijâpûr, on fol. 43^b, from Yûsuf 'Âdilshâh to Ibrâhîm 'Âdilshâh II.

(c) The Nizâmshâhî Sultâns of Aḥmadnagar, on fol. 55^b, from Aḥmad Nizâmshâh Bahri to Murtaḍâ Nizâmshâh II.

(d) The Kuṭbshâhî Sultâns of Gulkundah, on fol. 72^a, from Kulî Kuṭbshâh to Ḥalîm Kuṭbshâh, son of Ibrâhîmshâh.

(e) The 'Imâd-almulkî or 'Imâdshâhî Sultâns of Barâr, on fol. 78^a, from Fath-allâh Nâmi to Tufâlkhan's death in A.H. 982 (A.D. 1574, 1575).

(f) The Baridiyyah Sultâns of Bidar, on fol. 81^b, from Kâsim Barid to Mirzâ 'Ali Barid, called Amîr Barid II.

This chapter corresponds to the third maḳâlah of Firishta's history.

4. The kings of Gujarât, on fol. 84^b, from Muḥammadshâh bin Firûzshâh to Muẓaffar III. This chapter corresponds to the fourth maḳâlah in the same work.

5. The kings of Mâlwah (here spelt مالوا), on fol. 109^a, from Dilâwarkhan Ghûrî to Bâz Bahâdur. This chapter corresponds to the fifth maḳâlah in Firishta.

6. The Fârûkiyyah kings of Khândish, on fol. 127^a, from Malik Râjah to Bahâdurkhan bin Râjah 'Alîkhan. This chapter corresponds to the sixth maḳâlah in Firishta.

7. Account of Malabar (here spelt ملييار), on fol. 142^a, first line. This chapter corresponds to the eleventh maḳâlah in Firishta.

8. The Timûrides or Moghul emperors of India, on fol. 157^b, from Bâbar to Shâh 'Âlam. This chapter corresponds, up to the reign of Akbar, to the second half of the second maḳâlah in Firishta.

The date of the original of this transcript is Rabî' I, A.H. 1240 (A.D. 1824, Oct.-Nov.).

No. 3446, ff. 193, ll. 10; large Nasta'liq; size, 8½ in. by 6½ in.

b. *Minor Dynasties.*

1. **The Dakhan (or Dakkan) in general.**

2836

Sawâniḥ-i-Dakkan (سوانح دکن).

Statistics and revenue accounts of the six Sûbas of the Dakhan, with a historical account of the Âsafîs or Nizâms of Ḥaidarâbâd from their origin to A.H. 1197 (A.D. 1783), the year when this work was compiled, in the reign of Mir Nizâm 'Alîkhan, by Mun'im-khan alhamadânî alaurangâbâdî, and styled سوانح دکن (see ff. 2^b, first two lines, 3^a sq., 3^b, ll. 3 and 2 ab infra), see another copy of the same fully described in Rieu i. pp. 322 and 323.

Beginning: حمد داوری که بوقلمونی اقالیم سبعة الخ.

Contents:

1. Account of the Sûbah of Aurangâbâd, on fol. 6^a, with its twelve Sarkârs (beginning with سرکار دولت آباد, on fol. 9^a) and its Parganas (beginning, on fol. 11^b, with the برگنة حویلی دولت آباد).

2. Account of the Sûbah of Khândîs, on fol. 25^a, with its six Sarkârs (beginning with آسیر, on fol. 29^a) and its Parganas.

3. Account of the Sûbah of Barâr, on fol. 39^a, first line, with its thirteen Sarkârs (beginning with بالاکھات پاتھری, on fol. 40^b) and its Parganas.

4. Account of the Sûbah of Muḥammadâbâd Bidar, on fol. 57^b, with its six Sarkârs and its Parganas.

5. Account of the Sûbah of Bijâpûr and part of the Carnatic صوبہ دار الطغر بیجاپور بر دو قسم صوبہ بیجاپور (و کرناتک بیجاپور), on fol. 67^a, first line, with its eighteen Sarkârs in Bijâpûr and its Parganas; the سرکار کرناتک بیجاپور begins on fol. 82^b.

6. Account of the Sûbah of Ḥaidarâbâd and part of the Carnatic صوبہ فرخنده بنیاد حیدر آباد معہ تعلقہ (کرناتک الخ), on fol. 88^b, with its forty-three Sarkârs and its Parganas; the تعلقہ کرناتک حیدر آباد begins on fol. 106^b, first line.

7. History of the Nawwâb Nizâm-almulk Âsafjâh (died A.H. 1161=A.D. 1748), on fol. 119^b.

8. History of the Nawwâb Nizâm-aldaulâh Mir Aḥmadkhan Bahâdur Nâsirjang (died A.H. 1164=A.D. 1750), on fol. 140^b.

9. History of the Amîr-alumarâ Ghâz- (or Ghâzi-) aldinkhan Bahâdur Firûzjang, the elder brother of the preceding Nizâm (died A.H. 1165=A.D. 1752), on fol. 149^a.

10. History of the Amir-almamalik Sayyid Muḥammadkhān Bahādur Ṣalābatjang, the younger brother of the same Nizām (died A.H. 1177 = A.D. 1763, 1764), on fol. 151^b.

11. History of the Nawwāb Nizām-almulk Nizām-aulah Nizām 'Alikhān Bahādur Fathjang, to A.H. 1197 (A.D. 1783), on fol. 154^b; comp. on these Nizāms, Nos. 466-468 above.

12. Lives of prominent Amirs in the reign of the preceding Nizām: (a) Amir-almurā Shujā'-almulk, called Basālatjang, the younger brother of the same Nizām (died A.H. 1196 = A.D. 1782), on fol. 168^b. (b) Rukn-aulah Mir Mūsākhān Bahādur Ihtishāmjāng (died A.H. 1189 = A.D. 1775), on fol. 170^a. (c) Isma'ilkhān Panī (died likewise A.H. 1189), on fol. 185^b. (d) Mubārīz-almulk Ṣafar-aulah Dābiṭjang (died A.H. 1195 = A.D. 1781, see No. 527, 10 above), on fol. 184^a. (e-h) Ṣamṣām-aulah 'Abd-alrazzāk (murdered A.H. 1171 = A.D. 1758; the heading gives here by mistake the name of his immediately following eldest son), on fol. 181^a, with his three sons: Ṣamṣām-almulk Mir 'Abd-alḥayykhān (died A.H. 1196 = A.D. 1782), on fol. 177^b; Mir 'Abd-alsalāmkhān Dilāwarjang (died A.H. 1187 = A.D. 1773), on fol. 175^a, last line; and Mir 'Abd-alnabikhān (murdered at the same time as his father, A.H. 1171), on fol. 174^b. (i) and (k) Mir 'Abd-alrazzākkhān Kadirjang, with the epithets Mushīr-almulk Suhrābjāng A'zam-almurā Aristūjāh, and the original name Ghulām Sayyid (born A.H. 1145 = A.D. 1732, 1733), and his son Mushīr-aulah Saif-almulk, on fol. 174^a. (l) Shams-almulk Shams-almurā Bahādur, with his original name Abū-alfath, on fol. 171^b. (m) Sharaf-aulah Sharaf-almurā Bahādur, with his original name Mir Aḥmad Yār, brother of Rukn-aulah Mir Mūsākhān (see b above), on fol. 171^a margin. (n) Muẓaffar-aulah Sayyid Dilāwarkhān, on fol. 171^b margin. (o) Sirāj-aulah Amir-alhind Wālājāh, son of Anwar-aldinkhān Shahāmātjang (that is Nawwāb Muḥammad 'Alī, the ruler of the Carnatic from A.H. 1162 to 1210 = A.D. 1749-1795, see above, No. 501), on fol. 173^a margin. (p) Ranmastkhān Bahādur, known as Munawwarkhān, on fol. 176^a margin. (q) Haidar 'Alikhān Bahādur (of Maisūr), Tipū Sulṭān's father, whose death is fixed here in A.H. 1196 (instead of the beginning of Muḥarram, A.H. 1197 = A.D. 1782, see Nos. 516-522 above), on fol. 176^b margin. In the British Museum copy *i* follows after *l* and *n* precedes *i*; besides *g*, *h*, and *k* are not specially mentioned there.

13. Account of Rājāh Mādhub Rāo Siwā'i (see above, No. 491), and the Marattah State, on fol. 178^a margin.

14. Account of Raghojī Bhoslah (see above, Nos. 485 and 527, 4), on fol. 184^b margin.

15. Conclusion (خاتمه) on fol. 184^b margin; it consists here of a few lines only and breaks off on fol. 185^a margin, where the present copy ends; consequently the account of the author's life and his ancestors, which it ought to contain, is entirely missing here.

Ff. 171-186 are turned upside down; they must be read in the following order: 186^b-171^a centre-column, 171^a-185^a margin-column.

No. 2965, ff. 186, centre-column throughout, and additional margin-column on ff. 171-185; Nasta'liq; size, 9½ in. by 6½ in.

IND. OFF.

2837

Revenue accounts of the six Ṣūbas of the Dakhan, from original records, identical with the *احوال محاصل* in E. G. Browne, Cambridge Cat., pp. 184 and 185, where they are said to refer to the time of the emperor Bahādurshāh; on fol. 304^b (the last page) the same statement appears which has been noticed in the Cambridge copy, according to which the original computation of these revenues dates back to A.H. 1079 (the day of completion being here as it is there, the 29th of Jumādā I in that year, A.D. 1668, Nov. 4, and the name of the two accountants Ṣafi-aldin Muḥammad and Rām Rāe, commissioned by Ṣafikhān). The present copy is dated on the first fly-leaf 1795; on the second fly-leaf the name of C. Mackenzie as that of the first owner appears.

The six Ṣūbas appear in the following order: Aurangābād, on ff. 1^b-60^a; Bidar, on ff. 61^a-99^a (ff. 100 and 101 left blank); Khândish, on ff. 102^a-133^b; Barār, on ff. 134^a-221^b; Bijāpūr, on ff. 222^a-289^b (ff. 290 and 291 left blank); Haidarābād, on ff. 292-304^a.

No. 2925, ff. 304; Shikasta; size, 10½ in. by 6½ in.

2. Bijāpūr.

2838

Muntakhab az Kitāb-i-Tadhkirat-almulk (منتخب از کتاب تذکره الملک).

A somewhat curtailed edition of Rafī' Shirāzi, i. e. Rafī'-aldin Ibrāhīm bin Nūr-aldin Taufīk Shirāzi's *تذکره الملک* or history of the 'Ādilshāh's of Bijāpūr, together with an account of some contemporary minor dynasties in India, especially the Bahmanis, the kings of Gujarāt, the Nizāmshāhs and the Kutbshāhs, and a comprehensive history of the Moghul emperors Bābar, Humāyūn, and Akbar. It was commenced in A.H. 1017 (A.D. 1608) and completed A.H. 1020 (A.D. 1611), see for a fuller description, Bodleian Cat., No. 276; Rieu i. p. 316, and Supplement, p. 56^a, No. III; and Relatsek, Mulla Firuz Library, p. 73, No. 11. The Bodleian copy contains a muḥaddimah, twelve faṣls, and a khātimah, whilst in that of the British Museum the last four faṣls together form the ninth and last. The present copy has the first ten of the Bodleian and the main portions of the twelfth; the eleventh, i. e. the history of the Ṣafawi kings of Persia, as well as the khātimah, is entirely wanting.

Contents:

A detailed index on ff. 1^b-4^a.

Beginning of the work itself, on fol. 5^b: *لما بعد* يقول العبد الفقير إلى الله البادي رفيع شیرازی الخ, the initial words of the Bodleian and British Museum copies (which again differ from one another) being omitted here.

Muḥaddimah, on fol. 8^a, in which the author states, that previous to the compilation of this work he had made an abridgement of general history from the first six volumes of Mirkhwānd's *روضة الصفا*, and the seventh

volume of Khwândamir's *حبيب السیر* (i.e. the so-called seventh volume of the *روضة الصفا*, containing the history of Sultân Husain, which was practically composed by Khwândamir and agrees verbatim with the corresponding part of the third chapter of the third volume of the *حبيب السیر*).

Faṣl I, on fol. 8^a: History of the Bahmani Sultâns of Gulbargah to the accession of Maḥmūdshâh.

Faṣl II, on fol. 17^a: History of Yûsuf 'Âdilkhân, with a short continuation of the Bahmanis from Maḥmūdshâh to 'Alâ-aldin bin Maḥmūdshâh, i.e. 'Alâ-aldin III.

Faṣl III, on fol. 25^a: History of Isma'il 'Âdilkhân.

Faṣl IV, on fol. 28^b: History of Ibrâhîm 'Âdilkhân I.

Faṣl V, on fol. 32^b, last line: History of 'Alî 'Âdilshâh I to A.H. 966 (A.D. 1558, 1559).

Faṣl VI, on fol. 37^a: History of the kings of Gujârât, of the Nizâmshâhs of Aḥmadnagar, and the Kuṭbshâhs of Gulkundah, and continuation of the reign of 'Alî 'Âdilshâh I to A.H. 982 (A.D. 1574).

Faṣl VII, on fol. 71^a: History of the rise of Afdalkhân, and the end of the reign of 'Alî 'Âdilshâh I.

Faṣl VIII, on fol. 92^a: History of Ibrâhîm 'Âdilkhân or 'Âdilshâh II to the time when this work was compiled, together with an account of Afdalkhân's death, of Burhân Nizâmshâh, the brother of Murtaḍâ Nizâmshâh, and of his son Ibrâhîmshâh.

Faṣl IX (the number is omitted both in index and text), on fol. 134^a: History of the Timûrides or Moghul emperors Bâbar and Humâyûn.

Faṣl X, on fol. 148^a: History of the emperor Akbar, together with an account of the accession of Salim (i.e. Jahângir), and the early history of Malik 'Anbar; description of the wonderful excavations at Ellora and other places (on fol. 210^b, last line), of the expedition of Prince Parwiz into the Dakhan (on fol. 214^b), and of the fresh rise of the Nizâmshâhi government in Daulatâbâd (on fol. 219^a); these latter sections form part of *faṣl XII* in the Bodleian copy.

This copy was transcribed from that in the Mullâ Firûz Library by Mirzâ Jawâd Shirâzî, and finished the last of December, 1879 (A.H. 1297, the 17th of Muḥarram).

No. 3541, ff. 221, ll. 18; large Nasta'liq; size, 13 in. by 7½ in.

3. Gulkundah.

2839

Hadîkat-al'âlam (حديقة العالم).

Another copy of the *first maḳâlâh* of Abû-alkâsim bin Râdi-aldin almusâwî, called Mir 'Âlam's history of the Kuṭbshâhs of Gulkundah, compiled shortly after A.H. 1218 (A.D. 1803, 1804), see No. 465 above, and the extracts in No. 469. Beginning the same as there: *نظام ملک سخنوری و انتظام قلمرو الخ*. Title and index, on fol. 4^b.

Muḳaddimah, on fol. 4^b: *در بیان نسب شریف شاه* (pedigree of Kûli Kuṭbshâh).

Bâb I. *در بیان احوال خسرو مؤید پادشاه غفران پناه* (Kûli Kuṭbshâh's reign), in three *faṣls*, on ff. 5^a, 14^b, and 23^a.

Bâb II. *در احوال جم جاه جمشید قطبشاه و شاهزاده* (Jamshîd Kuṭbshâh's and Subhân Kûli's reigns), in three *faṣls*, on ff. 39^b, 55^b, and 57^a.

Bâb III. *در احوال پادشاه خلائی پناه ابراهیم قطبشاه* (Ibrâhîm Kuṭbshâh's reign), in three *faṣls*, on ff. 58^a, 62^b, and 105^b.

Bâb IV. *در بیان احوال سلطان معدلت نشان سایه* (Muḥammad Kûli Kuṭbshâh's reign), in three *faṣls*, on ff. 107^b, 113^a, and 143^a.

Bâb V. *در احوال حضرت ظل الهی زینت بخش سریر* (Muḥammad Kuṭbshâh's reign), in three *faṣls*, on ff. 145^a, 151^b, and 156^a.

Bâb VI. *در بیان احوال پادشاه ذی شوکت و حشمت* (Zînt بخش اورنگ شاهی قائم مقام حضرت ظل الهی 'Abdallâh Kuṭbshâh's reign), in three *faṣls*, on ff. 170^a, 193^b, and 203^b, first line.

Bâb VII. *در بیان احوال پادشاه مشمول رحمت الله* (Abû-alḥasan Kuṭbshâh, called Tâna'shâh's reign), on fol. 211^a.

No date.

Additional reference, Rieu, Supplement, p. 56^b, No. I.

No. 2909, ff. 240, ll. 14-21; written by various hands in different styles of Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

2840

Kuṭbnumâi 'âlam (قطبنامای عالم).

This work, which (with a few exceptions, mentioned below) agrees word for word with the preceding history, and is nothing but another copy of the same, is ascribed in the preamble (which has been noticed before in No. 465 above, col. 180 of this Cat.) to a certain Mir Abû Turâb ibn al-Sayyid Aḥmad alridâwî, who claims to have been commissioned by Mir 'Âlam to write a history of the Kuṭbshâhs on the basis of extracts from the *تاریخ قطبشاه* (see Nos. 456-462 above) and other historical sources. This is clearly a specimen of barefaced plagiarism, so much the more so, as the original preface of Mir 'Âlam has been quietly omitted and the present preamble, which begins, *سپاس و ستایش گوناگون مر قادر بچگون را* (on fol. 1^b), put in its place. The only points of difference between this copy and the preceding one are: (1) the exchange of one preface for the other, and the invention of a new title (see fol. 2^a, first line); (2) the omission of any reference to the division of the work into two *maḳâlas*; (3) the

addition of a khâtimah at the end, giving an outline of Mir 'Ālam's life and a description of the splendid buildings, gardens, caravanserais, etc., which Haidarābād and its surroundings owe to that great minister; and (4) the mention of the current year, viz. A. H. 1221 (A. D. 1806), on fol. 2^a, l. 9. In all other respects it is identical with the حديقة العالم.

Contents:

Index, on fol. 2^a.

Mukaddimah, on fol. 2^a.

Bāb I, in three faṣls, on ff. 2^b, 10^a, first line, and 16^b.

Bāb II, in three faṣls, on ff. 28^b, 36^b, and 37^b.

Bāb III, in three faṣls, on ff. 38^a, 40^b, and 66^b.

Bāb IV, in three faṣls, on ff. 67^b, 70^b, and 86^b.

Bāb V, in three faṣls, on ff. 88^a, 91^a, l. 3 ab infra, and 93^b.

Bāb VI, in three faṣls, on ff. 100^b, 112^b, and 118^a.

Bāb VII, on fol. 121^b.

On fol. 138^a, line 9, the original work of Mir 'Ālam ends, corresponding to the last words in the preceding copy, and the khâtimah on Mir 'Ālam and his buildings, etc., begins: خاتمه در ذکر مجملی از احوال میمنت

اشتمال عالیجناب وزارت مآب و بیان کیفیت عمارات روح افزا و باغات دلگشا و کاروانسراها.

Dated by 'Alikhān of Nārnaul the 25th of Ramaḍān, A. H. 1222 (A. D. 1807, Nov. 26).

No. 3453, ff. 144, ll. 20; Nasta'liq; small illuminated frontispiece; worm-eaten and mutilated by big holes throughout the pages; size, 12½ in. by 6½ in.

4. Bangālah.

2841

Topography and history of the fortress of Gaṇṇ or Gaṇṇ, as it is spelt here, the ancient capital of Bangālah, also called Lakhmānti and the township of Pandwah, compiled by Shiyām Parshād Munshī in November and December, 1810, at the request of Major William Franklin (see fol. 1^a, ll. 3 and 6, and l. 4 ab infra), and divided into the following four faṣls:

فصل اول در ذکر مکانات و عمارات بنا ساخته سلطان شجاع واقعه شهر راج محل, on fol. 2^b.

فصل دوم در ذکر مکانات مساجد و عمارات و حویلی و دولتخانه پادشاهان قلعه گوتہ لکهنوتی, on fol. 4^a.

فصل سوم در ذکر تعظیم و تکریم عمارات مسجد قصبہ پندوہ, on fol. 10^a.

فصل چهارم در ذکر طبقہ ملوک سابق دار السلطنت قدیم بنگالہ در لکهنوتی و غیرہ, on fol. 14^a, first line.

The title is given on the fly-leaf and fol. 1^a in these various forms: خلاصہ احوال گوتہ و جای دیگر; خلاصہ احوال سلاطین و مکانات قلعه گوتہ لکهنوتی و قصبہ کیفیت مکانات قلعه گوتہ لکهنوتی و غیرہ; and پندوہ.

No. 2892, ff. 16, ll. 16-18; careless Nasta'liq; size, 11½ in. by 7½ in.

5. Banāras.

2842

Tuḥfa-i-tāza (تحفۂ تازہ).

A fragment of the *third bāb* of the Tuḥfa-i-tāza or Balwandnāma (see above, No. 483), containing the latter portion of the history of Rājah Cait Singh (A. H. 1185-1195 = A. D. 1771-1781), with whose deposition in A. H. 1195 the work (as usually) concludes. At the end of the last page the same remark is found as in No. 483 above and in the British Museum copy, that the author intended in a second volume to relate the history of Rājah Mahipat Narā'in and Rājah Ūdit Narā'in from A. H. 1196 (Fāṣli year 1189 = A. D. 1780, correctly 1782) onwards—a task which he seems never to have accomplished.

This fragment begins abruptly, on fol. 1^a: گوشت... نکرده قدم پیش نهاد بر قید از آن فریاد آوردند الخ.

No. 3545 (olim 3521), ff. 45, ll. 15; careless Nasta'liq, sometimes resembling Shikasta; size, 10½-9½ in. by 6½-6 in.

6. Carnatic.

2843

Sa'idnāma (سعیدنامه).

Another complete copy of the history of Sa'adat-allāhkhān, the ruler of the Carnatic from his birth in A. H. 1061 (A. D. 1651) to 1135 (A. D. 1723), styled سعیدنامه (see, for instance, fol. 5^a, last line, and the colophons on ff. 63^b and 130^b, not سعادتنامه, as it is called on the first fly-leaf and in the first line of the second daftar on fol. 64^a), see No. 500 above. Like Rieu's copy it is divided into three daftars, the second and third of which begin respectively on ff. 64^a and 131^a. The author's name is also given in full here on fol. 6^b, l. 3 ab infra, sq. Jaswant Rāi bin Bhagwant Rāi bin Sundardās bin Malik Haridās, etc., with the takhalluṣ Munshī (see fol. 7^b, lin. penult.).

Beginning, on fol. 1^b: این نامه که از نام سعید است سعید الخ.

The last date mentioned is the same as in Rieu, viz. the 16th of Ramaḍān, A. H. 1135 (A. D. 1723, June 20), see fol. 183^b, l. 9, and compare ff. 183^a, l. 11, and 181^a, l. 2.

This copy is dated A. H. 1265 (A. D. 1849).

No. 3177, ff. 1-184, ll. 17; clear Nasta'liq; size, 10½ in. by 8 in.

2844

Waḳā'i-i-Sa'adat (وقائع سعادت).

A condensed history of the rulers of the Carnatic, both the Nawwābs of Arkāt and the Jāgirdārs of Vellore (ویلور), from Sa'adat-allāhkhān (see the preceding work) to Ghulām Murtaḍākhān, by an anonymous author (to whom on the fly-leaf of the following copy the name Sa'd-allāhkhān seems to be given), compiled A. H. 1218 (A. D. 1803, see fol. 194^b, l. 3) from Khāfikhān Nizām-almulki's منتخب لباب

(see above, No. 396 sq.); Bākīr 'Alikhān, the Jāgirdār of Vellore's نکات الکائنات; the various literary compositions of Muḥammad Amin, the Munshi of Sa'adat-allākhān; and some traditional information. It is divided into *three* faṣls, the *first* (on fol. 193^b) dealing with the Nawwābs of Arkāt, Sa'adat-allākhān, 'Alī Dūstkhān, the son of Sa'adat-allākhān's brother Ghulām Ṣādiq 'Alikhān (commonly called Ghulām 'Alikhān), and Ṣāfīdar 'Alikhān, who was murdered A.H. 1155, the 15th of Sha'bān (A.D. 1742, Oct. 15), with their offspring; the *second* (on fol. 200^a) treating of the Jāgirdārs of Vellore from Ghulām 'Alikhān to Ghulām Murtaḍākhān's death in Trichinopoly, A.H. 1176 (A.D. 1762, 1763); the *third* (on fol. 203^b) relating other extraneous events. Unfortunately of the third faṣl only two-and-a-half lines are left, but the remainder can be supplied from the following copy.

Beginning, on fol. 193^b: وقائع (read سعادت) و قلعدهای و دیوانی و مسکن و محتوی ذکر قوم و جاگیرداری و مدت ریاست و انتقال الخ.

No. 3177, ff. 193-204, ll. 17; clear Nasta'liq; size, 10 3/8 in. by 8 in.

2845

Another copy of the same.

This copy is complete, but very unsatisfactory in point of correctness; many of the most important items, for instance the date of composition, are left out, other dates are wrong; the text is often curtailed, and nothing is said of a division into three faṣls, although, with the help of the preceding copy, their beginnings can easily be traced, viz. on ff. 1^b, 12^b, and 32^a. On the other hand, this copy contains on ff. 23^b-32^a a continuation of the history of the Jāgirdārs of Vellore from Ghulām Murtaḍākhān to 1803, the date of composition of this historical treatise, which is wanting in the preceding copy. Beginning the same as there.

No. 3061, ff. 37, ll. 7-10; Nasta'liq; size, 9 in. by 5 1/2 in.

7. Kashmir.

2846

Ta'rikh-i-Kashmir (تاریخ کشمیر).

Another copy of Ḥaidar Malik bin Ḥasan Malik bin Kamāl-aldīn Malik Muḥammad Nāji (so the author's name here on fol. 3^b sq.) of Cārwarah's history of Kashmir, based on the old Sanskrit work Rājatarangini, and completed under Sulṭān Jahāngir, A.H. 1030 (A.D. 1621), see above, No. 510. The present copy contains the history of Kashmir only, as all the other copies do with the exception of the one described above, loc. cit.

Beginning: ای آنکه جهان بوحدت ناست گزاه الخ.

Dated the 20th of Rabi'-alawwal, A.H. 1046 (A.D. 1636, Aug. 22).

No. 3517, ff. 188, ll. 10; Nasta'liq; a little worm-eaten; size, 6 3/8 in. by 3 3/4 in.

2847

Ta'rikh-i-Kashmir (تاریخ کشمیر).

Another copy of Narāyan Kūl 'Ājiz' history of Kashmir, see Nos. 511 and 512 above.

Beginning the same as there: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

Dated the 24th of Jumādā II, A.H. 1263 (A.D. 1847, June 9). Additional references: W. Pertsch, Berlin Cat., p. 491; E. G. Browne, Cambridge Cat., pp. 177-179.

No. 3523, ff. 163, ll. 10; very large and distinct Nasta'liq; size, 8 1/2 in. by 5 3/4 in.

V. SPECIAL HISTORY OF JATAH AND KĀSHGHAR.

2848

Ta'rikh-i-Rashidi (تاریخ رشیدی).

An excellent copy of the rare work of Muḥammad Ḥaidar ibn Muḥammad Ḥusain Gūrgān, commonly called Mirzā Ḥaidar (see fol. 3^a, l. 11), who was born A.H. 905 (A.D. 1499, 1500, see fol. 108^a) and was killed A.H. 958 (A.D. 1551), containing the history of the Khāns of Jatah or Moghūlistān and the Amirs of Kāshghar, and the detailed memoirs of the author himself, which form the longest and most important part of the book. It is styled تاریخ رشیدی (see ff. 3^b, last line, and 4^a, l. 8), extends from the time of Tughluq-timūrkhān (whose history begins on fol. 6^a, last line) to A.H. 953 (A.D. 1546), which is mentioned as the current year on fol. 96^b, l. 6 ab infra, and is divided into two daftars (not three, سه, as is written on fol. 4^a, l. 9), the first of which deals with the general historical accounts of the Khāns and Amirs, the second with Mirzā Ḥaidar's own life and its stirring events. A detailed description of this work is given in Rieu i. pp. 164-168, and our copy agrees with it throughout, with the exception of a number of dates which have been left out. The contents of the first daftar have also been given in W. Erskine's 'History of India under Baber and Humāyun,' i. pp. 38-192, and Appendix B, pp. 537-539; an abridged translation of the whole by Mr. Erskine, made 1840 and 1841, is preserved in the British Museum; and a complete English version has been published by E. Denison Ross, London, 1895; see also Elliot, History of India, v. pp. 127-135; Veljaminov Zernov, Researches on the Tzars of Kasimof, ii. pp. 130-232, etc.; and the Haft Iklim, where an abridged account of the Amirs of Kāshghar, taken from the تاریخ رشیدی, is inserted (see above, colls. 496 and 497), which has been translated by Quatremère in Notices et Extraits, xiv. pp. 474-489.

Beginning of the preface of the *first daftar*, on fol. 1^b: افتتاح تاریخ جهاننداری و ابتدای ظفر و بختیاری الخ.

Beginning of the *first daftar* itself (آغاز تاریخ رشیدی), on fol. 5^a, l. 8. It goes down, as stated above, to A.H. 953 (A.D. 1546), and concludes with an account of

‘Abd-alrashīdkhān bin Sa’īdkhān (ذکر عبد الرشیدخان), which begins on fol. 96^b. The statement about the completion of this part in Kashmir, in the month of Dhū-al-ḥijjah, A. H. 952 (A. D. 1546, Febr.), which is found at the end of this daftar in the British Museum copy, cannot be traced here.

Beginning of the preface of the *second daftar*, on fol. 106^b: در حضرت خورده بینان و در خدمت خرد آئینان احقر العباد محمد حیدر المشتہر بین الخلائ میرزا آئین (بمیرزا) حیدر ابن محمد گورگان الخ

Beginning of the *second daftar* itself (آغاز دفتر ثانی) (از رشیدی الخ), on fol. 108^a. This daftar, which was written before the first, begins with Mirzā Haidar’s birth and goes down to the 8th of Rabī’ II, A. H. 948 (A. D. 1541, Aug. 1), that is to the battle by which Haidar became master of Kashmir, on fol. 373^b, first line.

The treatise on the conduct of kings, by Maulānā Muḥammad Kāḍi (i. e. Muḥammad ibn Burhān-al-dīn, known as Muḥammad Kāḍi), is found here on ff. 258^b–262^b; and the moral treatise by Khwājah Nūrā, according to fol. 319^b, l. 10, seems to have been styled نوراً تذکرۂ حضرت محمدی نوراً

This copy, which is not dated, was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Rieu, loc. cit., states, at the end of his description, that there are two MSS. of the تاریخ رشیدی in the India Office, No. 39 (the present copy), and No. 814; but this is a mistake, as No. 814 contains the second volume of the معدن اخبار احمدی (see No. 121 in this Cat.).

No. 39, ff. 374, ll. 19; excellent Nasta’līk; size, 10½ in. by 6½ in.

VI. BIOGRAPHIES OF REKHTA POETS.

2849

Majmū’a-i-Naghz (مجموعۂ نغز).

A tadhkirah of Rekhta poets, compiled in Persian by Sayyid Abū-alkāsim, known as Mir Qudrat-allāh Kādiri, with the takhalluṣ Kāsim (therefore often styled تذکرۂ قاسم), A. H. 1221 (A. D. 1806), see fol. 4^a, l. 5; the real title appears on fol. 4^b, l. 3 ab infra, مجموعۂ نغز, which is at the same time a chronogram for the same year 1221. The various other chronograms given for the completion of the work are, as is sometimes the case, only approximate, so, for instance, مجموعۂ انتخاب, on fol. 5^a, lin. penult. = A. H. 1218 (A. D. 1803); باغ گل, on fol. 5^b, l. 2 = A. H. 1223 (A. D. 1808); باغ معنی, on fol. 6^a, l. 11 = A. H. 1217 (A. D. 1802); also, بوستان سخن, on fol. 5^a, l. 5, would, if read بوستان سخن, give A. H. 1223.

Beginning: بیان فصاحت نشان که نظام جواهر الفاظش فرحت افزای قلوب جانفرو دگان الخ

It is divided into a mukaddimah, twenty-eight ḥurūf according to the twenty-eight letters of the alphabet, and a takmilah or supplement (giving additional poets not mentioned before).

مقدمہ در بیان بدو ظهور شعرای ذو فنون و ابتدای بروز کلام موزون و نیمیان برخی از بزرگئی سخن آرائی الخ

The first poet in the first ḥarf (حرف الالف) is Āftāb, i. e. the emperor Shāh ‘Ālam, on fol. 15^a; the last in the twenty-eighth ḥarf Mir Yūsuf ‘Alī, with the takhalluṣ Yūsuf, on fol. 426^b.

تکمیلہ در تذکرہ کہ نامہا یا احوال آن کما ہی بدریافت نرسیدہ یا بعد تحریر این نامۂ عنبرین الخ

On the last pages the takhalluṣes are left blank.

No date.

Other copies of this tadhkirah are described in A. Sprenger, Catal., p. 186; and W. Pertsch, Berlin Cat., p. 674.

No. 3123, ff. 450, ll. 15; Nasta’līk; size, 10½ in. by 6½ in.

2850

Tadhkira-i-Sarwar (تذکرۂ سرور).

Another tadhkirah of Rekhta poets in Persian, by Mir Muḥammadkhān, with the takhalluṣ Sarwar (see fol. 2^a, ll. 5 and 6) and the honorary title A’zam-aldaulah (see the colophon), completed, according to the statement on fol. 378^a, l. 9 sq., the 9th of Muḥarram, A. H. 1222, in the first year of the reign of the emperor Muḥammad Akbarshāh II, Shāh ‘Ālam’s son and successor (= A. D. 1807, March 19), see another copy of the same in A. Sprenger, Catal., p. 185. On ff. 376^a–378^a various approximate chronograms are given for the date of this work, just as in the preceding one, viz. عمدۂ منتخب, on fol. 376^b, first line (which A. Sprenger, loc. cit., has adopted as title of the book) = A. H. 1216 (A. D. 1801, 1802); ہمین اسم اعظم, on fol. 376^b, l. 8 = A. H. 1217 (A. D. 1802, 1803); سفینۂ اعظم, on fol. 376^b, lin. penult. again = A. H. 1216; سرور دل شاعران زمان, on fol. 377, l. 3 ab infra = A. H. 1220 (A. D. 1805), etc.

Beginning:

ای پایۂ افہام از ادراک تو پست
از صنع تو نقش بستہ ہر چیز کہ هست

It is arranged alphabetically in twenty-eight ḥurūf, like the preceding tadhkirah, beginning with Āftāb on fol. 2^a, and ending with Yakrang on fol. 376^a. According to the colophon this copy seems to be a facsimile of that of Nawwāb Husain ‘Alīkhān Bahādur, and there appears at the end the same chronogram noticed by Sprenger, loc. cit., viz. رحمت خدا بحد = 1253, without حد = 12, which gives as date of both copies A. H. 1241 (not 1242, as Sprenger reckons), the 26th of Ramaḍān (= A. D. 1826, May 4).

No. 3161, ff. 379, ll. 15; Nasta’līk; size, 10½ in. by 6 in.

VII. ROMANCES, TALES, AND LEGENDARY HISTORIES.

2851

Tâtinâma (طوطی نامه).

Another copy of Diyâi Naklishabi's 'Tales of a Parrot,' see above, Nos. 743-751, of a very uncouth appearance, damaged here and there, and difficult to read in many places. Of the fifty-two stories, only the second, third, fourth, and fifth (on ff. 11^b, 15^b, 20^b, and 26^a) are numbered and have a proper heading; the beginning of all the remaining stories is simply marked by a blank.

Beginning, on fol. 2^a: مناجات بحضرت رازق التَّعَاب : فی عشقه الخ

Dated the 22nd of Dhû-alhijjab, A. H. 1165 (A. D. 1752, Oct. 31), at Aurangâbâd. Additional reference, E. G. Browne, Cambridge Cat., pp. 392 and 393.

On fol. 1 a short treatise on the preparation of Senna (سنا), and its medicinal qualities.

Bibliotheca Leydeniana.

No. 2740, ff. 1-231, ll. 15; written by many different hands in various styles of careless Nasta'lik and Shikasta; size, 8½ in. by 5½ in.

2852

Gulrîz (گلرِز).

A rare Persian romance by the same Diyâi Nakhsabi, styled 'the rose-embroidered carpet,' and dealing with the love-story or fairy tale of Ma'sûmshâh, Nûshlab or Nûshâba, and 'Ajabmalik, see W. Pertsch in Z. D. M. G. xxi. p. 511, and the notice in Ch. Stewart, Descript. Cat., p. 85^a, No. X. It is unfortunately defective at the beginning, and opens abruptly thus:

صفت کمال او بی زبان لا یضرة عصیان العباد برهر مصنوعی که چشم اندازی بر صنع سابق الخ

Author and title are mentioned on fol. 6^a, ll. 10 and 13. The romance is interwoven with numerous and large poetical pieces.

No date.

Worm-eaten in several pages.

No. 513, ff. 153, ll. 15; Nasta'lik; size, 8½ in. by 4¾ in.

2853

Ta'rikh-i-Mûsawî (تاریخ موسوی).

Another copy of Mu'in-almiskin's legendary history of Moses, see above, No. 605. The above title is found on fol. 1^a; in the colophon it is styled نامه موسی.

Beginning: ربنا آتانا من لدنك رحمة وهی لنا من امرنا رشدا الله نحمده و نستعينه و نوؤمن به و نتوكل عليه الخ

Many valuable and interesting marginal glosses and additions, especially in the beginning of the copy.

Dated the 3rd of Jumâdâ II, A. H. 1189 (A. D. 1775, Aug. 1).

No. 680, ff. 292, ll. 15; careless Nasta'lik; size, 8½ in. by 4¼ in.

2854

Another copy of the same.

Beginning (with the omission of the first words of the preceding copies): الحمد لله نحمده و نستعينه و نوؤمن به و نتوكل الخ

The notice, on fol. 1^a, that this work was delivered (sic!) in Harât, in the reign of Sultân Shâh Husain, agrees very well with the date of its composition, A. H. 904 (A. D. 1498, 1499). The title, given to it here, is رياض الواعظين, which bears a curious resemblance to that of another work of the same author, viz. the روضة الواعظين, on forty traditions; in four volumes (see H. Khalfa iii. p. 513, No. 6695; W. Pertsch, Berlin Cat., p. 525; Rieu i. p. 149^b, and ib. p. 16^a, where it is quoted as an authority of the محاسن الآداب by Nâsir-al-din Muḥammad, a translation of Râzi-al-din Abû 'Alî alḥasan bin Abû-Naṣr alfaḍl bin alḥasan al-Ṭabarsî's Arabic work, the مكارم الاخلاق; and Horn, Persische Handschriften in Constantinople, No. 45 in Z. D. M. G. vol. 54, p. 289). To the list of Mu'in Miskîn's literary productions, given in No. 605 above, must be added بحر الدرر (see H. Khalfa ii. p. 17, No. 1658).

No date.

No. 463, ff. 145, ll. 21; Nasta'lik; the last twenty leaves seem to have been supplied later; a little worm-eaten; size, 9½ in. by 6¾ in.

2855

Kissa-i-Kâmrûp (قصه کامرپ).

Another copy of the story of Kâmrûp and Kâmlatâ, see Nos. 821 and 822 above.

Beginning: قصه پردازان غرائب آثار و داستان طرازان سوانح روزگار الخ

Dated the 23rd of Sha'bân, A. H. 1198 (A. D. 1784, July 12).

No. 1699, ff. 101, ll. 15; neat and clear Nasta'lik; size, 9¼ in. by 5¾ in.

2856

Another copy of the same.

Beginning as in the preceding copy.

Date illegible.

No. 1205, ff. 99, ll. 15; Nasta'lik; size, 9¾ in. by 5 in.

2857

The same.

Beginning as in the preceding copies.

No date.

No. 1479, ff. 88, ll. 8-12; Shikasta; size, 7 in. by 4¾ in.

VIII. POETRY.

a. Firdausî.

2858

Shâhnâma (شاهنامه).

Another copy of the Shâhnâma, with the older preface, as in Nos. 860-862 above, beginning, on fol. 1^b:

سپاس و آفرین خدایرا که هر دو جهان آفرید و ما بندگانرا
اندر جهان پدید کرد الخ

Beginning of the poem itself, on fol. 5^a, l. 3:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No date. Bibliotheca Leydeniana.

Additional references: Nöldeke, *das iranische Nationalepos* in 'Grundriss der iranischen Philologie,' Band II, Lieferung 1-2, pp. 130-211; Rückert, *Firdosi's Königsbuch*, herausgegeben von E. A. Bayer, vols. 2 and 3, Berlin, 1894 and 1895; H. Ethé, *Die älteste Urkunde über Firdausi*, Z. D. M. G., vol. 48, pp. 89-94; Rieu, *Supplement*, pp. 128 and 129; E. G. Browne, *Cambridge Cat.*, pp. 286-290.

No. 2889, ff. 404, 4 coll., each ll. 29 (sometimes only 27 and even 23); Nasta'lik; small and slightly effaced frontispiece; size, 11 $\frac{3}{8}$ in. by 8 $\frac{1}{8}$ in.

2859

Another copy of the same.

Contents:

The so-called Bâisungharî preface (see above, No. 871), on fol. 1^b, beginning: افتتاح سخن آن به که کنند اهل کمال الخ.

Beginning of the *first* half of the poem, on fol. 11^b: بنام خداوند جان و خرد الخ.

Beginning of the *second* half of the poem, on fol. 242^b, with Luhrâsp's accession: چو لهراسپ بنشست بر تخت شاه الخ.

End of the poem on fol. 490^b, dated the 7th of Šafar, A. H. 1074 (A. D. 1663, Sept. 10), by 'Abd-almajid Tarkân Dihlavi; on fol. 490^a, ll. 8 and 9, the rare date, A. H. 384 (A. D. 994), appears as marking the completion of the Shâhnâma (see Rieu ii. pp. 534^b and 535, and compare with it Nöldeke, *das iranische Nationalepos*, p. 151, note 4), when the poet was approaching seventy, viz.:

کنون عمر نزدیک هفتاد شد

امیدم بیکبارہ بر باد شد

بسر شد کنون قصه یزدگرد

نماه سفندارمزد روز ارد

ز هجرت سه صد سال و هشتاد و چار

بنام جهانداور کردگار

On ff. 491^b-501^a an account of Firdausi and his epopee is added, giving a prose-résumé of the chief incidents related in the poem, beginning: اکابر و افاضل متفق اند که شاعری در مدّت روزگار مثل فردوسی از کتم عدم پا بمعموره وجود نهاده الخ.

Former owners of this copy were Henry Vansittart and Charles Boddam (Calcutta, Jan. 1, 1788).

No. 2852, ff. 501, 4 coll., each ll. 27; splendid Nasta'lik; illuminated frontispieces on ff. 1^b, 11^b (particularly gorgeous), 242^b, and 491^b; ff. 11^b and 12^a splendidly embellished; all baits framed in with gold borders, the margin covered with flowers in gold; pictures on ff. 22^a, 31^b, 60^a, 87^b, 118^a, 156^b, 162^b, 170^a, 217^a, 225^b, 396^a, 405^b (rather effaced); ff. 47, 93, 166, 183, 184, and 490 are supplied by a later hand; size, 13 $\frac{3}{4}$ in. by 8 $\frac{3}{8}$ in.

2860

Dibâça-i-Shâhnâma (دیبچه شاهنامه).

Another copy of the Bâisungharî preface, see the preceding copy, beginning: افتتاح سخن آن به که کنند الخ.

On fol. 21^b begins the satire against Maḥmūd, which contains here seventy-eight verses; on ff. 31^b-33^b the short genealogical list of the Pishdādian, Kayānian, Ashkānian, and Sāsānian kings. A strange blunder of the copyist is the date assigned to this preface, on fol. 3^a, ll. 3 and 2 *al* infra, viz.: درین ایام که بتاریخ هجری: نهصد و بیست و نه رسیده (A. H. 929 instead of the correct 829).

No. 2888, ff. 33, ll. 9-10; Shikasta; size, 12 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

2861

Genealogical tables of the various kings and dynasties of the world, in the form of vignettes, each containing a famous historical name, with chronological notes, somewhat similar to the genealogical roll in No. 2045 of the Bodleian Cat. (among the Turkish MSS.). In its earlier part it is based on the *Shâhnâma* (therefore styled on a slip of paper, lying inside, مختصر شاهنامه), but along with the old Persian kings, arranged according to the usual four طبقه (beginning with the Pishdādians in the طبقه اول), the ante-muḥammadan prophets, saints, biblical patriarchs, and kings are given; the Kayānians begin on fol. 6^b, the Ashkānians and Sāsānians on fol. 11^a; Iskandar Dhû-alkarmain appears on fol. 10^b. On fol. 14^b the Muḥammadan period begins with the prophet and the first four Khalifs, after which follow the Umayyades, the Sāmānides, the 'Abbāsīde Khalifs, the Būyides, Ghaznawides, Khwārizmshāhs, Čingizkhān and his descendants, and finally the 'Uthmānī dynasty. The last Turkish Sultān (in the final vignette) is Almad I, the successor of Muḥammad III (A. H. 1012 = A. D. 1603). As compiler is mentioned at the end Mir 'Alī.

No. 2644, ff. 32; size, 15 $\frac{1}{8}$ in. by 9 $\frac{1}{4}$ in.

b. Mas'ūd bin Sa'd bin Salmān.

2862

Diwān-i-Mas'ūd (دیوان مسعود).

A more complete but still defective copy of Mas'ūd bin Sa'd bin Salmān's lyrical poems, see No. 908 above, arranged in exactly the same manner as the Bodleian copy (No. 526) and containing:

Ḳaṣidas in alphabetical order, on fol. 1^b, beginning:

دوش در روی گنبدی (گنبد) خضر

مانده بود این دو چشم من عمدا (عمیا) Sprenger

The catchword of fol. 91^b does not agree with the first word on fol. 92^a, but there may be only one verse omitted, as metre and rhyme are the same.

Ghazals, intermixed with *kit'as* and a few *musaddasât*, on fol. 269^a, beginning:

نوبهار عروس کردگار است
سرو بالا و لاله رخسار است

They are arranged alphabetically from fol. 270^b, l. 3 *ab infra* to fol. 307^b; in the poems preceding and following this portion there is no systematic order; moreover there is a lacuna after fol. 269.

Rubâ'is, arranged alphabetically, but only comprising the rhyme letters م to ی, on fol. 315^b, beginning:

گفتم کین دل بداغ نام توکنم
گوئی که دو دیده جای کام توکنم

There is another lacuna after fol. 327.

Dated the 26th of Dhû-alka'dah, A. H. 1023 (A. D. 1614, Dec. 28).

Bibliotheca Leydeniana.

No. 2761, ff. 328, 2 coll., each ll. 15; Nasta'lik; slightly worm-eaten; size, 8½ in. by 4½ in.

c. *Aḥmad-i-Jām.*

2863

Diwân-i-Aḥmad Nāmaki (دیوان احمد نامقی).

Another copy of lyrical poems by Aḥmad-i-Jām, i. e. Abū Naṣr Aḥmad Nāmaki Jāmi, called Zhandapil, see No. 910 above, containing:

Ghazals, in alphabetical order, on fol. 1^b, beginning as in Sprenger and Rieu: ای باد تو در دل و زبانها الخ.

A short didactic mathnawī, on fol. 52^a, lin. penult., beginning: عمر بگذشت و با چنین غافل الخ.

Rubâ'is, on fol. 54^a, beginning: رو بر سر سوزنی
نهانی بنشان الخ.

On ff. 56^b–68^a a collection of poems by Aḥmad-i-Jām's sons (he had thirty-nine altogether) and descendants is added, containing specimens by Naṣr bin Aḥmad, on fol. 56^b; 'Isā bin Aḥmad (i. e. Zāhir-al-din 'Isā, the author of the *Sūfic* work *رموز الحقائق*), on fol. 57^b sq.; Shaikh-alislām Diyā-al-din Yūsuf bin Aḥmad, on fol. 59^a; Shaikh-alislām Abū-alḥasan, on fol. 59^b; Shaikh-alislām Kuṭb-al-din Muḥammad (two descendants of the poet with this name are quoted, one a son of his and father of Raḍi-al-din Aḥmad, the other a son of the Shaikh-alislām Shams-al-din Maẓhar, therefore called Ibn Maẓhar, see ff. 59^b, 62^b sq., and 67^a, and compare ff. 65^b and 68^a); Shaikh-alislām Shihāb-al-din Isma'il bin Aḥmad, on fol. 60^a sq.; 'Abd-alkarim bin 'Imād-al-din 'Abd-alraḥim bin Aḥmad Jāmi alnāmaki (the poet's grandson), on fol. 67^a, first line; and Shaikh-alislām Raḍi-al-din Aḥmad bin Kuṭb-al-din Muḥammad bin Aḥmad Jāmi (another grandson, see a few lines above), on fol. 67^a. A great-grandson of Aḥmad Nāmaki, viz. Khwājah Ṣafī-al-din bin Khwājah Sirāj-al-din Aḥmad bin Diyā-al-din Yūsuf bin Aḥmad al-Jāmi, is quoted on ff. 67^b, last lines, and 68^a, first line.

The mathnawis mentioned in No. 910 above, and

in A. Sprenger, p. 325, are not found in the present copy.

Dated by Muḥammad Ṣāliḥ ibn Maulānāi 'Abdallāh in Ramaḍān, A. H. 1069 (A. D. 1659, May–June).

Bibliotheca Leydeniana.

No. 3547, ff. 1–68, 2 coll., each ll. 15; Nasta'lik; worm-eaten and otherwise damaged in many places; size, 8 in. by 4½ in.

d. *Anwarī.*

2864

Diwân-i-Anwarī (دیوان انوری).

Another excellent copy of the complete works of Aḥmad-al-din 'Alī Anwarī, see above, Nos. 935–949.

Contents:

Kāshidas, in alphabetical order, on fol. 1^b, beginning:

صبا بسبزه بیاراست دار دینی را
نمونه گشت زمین مرغزار عقی را

The usual initial poem *نه بآلت الخ* is found here on fol. 93^a; the first alphabetical poem of No. 925 sq. above on fol. 2^b; that of No. 940 above, *سپهر رفعت الخ*, on fol. 8^b.

Muḥaṭṭa'āt, including satirical pieces (فی الهجا) and elegies (فی المرنیة), likewise in alphabetical order, on fol. 170^b, beginning as in No. 943 above, *نگر تا حلقه*, (فی المرنیة), (the heading has by mistake *اقبال ناممكن نجبنانی الخ*), but the colophon on fol. 261^a contains the correct remark, *تتمت المقطعات*); the larger satirical mathnawī (here included in the muḥaṭṭa'āt) begins, on fol. 257^a: *حبذا گیر قاضی گیرنگ الخ*.

A slight lacuna between ff. 228 and 229.

Ghazals, arranged alphabetically, on fol. 261^b, beginning, as in No. 935 sq.: *از دور دیدم آن پری را الخ*.

Rubā'iyāt, in alphabetical order, on fol. 311^b, beginning, as in Nos. 935 and 936: *ای هجر مگر نهایی نیست ترا الخ*.

This copy is dated the 18th of Ramaḍān, A. H. 1009 (A. D. 1601, March 23). Presented by Lieut.-Col. Wm. Kirkpatrick, 30th May, 1804. Additional references: Rieu, Supplement, p. 142^b, No. V; p. 147^a, No. V; and p. 148; E. G. Browne, Cambridge Cat., pp. 298–300; M. Ferte's monograph on Anwarī in J. A., 1895, p. 235 sq.; I. Pizzi, Storia della Poesia Persiana, vol. i. pp. 99–101 and 162–166; three poems are published in the 'Chrestomathie persane' of the same, Turin, 1889, pp. 76–78; H. Ethé, Neupersische Literatur, pp. 261–263.

No. 2163 (Glass Case), ff. 336, 2 coll., each ll. 20; splendid Nasta'lik; gorgeously illuminated frontispieces at the beginning of each part; ff. 1^b, 2^a, 170^b, 171^a, 261^b, 262^a, 311^b, and 312^a magnificently embellished; smaller ornaments in gold and other colours at the heading of each poem; splendid Eastern binding with flowers, executed in a very superior style; size, 10 in. by 5½ in.

2865

Another copy of the same.

This copy of Anwari's works is excellent, and very rich in contents too, but the leaves are badly misplaced, and there are several lacunas; the proper order seems to be: ff. 1-16, 193-198, 17-184, lacuna, 247-254, lacuna, 185-192, 215-246, lacuna, 199-214, and 255-356. All parts are arranged alphabetically.

Contents:

A short preface in prose, identical with that in Nos. 935 and 942 above, on fol. 1^b, beginning: *مهم ترین* (instead of *معتبرین*) *که اصحاب نطق و دراست الن*.

Kāşidas, on fol. 2^b, beginning, as the fourth poem in No. 944 above: *ای قاعدۀ تازه روی تو کرم را* (see Rieu, Supplement, p. 148^b, and the preceding copy, fol. 6^a; in both *زیست* is substituted for *روی*); the usual initial poem, *مقدری نه بآلت الن*, is found here, on fol. 81^a.

Mukāṭṭa'āt, on fol. 177^a, beginning as in the preceding copy. The satirical *mathnawīs*, on fol. 258^b, beginning: *حبذا گیر قاضی الن*; the first is headed here, *در هجو عمزاد و قاضی گیرنگ*.

Ghazals, on fol. 263^a, beginning as in the preceding copy.

Rubā'īyyāt, on fol. 325^a, likewise beginning as in the preceding copy.

Dated the first of Ramaḍān, A. H. 1038 (A. D. 1629, April 24); the copy was made by order of Khwājah Ibn Yūsufshāh Muḥammad; on the 3rd of Dhū-alka'dah, A. H. 1059 (A. D. 1649, Nov. 8), it was added to the *kitābkhānā' ʿamr*.

As both the present and the preceding copy are very correct and abound in distinct headings, a list of the names of all the eminent persons, praised by Anwari in his *kaşidas* and *kit'as*, is added here (II denotes the present, I the preceding copy):

1. *Khāṭhān almu'azzam 'Imād-aldīn Pirāzshāh* (or *Firāzshāh*) 'Ādil (ruler of Balkh): II, fol. 7^a (= I, fol. 2^b); II, fol. 196^b (= I, fol. 35^b); II, fol. 197^a (= I, fol. 16^a); II, fol. 20^b (= I, fol. 14^b); II, fol. 59^b (= I, fol. 70^b); II, fol. 121^b (= I, fol. 122^a); II, fol. 135^b (= I, fol. 136^a); II, fol. 138^b (= I, fol. 148^a); II, fol. 150^a (= I, fol. 165^b); II, fol. 151^b (= I, fol. 153^b); II, fol. 163^b (= I, fol. 150^a); II, fol. 166^b (= I, fol. 160^a); II, fol. 167^a (= I, fol. 154^a); II, fol. 174^a; II, fol. 186^a; II, fol. 209^b (= I, fol. 249^b); I, fol. 210^a; and II, fol. 241^a (= I, fol. 233^a, where he is styled *Firūzshāh Almad* and the poem headed 'a *kit'ah* on his flight from Balkh'). *Shāhzāda 'Imād-aldīn* (no doubt the same *Firūzshāh* as prince): II, fol. 109^b (= I, fol. 119^b).

2. *Pirāzshāh and Nāṣir-aldīn*: II, fol. 161^b (= I, fol. 150^b).

3. *Nāṣir-aldīn*, i.e. *Khwājah Nāṣir-aldīn Abū-alfath Ṭāhīr ibn al-Muẓaffar* (Fakhr-almulk), Sanjar's wazīr, styled sometimes *Nāṣir-aldīn Ṭāhīr*, sometimes *Abū-alfath Ṭāhīr*, and occasionally even *Ṭāhīr ibn al-Muẓaffar*: II, fol. 3^b (= I, fol. 5^a); II, fol. 12^b (= I, fol.

22^a); II, fol. 14^b (= I, fol. 24^b); II, fol. 41^b (= I, fol. 50^b); II, fol. 195^b (= I, fol. 27^a); II, fol. 45^a (= I, fol. 80^b); II, fol. 47^b (= I, fol. 62^a); II, fol. 77^b (= I, fol. 89^b); II, fol. 79^b (= I, fol. 91^b); II, fol. 87^a; II, fol. 88^a (= I, fol. 102^b); II, fol. 92^a (= I, fol. 104^a); II, fol. 96^b (= I, fol. 113^a); II, fol. 99^a (= I, fol. 116^a); II, fol. 100^b (= I, fol. 110^a); II, fol. 101^b (= I, fol. 110^b); II, fol. 106^b (= I, fol. 106^a); II, fol. 124^b (= I, fol. 124^b); II, fol. 132^b; II, fol. 136^a (= I, fol. 136^a); II, fol. 140^b (= I, fol. 141^a); II, fol. 141^b; II, fol. 147^a (= I, fol. 144^b); and II, fol. 171^b.

4. *Sultān Sanjar*: II, fol. 26^a (= I, fol. 25^b); II, fol. 29^b (= I, fol. 42^a); I, fol. 87^b; II, fol. 118^b (= I, fol. 128^a); II, fol. 144^a (= I, fol. 144^a); II, fol. 169^a; II, fol. 240^b (= I, fol. 232^a).

5. *Amīr-alajall Diyā-aldīn Mawḍūd bin Aḥmad 'Uṣmī*, the wazīr of Balkh: II, fol. 16^b (= I, fol. 19^a); II, fol. 51^a (= I, fol. 82^a); II, fol. 56^b (= I, fol. 86^b); II, fol. 117^a (= I, fol. 126^a), and his father *Amīr-i Kabīr Aḥmad 'Uṣmī*: II, fol. 112^a (= I, fol. 120^b).

6. *Ṣadr al-kabīr Majd-aldīn Abū-alḥasan 'Imrānī*, the Khwājah-i-Jahān: II, fol. 27^b (= I, fol. 29^a); II, fol. 54^b; II, fol. 79^a (= I, fol. 90^b); II, fol. 85^a (= I, fol. 95^a); II, fol. 104^a (= I, fol. 111^b); II, fol. 105^a (= I, fol. 108^a); II, fol. 123^b (= I, fol. 127^b); II, fol. 129^a (= I, fol. 134^b); II, fol. 132^b (= I, fol. 129^b, where he is wrongly called *Alamir alajall Ḥusain*); II, fol. 152^b (= I, fol. 157^b); II, fol. 154^b (= I, fol. 156^a); II, fol. 160^b (= I, fol. 152^b); II, fol. 182^a (= I, fol. 174^b); I, fol. 185^a; II, fol. 202^b (= I, fol. 245^a, elegy on his death); II, fol. 254^b (= I, fol. 209^b); and II, fol. 257^a (= I, fol. 256^a).

7. *Dastār Nizām-aldīn Maḥmūd*: II, fol. 37^b (= I, fol. 40^a); II, fol. 67^a (= I, fol. 79^a); II, fol. 90^b (= I, fol. 99^b, where he is called *Ṣadr-alwuzarā Muḥammad*, a confusion, as it seems, between father and son), and his sons: (a) *Amīr-alajall Nizām-aldīn Muḥammad bin Maḥmūd*: II, fol. 68^b (= I, fol. 75^b); II, fol. 69^b (= I, fol. 74^a); II, fol. 98^a (here called *Ṣadr-aldīn Muḥammad*, = I, fol. 117^b); II, fol. 170^a (= I, fol. 163^b); a *Khwājah Muḥammad* (who may be the same) appears I, fol. 178^b. (b) *Nizām-aldīn* (or *Nizām-almulk*) *Aḥmad bin Nizām-aldīn Maḥmūd*: II, fol. 108^b (= I, fol. 118^a). (c) *Abū-almuẓaffar Nāṣir-aldīn bin Nizām-aldīn*: II, fol. 114^b (= I, fol. 105^a). (d) *Abū-alfath bin Nizām-aldīn*: II, fol. 130^a (= I, fol. 123^b). (e) *'Alā-aldīn bin Nizām-aldīn*: II, fol. 5^b.

8. *'Iṣmat-aldīn* (or *Safwat-aldīn*) *Miryām*: II, on fol. 23^a ('*Iṣmat-aldīn*' = I, fol. 36^a, where, however, the lady is called *Safwat-aldīn Miryām*); II, fol. 93^a (= I, fol. 99^a, in both '*Iṣmat-aldīn*'); II, fol. 115^b, last line (here styled *Safwat-aldīn Khair-alnisā*); II, fol. 132^a (again *Safwat-aldīn Miryām*); II, fol. 140^a (the same = I, fol. 138^b); II, fol. 148^b, last line (the same); II, fol. 207^b ('*Iṣmat-aldīn Miryām*' = I, fol. 248^a); and II, fol. 248^b ('*Iṣmat-aldīn Miryām*' = I, fol. 37^b, where it is correctly inserted in the *kaşidas*).

9. *Toḡhrultigin*, ruler of Balkh: I, fol. 54^b; II, fol. 125^b (= I, fol. 133^b); and II, fol. 132^b.

10. *Mīr* (or *Sayyid*) *Abū Ṭālib bin Naḡhma* (also called *Pādishāh Majd-aldīn Abū Ṭālib*): II, fol. 126^b; II, fol. 134^a (elegy on his death); II, fol. 164^b (= I,

fol. 162^b); II, fol. 173^a (=I, fol. 162^a); I, fol. 175^b; II, fol. 184^a (=I, fol. 181^a).

11. *Abū 'Alī Ḥasan*: I, fol. 8^b.

12. *Abū-alma'ālī bin Aḥmad*: II, fol. 10^b (=I, fol. 13^b).

13. *Šadr-alumārā Kamāl-aldīn Maḥmūd*: I, fol. 13^a; II, fol. 194^a (=I, fol. 30^b); and II, fol. 85^b (=I, fol. 97^a).

14. *Šadr-i-wizārat Jamāl-almu'azzam Kamāl-aldīn Muḥammad*: II, fol. 145^a (=I, fol. 145^b).

15. *Muḥammad bin Naṣr Aḥmad*: I, fol. 20^a.

16. *Sa'd-aldīn Mas'ūd* (or *Sulṭān Mas'ūd*): II, fol. 18^a (=I, fol. 32^b); and II, fol. 89^b (=I, fol. 101^a); perhaps identical with *Shāh 'Izz-aldīn Mas'ūd*: II, fol. 44^a (=I, fol. 49^a); and II, fol. 85^a.

17. *Šafī-aldīn Muwaffaq*: II, fol. 17^a; I, fol. 187^b; II, fol. 214^b (=I, 253^b); and *Šafī Muḥammad*: I, fol. 208^b (elegy on his death).

18. *Shihāb-aldīn and Ḥasan Maudūd*: II, fol. 198^b (=I, fol. 21^b).

19. *Maudūdshāh*: I, fol. 35^b; I, fol. 179^a (elegy on his death); and II, fol. 184^a.

20. *Dastūr Jalāl-aldīn*: II, fol. 19^b (=I, fol. 17^a); II, fol. 38^b (=I, fol. 39^a); and II, fol. 167^b (=I, fol. 161^a); and *Jalāl-aldīn Muḥammad* (who may be the same): II, fol. 83^a (=I, fol. 95^b).

21. *Amīr Badr-aldīn*: I, fol. 48^b.

22. *Malik Yūsuf* (or *Malik-almu'azzam Shāh Yūsuf*): II, fol. 22^a (=I, fol. 31^b); and I, fol. 142^a.

23. *'Alā-aldīn Muḥammad*: II, fol. 35^a (=I, fol. 50^a); *'Alā-aldīn Maḥmūd*: II, fol. 65^b (=I, fol. 74^b); and *'Alā-aldīn Maudūd*: II, fol. 102^b (=I, fol. 114^a).

24. *Khwājah Diyā-aldīn Manṣūr*, the wazīr: II, fol. 52^b (=I, fol. 66^b); I, fol. 80^b; II, fol. 150^b.

25. *Shams-aldīn* (or *Shams-aldīn Bihrāz*): II, fol. 58^a (=I, fol. 56^b); and II, fol. 223^a (=I, fol. 217^a).

26. *Naṣīr-aldīn Maḥmūd*: II, fol. 62^a (=I, fol. 60^b); and II, fol. 70^b (=I, fol. 59^a).

27. *Kuṭb-aldīn Shāh*: II, fol. 73^b (=I, fol. 76^b, where the poem is styled بغداد در تعریف).

28. *Khwājah Auḥād-aldīn Ishāk*: II, fol. 82^a (=I, fol. 94^a); and I, ff. 186^b and 201^b.

29. *Amīr Mu'taman As'ad bin Isma'il Sarakhsī*: II, fol. 93^b (=I, fol. 98^a); and II, fol. 181^a (=I, fol. 178^a).

30. *Sulṭān Sulaimānshāh*: II, fol. 94^b (=I, fol. 115^a).

31. *Pādishāh ala'zam Tāj-aldīn Ibrāhīm*: II, fol. 113^b (=I, fol. 119^a); and II, fol. 174^b (=I, fol. 155^a).

32. *Amīr-alajall Fakhr-aldīn Abū-almafākhīr* (or *Abū-almuẓaffar*): II, fol. 127^b (=I, fol. 132^b); II, fol. 159^a (=I, fol. 164^a); I, fol. 226^a; a *Fakhr-alzamān* appears I, ff. 201^b and 232^a.

33. *Fakhr-aldīn Khālīd Bānūi*: II, fol. 120^a (=I, fol. 130^a, Anwarī's answer to a greeting he had received).

34. *Malikshāh*: II, fol. 139^a (=I, fol. 143^b).

35. *'Abdallāh*: II, fol. 143^a (=I, fol. 142^b).

36. *Šadr-aldīn* (or *Amīr*) *Ishāk*: II, fol. 144^b (=I, fol. 140^a).

37. *Shāh ala'zam Abū-almaḥāsīn Naṣr*: I, fol. 146^a.

38. *'Azīz-aldīn Tuḡhrā*: II, fol. 153^b (=I, fol. 169^a).

39. *Athīr-aldīn Maḥmūd*: II, fol. 160^a (=I, fol. 155^a).

40. *Khwājah Rashīd-aldīn Kitābdār*: II, fol. 166^a (=I, fol. 159^a).

41. *Kāḍī Hamīd-aldīn* (of Balkh, the author of the *مقامات حمیدی*): I, ff. 184^a, 185^a, and 201^b.

42. *Bahā-aldīn*: I, fol. 184^b.

43. *Khāṣṣbeg*: II, fol. 188^a (=I, fol. 193^b).

44. *Diya-aldīn Maḥmūd*: I, fol. 209^b.

45. *Kamāl-alzamān*: I, fol. 215^b (elegy on his death).

46. *Ulugh Jāndār Sunḡar* (or *Jāndārbeg*): II, fol. 220^b (=I, fol. 216^b).

47. *Arshad-aldīn*: I, fol. 225^a.

48. *Kamāl Isma'il*: II, fol. 229^b (=I, fol. 223^a).

49. *Khwājah Isfandiyār*: I, fol. 236^a.

No. 3032, ff. 356, 2 coll., each ll. 17; splendid Nasta'liq; small illuminated frontispiece; size, 8½ in. by 5 in.

e. *Khāḡānī*.

2866

Tuḡfat-al'irākain (تحفة العراقيين).

Another copy of Khāḡānī's mathnawī on the two 'Irāqs, see above, No. 950, 1; and Nos. 952-959.

Beginning of the prose-preface, on fol. 1^a: خیر ما اعتصم المرؤ بحباله كلمة التخییر (العجز) بقصور بآله الخ.

Beginning of the poem itself, on fol. 3^b, first line:

مائیم نظارگان غمناک زین حقّ سبز (و) مهره خاک

This copy, dated the 12th of Dhū-alḡa'dah, A.H. 1080 (=A.D. 1670, April 3), is supplied throughout with interesting glosses, both marginal and interlinear.

Additional references, Rieu, Supplement, p. 151^a, I; H. Ethé, Neupersische Litteratur, p. 264.

No. 3072, ff. 75, 3 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

2867

Sharḡ-i-Tuḡfat-al'irākain (شرح تحفة العراقيين).

An anonymous commentary on the preceding mathnawī, different both from Shaikh 'Abd-alsalām's (see No. 960 above) and Ghulām Muḥammad's (see Bodleian Cat., No. 580). There is no preface to it, the commentary beginning at once with the first bait of the poem: مائیم نظارگان غمناک.

Not every verse is explained, only the more difficult ones, and these in rather an elaborate way. Usually a certain number of verses is enumerated together and then paraphrased and commented upon; for instance, the first four verses of the poem are given without interruption in ll. 2-4 of fol. 1^b, and then the commentary begins thus: حقّ سبز کنایت از فلک و مهره خاک اشارت زمین الخ.

The copy ends on fol. 121^b, where it is stated to have been completed at Dihli, on behalf of Malik Sayyid

2871

Another copy of the same.

Beginning as usual. The date is here, in the last verse but two, A. H. 559, as in Nos. 977, 983, and 994 above: *پانصد و پنجاه و نه افزون از آن*. Throughout an interlinear paraphrase and explanation of the text in red ink. Fol. 24^a is left blank by oversight, the text running on without interruption.

No date. Received April 13, 1877.

No. 3184, ff. 93, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

2872

Sharḥ-i-Makhzan-alasrār (شرح مخزن الاسرار).

A commentary on Nizāmī's *مخزن الاسرار*, beginning, without a preface, at once with the first bait of the poem, on fol. 1^b. The first words of the commentary are: *افتتاح کتاب بتقدیم مصراع اول بر تسمیه بسبب آن کرد که بسم جار و مجرور است و در کلام عرب جار و مجرور البته مذکور بود یا مقدر الخ*.

According to the date of this transcript, viz. Jumādā I, A. H. 51 (i. e. 1051 = A. D. 1641, Aug.), this commentary is considerably older than the only one, otherwise known, viz. that of Muḥammad bin Kiwām bin Rustam Bakrā'i or Karkhī (see above, No. 998). The date of the poem itself is given here, on fol. 241^b, l. 4, as A. H. 552 (see No. 2869, 1 above). The copyist (perhaps identical with the compiler of the work itself, as he styles himself *کاتب الکلمات*) was Muḥammad ibn al-khalī Sa'd-aldin.

A lacuna after fol. 39, indicated by two blank leaves (ff. 40 and 41); fol. 171^a is left blank too, but here the text is uninterrupted (*صحیح البیاض*).

Bibliotheca Leydeniana.

No. 2977, ff. 241, ll. 19; very uncouth Naskhī; the first six leaves supplied by a later hand on whiter paper, ll. 13-18; water-stained and worm-eaten in the last pages; size, 9½ in. by 5½ in.

2873

Khusran u Shirin (خسرو و شیرین).

Another copy of Nizāmī's *خسرو و شیرین*, beginning as usual.

No date. The spaces for the frontispiece and several pictures are left blank, likewise the chapter-headings from fol. 11^b onwards. A prose adaptation of this poem, styled *سرود خسروی*, was composed 1815 by Ghulām Husainkhān Munshī.

No. 2911, ff. 20, 4 coll., each ll. 21; small, but distinct Nasta'liq; large water-spots throughout; size, 11 in. by 7½ in.

2874

Khulāṣa-i-Khamsa-i-Nizāmī (خلاصه خمسة نظامی).

The larger redaction of the extracts from Nizāmī's *Khamsah* (noticed above in No. 982) in thirty-seven chapters, of which, however, the twenty-ninth and the thirty-fourth are either missing or not marked in the text.

Beginning: *بر اصحاب دولت و ارباب مکنّت واجب و لازمست الخ*.

The thirty-seven chapters are as follows: 1-4. = 1-4 in No. 982. 5. *در عشق*. 6. *در توکل* (in W. Pertsch, Berlin Cat., p. 766, *در رزق*). 7. *در قناعت*. 8. *در فال*. 9. = 8 in No. 982. 10. = 9, ib. 11. = 10, ib. 12. = 11, ib. *در شرف دولت*. 13. = 12, ib. 14. = 13, ib. 15. = 14, ib., *در مراتب کرم*, in the index *در شرف کرم*. 16. = 15, ib., *در عقل*. 17. = 16, ib. 18. = 17, ib., *در شرف سخن*, in the index *در مراتب سخن*. 19. = 18, ib. 20. = 19, ib., *در طاعت*. 21. = 20, ib., *در اخلاص*. 22. = 21, ib., *در نهان داشتن راز*, in the index *در نگهداشتن راز*. 23. = 22, ib., *در تحقیر*. 24. = 23, ib. 25. = 24, ib., *در انداز نگه داشتن دشمن*. 26. = 25, ib., *در انداز کار*. 27. = 26, ib., *در ریاضت*, in the index *در مسکنّت*. 28. = 27, ib., *در نفی عیب*. 29. = 28, ib., wanting in the text, the index calls it *در تضرّع*. 30. = 29, ib., *در نفی بسیار خوردن*. 31. *در مذمت زنان*. 32. = 30 in No. 982. 33. *در بیوفائی مردم*. 34. = 32 in No. 982. 35. = 33, ib. 36. = 34, ib., *در مرثیه*, but not indicated in the text. 37. = 35, ib., *در تمثیل*.

Copied by Pir Husain al-Kâtib; but no date is added.

No. 2834, ff. 1-51, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 4 in.

g. Farīd-aldīn 'Aṭṭār.

2875

Manṭik-alṭair (منطق الطیر).

Another copy of Farīd-aldīn 'Aṭṭār's famous mathnawī, 'the speeches of birds' (see above, Nos. 1031, 5; 1032, 6; 1035, 1; 1036, 1; and 1043-1045).

Beginning: *آفرین جان آفرین پاک را الخ*.

The date of composition, A. H. 583, is not found here.

Dated by Jamāl-almashhadī, A. H. 985 (A. D. 1577, 1578). Additional references: Rieu, Supplement, p. 158^b, II; E. G. Browne, Cambridge Cat., pp. 312 and 313; I. Pizzi, Storia della Poesia Persiana, i. pp. 224 and 225, and 262-269.

No. 3447, ff. 158, 2 coll., each ll. 14; clear Nasta'liq; worm-eaten; size, 9¼ in. by 5½ in.

h. Jalāl-aldīn Rūmī.

2876

Mathnawī (مثنوی).

Part of the first daftar of the mathnawī (see No. 1060 sq. above; and compare, for additional references, Rieu, Supplement, p. 162^b; E. G. Browne, Cambridge Cat., pp. 313-319; Nallino, Manoscritti, etc., p. 68 (No. 74); I. Pizzi, Storia della Poesia, etc., vol. i. pp. 226-230,

and 269-274; H. Ethé, *Neupersische Litteratur*, pp. 287-292), beginning in the usual way: بشنوا زنى چون حكایت میکند الخ.

No date. Bibliotheca Leydeniana.

No. 2822, ff. 97, 13-15 baits in a page, written in diagonal lines with one or two straight lines between them, quite in the form of an album of poetry; Nasta'lik; size, 8 in. by 3½ in.

2877

Lubb-i-Lubāb (لب لباب).

Another copy of the extracts from the selections of Jalāl-al-din Rūmī's mathnawī, which have been noticed in No. 1086 above.

Beginning the same. Pertsch's and Sprenger's initial words appear here on fol. 2^b, l. 3 ab infra sq.

Beginning of the selections, on fol. 4^a, l. 3 ab infra: الخ ای کمینہ الخ; title on fol. 3^b, l. 10.

Written by 'Abdallāh, known as Shams-al-din, for Mīr Muḥammad Khalīl-allāh Khān at Haiderābād, and finished the 7th of Muḥarram, A.H. 1155 (A.D. 1742, March 14). Additional references: Rieu, Supplement, p. 163^a, where the date of these extracts is given as A.H. 875 (A.D. 1470, 1471); and E. G. Browne, *Cambridge Cat.*, pp. 319 and 320.

No. 945, ff. 310, ll. 15; clear Nasta'lik; size, 8½ in. by 5 in.

i. Sa'di.

2878

Pandnāma (پندنامه).

Another copy of Sa'di's alleged 'Book of Counsel,' also called *Karīmā*, see above, Nos. 1127, 7; 1133, c; 1134 and 1135; 1768, 3; 2556, 2; and 2557, 2; comp. also Rieu, Supplement, p. 166. This copy is a specimen of the highest art of calligraphy and illuminations, every page being ornamented in the most gorgeous way, with a magnificent blending of colours.

Beginning:

کریمہ بہ بخشاء بر حال ما
کہ ہستم اسیری (اسیر) گمند ہوا

Last verse:

منہ دل بر این دیر ناپایدار
ز سعدی همین یک سخن یاد دار

Dated the 16th of Rabi' I, A.H. 1287 (A.D. 1870, June 16), by Ibn (?) Miyān Jān Muḥammad for 'Aziz-al-din, the son of Miyān 'Abdallāh.

No. 3454, ff. 24, 2 coll., each ll. 5; large ornamental Nasta'lik; very fine frontispiece; ff. 1^b, 2^a, and 24^a, and all the chapter-headings splendidly adorned; every hemistich surrounded by a gilt frame and borders in blue and gold; excellent Eastern binding; size, 12 in. by 7½ in.

k. Amīr Khusrāu.

2879

Dīwān-i-Khusrāu (دیوان خسرو).

A selection of ghazals and rubā'is from the various dīwāns of Amīr Khusrāu (see above, No. 1186 sq.),

similar to, but not identical with, those described above in Nos. 1193 and 1194.

Contents:

A number of unalphabetical ghazals, intermixed with a few *ḥaṣidas*, on fol. 1^b, beginning:

ای سپهر آفریدہ و انجم نہ ملک مددک تونہ مردم

Ghazals, in alphabetical order, on fol. 22^b, beginning:

شیم خیال تو بس با قمر چکار را الخ

The initial ghazal of No. 1193 above is not found here; the first alphabetical one in the same collection, viz. ای باد برقع برفکن آن روی آشناکرا, appears here on fol. 31^b, first line; the initial ghazal of No. 1194, ای زخیال ما برون در تو خیال کی رسد, on fol. 131^a, l. 6.

Rubā'is, on fol. 301^a, first line, beginning: صانع احدی کہ ساخت نہ چرخ کھن الخ

This part breaks off on fol. 303^b; there is besides a lacuna after fol. 231. Additional references: Rieu, Supplement, pp. 150^b (No. IV) and 151^a; Nallino, *Manoscritti*, etc., p. 69 (No. 78).

Bibliotheca Leydeniana.

No. 3548, ff. 303, 2 coll., each ll. 17; clear and distinct Nasta'lik; some pages damaged here and there; size, 8½ in. by 4½ in.

2880

Kirān-alsa'dain (کیران السعدین).

Another copy of Amīr Khusrāu's mathnawī, the 'conjunction of the two lucky planets,' composed A.H. 688 (A.D. 1289), see above, Nos. 1186, 5; 1187, 10; 1188, 11; and 1208-1214; compare also (as additional references) Rieu, Supplement, p. 167^b; and E. G. Browne, *Cambridge Cat.*, pp. 343 and 344. It ends, as in the latter copy, with a ghazal and the concluding bait: شد سخن ختم قبولی کہ خدا یاور اوست الخ

Beginning, as usual:

حمد خداوند سرانم نخست
تا شود این نامہ بنامش درست

Various readings and valuable glosses as far as fol. 128^b.

No. 3060, ff. 134, 2 coll., each ll. 15; Nasta'lik; the older part on brown paper carefully mended; ff. 129-131 and 134 supplied on white paper; neat Eastern binding; size, 8½ in. by 5½ in.

l. Ibn Yamin.

2881

Dīwān-i-Ibn Yamin (دیوان ابن یمن).

Another copy of poetical works by Ibn Yamin, who died A.H. 745 (A.D. 1344, 1345), see above, No. 1230, and comp. (for additional references) Rieu, Supplement, p. 171^a; and Petersburg Cat., No. 403.

Contents:

1. Ghazals, in alphabetical order, on fol. 69^b, beginning (as in No. 790 of the Bodleian Cat., and Sprenger's second copy): ای خداوند قادر یکتا الخ

2. A tarji'band, on fol. 147^a, beginning:
سرما و سرکوی نگاری تو از زاهد بگو در سر چه داری
3. A mathnawī, on fol. 133^b, beginning: طلب کن
تا خبر از گنج بابی الی. This corresponds to the third
mathnawī in No. 1230 above.
4. A mukhammas, on fol. 135^b, first line, styled
مخمّس ملّا آگه علیه الترجمة.
5. Rubā'is, on fol. 136^a, l. 3, beginning: آن یار که
رخساروی آئینه ماست الی.
6. A second short mathnawī, on fol. 137^a, styled
مناجاتنامه حضرت ملّا آگه.
7. A third mathnawī, on fol. 138^a, styled هفت
مجلس, and beginning:
تا که آن چهره هویدا دارد عاشقانرا همه شیدا دارد
the seven majlis are found here on ff. 138^a, 139^a, 140^a,
141^a, 142^a, 143^a, and 144^a respectively.
The proper order of the leaves is: ff. 1-132, 146,
147, 133-145, 148. Copied by Muḥammad Muḥim.
No date. Bibliotheca Leydeniana.
No. 3547, ff. 69-148, 2 coll., each ll. 14; careless Nasta'liq,
bordering on Shikasta; worm-eaten and damaged throughout;
size, 8 in. by 4½ in.

m. *Salṣmān of Sāwa.*

2882

- Ḳaṣida-i-maṣnū' (قصیده مصنوع).
Another copy of the long artificial ḳaṣidah of Salṣmān
of Sāwa (who died A. H. 778 or 779 = A. D. 1376 or
1377), fully described in No. 1241 above. Beginning:
صفای صفوت رویت برنخت آب بهار الی.
No date.
The title given to it here, viz. قصائد العروس, is
misleading, as there is only *one* ḳaṣidah, developing by
taushih into various other forms of poetry.
No. 407, margin-col., ff. 396^b-400^a; clear Nasta'liq; orna-
mental heading.

n. *Hāfiẓ.*

2883

- Diwān-i-Hāfiẓ (دیوان حافظ).
Another modern copy of Hāfiẓ' diwan (see above,
No. 1246 sq., and compare, for additional references,
Rieu, Supplement, pp. 176^b-180; E. G. Browne,
Cambridge Cat., pp. 346-351; Nallino, Manoscritti,
etc., p. 71; I. Pizzi, Storia della Poesia, etc., vol. i.
pp. 302-310 and 336-347; and H. Ethé, Neupersische
Litteratur, pp. 303-305), dated by 'Alī Muḥammad,
A. H. 1215 (A. D. 1800, 1801), containing:
1. Preface of Muḥammad Gulandām, on fol. 1^b,
beginning: حمد بیکد و ثنائی بیکد و سپاس بقیاس الی.
2. Ḳaṣidas, in alphabetical order (except the last),
on fol. 5^b; the first two, beginning respectively

مقدّری که ز آثار الی and گویم خداوندی الی
with the two initial poems in No. 1254 above; the
third, سپیده دم که صبا الی, corresponds to the initial
ḳaṣidah in No. 1264 above, as well as in No. 826 of the
Bodleian Cat., and Rosen, Persian MSS, No. 66; the
last but one, زد لبری نتوان الی, is the same as the initial
one in No. 1256 above, and the last, جوزا سحر نهاده,
agrees with the first in No. 1246 above.

3. Ghazals, in alphabetical order, on fol. 15^b, begin-
ning as usual: الا یا ایّها الی.

4. Three mathnawis, on fol. 201^a, the first beginning
بیا ساتی الی, the second سرفتنه دارد الی,
the third الی ای آهوی الی, see above, No. 1246, ff. 183^a and 180^b,
and No. 1247, fol. 189^a.

5. One tarji'band, on fol. 210^b, beginning: ای داده
الی, corresponding to No. 1252 above, fol. 155^a.

6. Muḳaṭṭa'āt, on fol. 214^b, last line, beginning:
پادشاهما لشکر توفیق همراه تواند الی, interspersed with
one mukhammas, identical with that in No. 1246,
fol. 18^b above: در عشق تو ای صنم الی, on fol. 215^a,
and concluded by a few more ghazals and one musaddas
or tarkibband, the latter beginning, on fol. 224^a:
دوش بودم در طواف الی, see Bodleian Cat., No. 838,
fol. 208^a, and No. 841, fol. 14^b.

7. Rubā'is, on fol. 226^b, beginning: شاهما چو ترا
بدانش و عقل و سخا; the rubā'i which frequently
opens the series (Brockhaus, No. 626), viz. امشب
ز غمت الی, is found here on fol. 227^b, l. 3; another,
مردی ز کندۀ الی, equally common as initial poem,
appears here on fol. 231^b, lin. penult.

This copy was presented to the Library by Lieut.-
Col. W. Kirkpatrick, May 30, 1804.

No. 2930, ff. 236, 2 coll., each ll. 15; large and distinct
Nasta'liq; two gorgeously illuminated frontispieces on ff. 1^b and
15^b; ff. 1^b, 2^a, 15^b, and 16^a splendidly embellished; exquisite
Eastern binding in gold and flowers; size, 11½ in. by 7½ in.

2884

A defective copy of the same.

This old and valuable copy, which is, unfortunately,
incomplete both at the beginning and end, contains:

1. Part of a prose-introduction, beginning abruptly
on fol. 1^a, in which it is stated that the present copy
contains a revised edition of Hāfiẓ' lyrical poems,
made by collation with various MSS. A. H. 907 (A. D.
1501, 1502), see fol. 3^a, l. 4, in the reign and at the
request of Sulṭān Ḥusain.

2. Preface of Muḥammad Gulandām, on fol. 4^b,
beginning: (read و ثنائی بیکد و ثنائی بیکد) و سپاس بقیاس مر حضرت خداوندی الی.

3. Ghazals, in alphabetical order, on fol. 9^b, beginning
as usual.

4. Mathnawis, on fol. 202^b, the first of which begins: *الا ای آهو ای الخ*, corresponding to the third mathnawi in the preceding copy; on fol. 206^a *ساقینامه*, beginning: *بیا ساقی از من برو پیش شاه الخ*, corresponding to No. 838 in the Bodleian Cat., fol. 213^a, and Rieu, Supplement, p. 178^a.

5. A *qaṣidah* in praise of 'Alī (در مدح امیر المؤمنین), on fol. 209^a, beginning: *آن گلبن باغ وفا وان سرو بستان صفا الخ*.

6. A *musaddas*, on fol. 210^b, beginning: *ای حرم بارگاهت کعبه عز و علا الخ*.

7. The usual *mukhammas* (see No. 6 in the preceding copy), here styled *ترجیع بند*, on fol. 212^a, beginning: *در عشق تو ای صنم الخ*.

8. A *tarji'band* (corresponding to that in No. 5 of the preceding copy), on fol. 213^b, beginning: *ای داده بباد دوستداری الخ*.

9. A *tarkib* (corresponding to Rieu, Supplement, p. 178^a, and the so-called *tarji'band* in Bodleian Cat., No. 837), on fol. 215^b, beginning:

ماهی چو تو آسمان ندارد سروی چو تو بوستان ندارد

10. *Muḥaṭṭā'āt*, on fol. 217^a, beginning with the same short mathnawī of ten baits which is noticed in Nos. 1246, 1247, 1249, etc., above, but with a slightly different wording: *هر که آمد در جهان پرشرو شور الخ*; the first real *kit'ah*, on fol. 217^b, begins: *بعهد سلطنت: شاه شیخ بواسحاق الخ* (see No. 1246 above) is found here on fol. 218^a: *دل منه: بر دنیا الخ*; the first *kit'ah* of Nos. 1247 and 1249 above: *فساد چرخ نه بینیم الخ*; and the first of No. 1251 (styled here again *ترجیع بند*): *ایدل مجوی منصب دنیا الخ*, on fol. 222^b.

11. *Rubā'is*, on fol. 223^b, incomplete at the end, beginning: *دل گفت مرا علم لدنی الخ*; the two initial poems, which usually open this series, quoted in No. 7 of the preceding copy, are found here on fol. 225^b, l. 5, and fol. 225^a, l. 3 ab *infra* respectively.

Bibliotheca Leydeniana. A former owner of the copy was Mr. G. Swinton, 1805.

No. 2842, ff. 231, 2 coll., each ll. 15; very small, but neat and distinct Nasta'lik; illuminated frontispiece on fol. 9^b; ff. 9^b-10^b with ornamentations in blue and gold, like the frontispiece; size, 5½ in. by 2½ in.

2885

Another defective copy of the same.

This copy, the earlier part of which has many various readings and corrections on the margin, contains:

1. Ghazals, on fol. 1^b, beginning as usual. At the end there are a few *qaṣidas* mixed with the ghazals, the second of which, on fol. 201^a, beginning: *ز دلبران نتوان لاف زد الخ*, corresponds to the last but one in

No. 2883, 2 above; the third, on fol. 202^a, last line, *سپیده دم که صبا الخ*, to the third there; and the fourth and last, on fol. 203^b, *خیر مقدم مرحبا الخ*, to the third in No. 271 of Rieu's Supplement, p. 178^b. There is a lacuna after fol. 51. Ff. 63 and 64, containing part of the *rubā'is*, must be placed after the last leaf (fol. 233).

2. Mathnawis, on fol. 204^b; the first, *الا ای آهو ای الخ*, is the same as the first in the preceding copy; the second, *فتنه دارد الخ*, corresponds to the first in No. 2883 above; the third, *بیا ساقی از من برو الخ*, agrees with the *ساقی نامه* on fol. 206^a in the preceding copy; the fourth is again a *ساقی نامه*, beginning: *بیا ساقی از باده پرکن بطی الخ*, etc.

3. A few unalphabetical ghazals, on fol. 211^b sq.

4. The usual *mukhammas*, on fol. 215^b, beginning: *در عشق تو ای الخ*, see No. 7 in the preceding copy.

5. *Muḥaṭṭā'āt*, on fol. 217^a, first line, beginning (as in No. 821 of the Bodleian Cat.): *ز خواب مستی: دوشینم الخ*.

6. *Rubā'is*, incomplete at the end, on fol. 227^a, l. 6, beginning: *برگیر شراب طرب انگیز و بیا الخ* (corresponding to the initial *rubā'is* in Nos. 816 and 821 in the Bodleian Cat.).

No. 3094, ff. 233, 2 coll., each ll. 15; Nasta'lik; slightly worm-eaten; ff. 54-109 supplied later on paper of whiter colour; size, 7½ in. by 4½ in.

2886

Ghazaliyyāt-i-Ḥāfiẓ (غزلیات حافظ).

A modern copy of the ghazals only, not dated.

Beginning as usual.

No. 3084, ff. 216, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 6½ in.

2887

An index to Ḥāfiẓ' diwān, giving the initial bait of each ghazal in the usual order of rhyme-letters.

Bibliotheca Leydeniana.

No. 2904, ff. 45; Nasta'lik, with occasional additions by another European hand; size, 11¼ in. by 7 in.

o. Kāsim-i-Anwār.

2888

Diwān-i-Kāsim-i-Anwār (دیوان قاسم انوار).

Another good copy of the lyrical poems of Kāsim-i-Anwār or Kāsimī, who died A.H. 837 (A.D. 1433, 1434), see above, Nos. 1285-1289.

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, introduced by the same initial poem as in No. 1285 sq., *من بپجارت الخ*.

Beginning of the first alphabetical ghazal, on fol. 2^a:

ای صبح الخ

2. One tarji'band, some ghazals, and some short mathnawis, on fol. 124^a; beginning of the tarji'band:

بیا ای عشق عالمسوزی غم الخ

3. The prose-preface to the Sûfic mathnawî انیس العارفین (see Bodleian Cat., No. 862; Rieu ii. p. 636^b, II, and Supplement, p. 184^a, etc.), on fol. 134^a, beginning: *ممت خدایرا جلت عظمته و علت کلمته الخ*.

Dated by Takî 'Alî, A. H. 1071 (A. D. 1660, 1661).

Additional references: Rieu, Supplement, pp. 180^b and 183^b-184^b; I. Pizzi, *Storia della Poesia*, etc., i. pp. 112, 113, 176, and 236; Mallino, *Manoscritti*, etc., pp. 65 (Nos. 3 and 4) and 80 (Nos. 11-13), where in addition to the two mathnawîs of Kâsim-i-Anwâr (see Bodleian Cat., No. 862, etc.) a third is described, of Sûfic contents like the انیس العارفین, and styled صد مقامات.

No. 3462, olim 13. J. 14, ff. 135, 2 coll., each ll. 16; small, but neat and clear Nasta'lik; size, 7½ in. by 5 in.

2889

Another copy of the same.

This copy, which is undated, contains:

1. The same prose-preface to the انیس العارفین, which appears at the end of the preceding copy.

2. The انیس العارفین itself, beginning, on fol. 2^b:

یا مغیث المذنبین معطی السؤل

یا انیس العارفین با ذر الجلال

3. Two unalphabetical ghazals, together with a larger lyrical poem, on fol. 19^b, beginning: *من بیچاره الخ*.

4. Ghazals, in alphabetical order, on fol. 21^b, beginning: *ای صبح الخ*.

5. Tarji'bands, kiṭ'as, rubâ'is, and a few short mathnawîs, on fol. 192^b, beginning: *بیا ای عشق الخ*. The copy is slightly damaged here and there.

No. 889, ff. 207, 2 coll., each ll. 17; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages ornamented with gold; size, 9½ in. by 5½ in.

p. *Jâmî*.

2890

Yûsuf u Zalikhâ (یوسف و زلیخا).

Another copy of Jâmî's epopee 'Yûsuf and Zalikhâ,' see above, Nos. 1300, 6; 1317, 5; 1318, 5; and 1342-1356; comp. also, for further references, Rieu, Supplement, pp. 189^a-191^b; E. G. Browne, *Cambridge Cat.*, pp. 355-358; Mallino, *Manoscritti*, etc., p. 74 (No. 85). Specimens of an Italian translation in ottave rime by F. Cimmino have lately been published, Naples, 1899.

Beginning as usual: *الهی غنچه امید بگشای الخ*.

Copied by Haidarkhân bin Muṣâhibkhân; the date

is the 13th of the (Hindû) month Pûs (the ninth, Dec.-Jan.) of the year 9 (but of what reign we cannot make out, the following words being written in very bad Shikasta). Occasional interlinear and marginal glosses in the first part of the MS.

No. 3122, ff. 160, 2 coll., each ll. 13; careless Nasta'lik; slightly worm-eaten; size, 8½ in. by 5½ in.

2891

Another copy of the same.

Beginning as usual.

No date.

No. 2965, margin-col., ff. 1-149, ll. 28; Nasta'lik.

q. *Hâtifi*.

2892

Haft Manẓar (هفت منظر).

'The seven belvederes,' a mathnawî, in imitation of Nizâmî's هفت پیکر, by 'Abdallâh Hâtifi of Jâm, who died A. H. 927 (A. D. 1520, 1521); see on the poet and his works in general, Nos. 1398-1416 above; on this poem in particular, Rieu ii. p. 653^b, and Supplement, pp. 190^b and 194^b; Bodleian Cat., No. 1016; A. Sprenger, *Catal.*, p. 422; *Cat. des MSS. et Xylogr.*, p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly styled هفت پیکر); E. G. Browne, *Cambridge Cat.*, p. 362, No. IV; Ouseley, *Biogr. Not.*, pp. 143-145; *Wiener Jahrbücher*, Baud 47, *Anzeigebblatt*, No. 56; etc.

Beginning:

ای نگارنده صحیفه غیب

نام تو صدر صفة (صفحہ) لا رب

Dated at Samarḳand, A. H. 983, the 5th of Ramaḍân (? مضارک) = A. D. 1575, Dec. 8, by Kiwâm-al-dîn Muḥammad, known as Farajshâh of Samarḳand. Various readings on ff. 1 and 2.

Bibliotheca Leydeniana.

No. 2511, ff. 24, 4 coll., each ll. 23; clear Nasta'lik; blank spaces left here and there for pictures; illuminated frontispiece; size, 8½ in. by 6½ in.

r. *Hilâlî*.

2893

Shâh u Gadâ (شاه و گدا).

Another copy of Hilâlî's mystical epopee, 'king and dervish,' also styled شاه و درویش, see above, Nos. 1426-1429, and, for additional references, Rieu, Supplement, p. 192^b, II; and E. G. Browne, *Cambridge Cat.*, pp. 365-367.

Beginning: *ای وجود تو اصل هر موجود الخ*.

No date; but on fol. 61^b there is an entry from A. H. 1012 (A. D. 1603, 1604).

Bibliotheca Leydeniana.

No. 2823, ff. 1-61, 2 coll., each ll. 10; distinct Nasta'lik; illuminated frontispiece; the first two pages neatly embellished; three, rather effaced, pictures on ff. 17^a, 32^a, and 55^a; size, 6½ in. by 4½ in.

2894

Another copy of the same.

Beginning as usual. The right order of ff. 143-148 is: 143, 145, 146, 144, 148, 147.

Dated the 7th of Ramaḍān in the twentieth year of 'Ālamgir's reign (correctly the nineteenth)=A.H. 1087 (A.D. 1676, Nov. 13), by Abū Ṭālib, son of Shaikh Isma'il Fārūqī, an inhabitant of Burhānpūr, who copied it for the perusal of Miẓān Ḍaif-aldin Muḥammad.

No. 2754, ff. 104^b-148^b, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

s. *Mujrim*.

2895

Diwān-i-Mujrim (دیوان مجرم).

A unique copy of the lyrical poems of Mujrim (so the takhalluṣ is spelt everywhere, except on fol. 1^a, and in two or three places in the diwān itself, where it appears by mere carelessness as مجرم), i.e. Kūli Khān beg bin Ḥasan Sulṭān Shāmlū, who, according to Rieu iii. p. 1093^a, went with Ṭāqī Aḥḥādī to India and died there A.H. 1020 (A.D. 1611); comp. also ii. p. 738^b, where a مباحثه کوکنار و تنباکو (contest between poppy and tobacco) is mentioned; and Muntakhab-alashī'ar, No. 623 (Bodleian Cat., col. 252). Another Shaikh 'Abdallāh Mujrim appears in the Makhzan-algharā'ib, No. 2661 (Bodleian Cat., col. 382).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

خدایا از منی مهتر کنی بسر بر جام را
ز قند گفتگوی خویش شیرین ساز کام را

Rubā'is, likewise arranged alphabetically, on fol. 163^b, beginning:

یا رب ز کرم مرا عطائی فرما
در سمع قبول این دعائی فرما

Dated A.H. 1134 (A.D. 1721, 1722); fragment of a qaṣīdah on fol. 176^b.

No. 237, ff. 176, 2 coll., each ll. 17, and a third on the margin (except ff. 77^b-79^a, 81^a-84^a, 92^b-98^a, 100^b-104^a, 107^b, 108^a, 109^b, 110^a, 125^b-130^a, 131^b-133^a, 139^b-143^a, 145^b, 146^a, 148^b, 149^a, and 163^b-176); very careless Nasta'liq; size, 9 in. by 5¼ in.

t. *Zuhūrī*.

2896

Three prose-treatises by Żuhūrī.

The same three prose-treatises as in Nos. 1511, 1512, and 1762, 16 above, viz.

1. Preface to the Nauras, on fol. 232^b, beginning: سرود سرایان عشرتکده قال که بنورس الع beginning: Nos. 1509, 1; 1510, 2; 1513, 2; 1514, 2; and 1763, 17 above.

2. Preface to the Gulzār-i-Ibrāhīm, on fol. 237^a, beginning: خرمی چمن سخن بطراوت حمد الع beginning: IND. OFF.

besides Nos. 1500, 4; 1509, 2; 1510, 1; 1513, 1; and 1514, 1 above.

3. Preface to the Khwān-i-Khalil, on fol. 241^b, beginning: ای از تو بر اهل تخت و اکلیل الع beginning: besides Nos. 1509, 3, and 1510, 6 above.

Additional reference for all three: Rieu, Supplement, p. 269^a, No. III.

Dated by 'Abd-alkādir Suhrawardī, the 20th of Jumādā II, A.H. 1119 (A.D. 1707, Sept. 18), in Aurangābād.

Bibliotheca Leydeniana.

No. 2740, ff. 232-254, ll. 19; careless Nasta'liq; size, 8½ in. by 5½ in.

u. *Rūh-alamīn*.

2897

Gulistān-i-nāz (گلستان ناز).

The rare diwān of Mir Muḥammad Amīn, styled Mir Jumlah, with the takhalluṣ Rūh-alamīn, the author of the two mathnawis, described in Nos. 1539 and 1540 above, لیلی و مجنون and خسرو و شیرین, who died A.H. 1047 (A.D. 1637, 1638); another copy of this diwān is noticed in Rieu ii. p. 676.

Contents:

1. Prose-preface, on fol. 1^b, beginning: یگانهای آفاق سخنوری و بی همتایان اقالیم نکته گستری الع The poet mentions his takhalluṣ on fol. 6^b, l. 3; and the title of this diwān, گلستان ناز, on fol. 7^b, l. 10.

2. Ghazals, in alphabetical order, on fol. 9^b, beginning:

ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست جان ما

No date.

No. 470 (Glass Case), ff. 203, 2 coll., each ll. 15; excellent Nasta'liq; illuminated frontispieces on ff. 1^b and 9^b; fine Eastern binding; size, 8¼ in. by 5½ in.

v. *Hāshim*.

2898

Diwān-i-Hāshim (دیوان هاشم).

The complete lyrical works of Khwājah Hāshim, the son of Khwājah Muḥammad Kāsim, a Sūfī of the Nakshbandī order and disciple of the great Shaikh Aḥmad Fārūqī (who died at Sirhind A.H. 1034=A.D. 1625, see above, Nos. 652 and 1891); he flourished at Burhānpūr in the Dakhan A.H. 1030 (A.D. 1621) and was still alive in A.H. 1056 (A.D. 1646), see A. Sprenger, Catal., p. 420; and Beale, Oriental Biogr. Dictionary, p. 106^a; the latest date which appears in this diwān is A.H. 1040 (A.D. 1630, 1631).

Contents:

1. Three poems in praise of Muḥammad, the first, on fol. 1^b, a qaṣīdah, styled قصیده علیّه در حلیّه خیر beginning: البرّه علیّه الصلوّه والتحیّه

اگر پرسی ز قدس (ز قدس سرو باغ راستان آمد
ستون بارگاه پادشاه لا مکان آمد

the *second*, a shashband (شش بند والا), with the radif محمد running through the whole poem, on fol. 3^b, beginning:

دلها چه بود خانه سودای محمد
جانها صدف گوهر یکتای محمد

the *third*, a mathnawī, on fol. 8^a, beginning:

چون جمال خواجه بود اول بهار
از گلستان ظهور کردگار

2. Four other mathnawīs, the *first*, on fol. 10^b, styled خداوند اهل القبول, مناجات مقبول مر اهل القبول, and beginning:

خداوند از بزم سینه ریشان
بمویی از جنون دل پریشان

the *second* (without a heading), on fol. 18^b, last line; the *third*, on fol. 21^a, styled در منقبت سر طریقت (in honour of Shaikh Ahmad Fārūqī); the *fourth*, on fol. 23^b, last line, styled حکایت جذبه عشق.

3. Another *kaṣidah*, on fol. 32^a, beginning: بسته از قدرت نقاش ازل نقش دگر الخ.

4. Two other mathnawīs, the *first*, a very long one, on fol. 34^a, again in honour of Ahmad Fārūqī, and beginning: سحر خفته بودم در آغوش خویش الخ; the *second*, on fol. 49^b, last line.

5. A very long *tarij*'band, on fol. 54^a, styled خرگاه دم صبح بر خاست بوی کشیم الخ, and beginning: لیلی.

6. A *ṣaṭī* نامه, on fol. 66^b, styled سبعة سیاره, and divided into seven اختر.

These six parts, denoted in the colophon, on fol. 71^b, as مجموعه خواجه هاشم (with the seventh the special *diwān* begins), are dated by Shaikh Nūr Muḥammad the 15th of Rajab, A.H. 1087 (nineteenth year of 'Ālamgir's reign) = A.D. 1676, Sept. 23.

7. Ghazals, in alphabetical order, on fol. 72^b, beginning: بسم دلها بود بسم الله عنوان الخ.

8. Rubā'is in alphabetical order, with some fards at the end, on fol. 185^a, beginning: ای نام تو نامه وجود من و ما الخ.

9. Miscellaneous poems, on fol. 250^b, beginning with a ghazal and several *kitās*, after which follow (a) the famous ghazal (the first five baits of which are quoted in Sprenger, loc. cit.), in which Hāshim traces his spiritual genealogy to Naqshband and further up to Muḥammad himself; (b) a series of chronograms, chiefly on the death of contemporary Shaikhs of great renown; the most prominent are:

Maulānā Khwājagī امکنه (died A.H. 1008).

Khwājah Muḥammad albāqī (died A.H. 1014).

Shaikh Ahmad Fārūqī (died A.H. 1034; this *ta'rikh* by his disciple and contemporary proves, that there cannot be any alternative to the date of his death;

some other chronograms on ff. 256^a, lin. penult., and 257^a, first line, give his age as sixty-three, and the date of his birth as A.H. 971).

Shaikh Muḥammad Ṣādiq, Ahmad Fārūqī's eldest son (died A.H. 1025), to whom a special elegy is dedicated on fol. 258^b.

Shaikh Muḥammad bin Faḍl-allāh (died A.H. 1029, not 1030, as 'is stated on the margin, the *ta'rikh* being ابن فضل الله).

Shaikh 'Isā (died A.H. 1031).

Sayyid Mirakshāh (died A.H. 1032, not 1031, the *ta'rikh* being هو سید الشیوخ).

Shaikh 'Ālam-allāh Muḥaddith (died A.H. 1038).

Maulānā Dānishmand of Badakhshān (died A.H. 1030).

Mir Mu'min of Balkh (died A.H. 1031).

Shaikh Tāhir (died A.H. 1040).

Mir 'Abdallāh Ahrār (died A.H. 1025).

Khwājah Ḥusām-al-dīn (died A.H. 1014).

Kādi Shukr (died A.H. 995).

Maulānā Ma'sūm (died A.H. 1026).

Khwājah Muḥammad Kāsim, the poet's father (died A.H. 1012).

Khwājah 'Uthmān (died A.H. 1005).

Shaikh Ḥasan Kādīrī (died A.H. 1028, not 1026, the *ta'rikh* being شیخ حسن).

Sayyid Maḥmūd (died A.H. 1040).

Maulānā 'Ismat-allāh of Lāhūr (died A.H. 1036).

Mirzā Khānkhanān 'Abd-alrahīm (died A.H. 1036).

Mir Muḥammad Nu'mān (died A.H. 1025); there are besides chronograms on Shāhjahān's accession (A.H. 1037), on the dates of the completion of various buildings, palaces, mosques, etc.

10. Three additional ghazals on fol. 264^a, an elegiac panjband and nine (correctly ten) rubā'is on the death of the poet's brother Muḥammad Ishaq, two elegiac *kaṣidas* and two rubā'is on the death of another brother of the poet, Muḥammad Kāsim; and a series of additional rubā'is.

These remaining four parts are dated the 2nd of Ramadān, A.H. 1087 (A.D. 1676, Nov. 8), by the same hand which wrote the first six parts.

No. 3096, ff. 286, 2 coll., each ll. 11; Nasta'lik; worm-eaten; size, 8½ in. by 5½ in.

w. Bikhwad.

2899

Diwān-i-Bikhwad (دیوان بیکخود).

The lyrical poems of Bikhwad (or Bikhwadi), that is probably Mullā Jāmi Lāhūrī Nāmdār Khānī who flourished in Shāhjahān's reign and died in that of 'Ālamgir, A.H. 1086 (A.D. 1675), see A. Sprenger, Catal., p. 110, l. 18 sq., and p. 119, l. 24; Makhzan-algharā'ib, No. 399 (Bodleian Cat., col. 324).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning: رنگ عشرت بر نمیتابد دل بیمار ما الخ.

2. Short mathnawis, and a longer series of rubâ'is, on fol. 80^b. The first rubâ'i, on fol. 88^a, begins:

دنیا نبود طلب دل آگه را نتوان بچراغ برق دیدن ره را

3. A larger mathnawî, which seems a ساقی نامه, but may be identical with the دل و حسن و دل, quoted in Sprenger, p. 110, on fol. 95^b, beginning: الهی بمستان بزم نیاز الخ.

Dated by 'Abd-alrahîm the 11th of Şafar, A. H. 1153 (A. D. 1740, May 8).

No. 544, ff. 108, 2 coll., each ll. 15; careless Nasta'lik and Shikasta; size, 7½ in. by 3½ in.

x. Miscellaneous.

2900

Sâghar-i-bazm âshûb (ساغر بزم آشوب).

A mukhammas by Muḥammad Faîd, i.e. Muḥammad Muḥsin bin Shâh Murtadâ, called Faîd, who was a great favourite of Shâh 'Abbâs II of Persia, and died A. H. 1091 (A. D. 1680), see Rieu, Supplement, p. 253^b; A. Sprenger, Catal., pp. 399 and 400; and Âtashkada, No. 585, Bodleian Cat., col. 282. It was composed A. H. 1090 (A. D. 1679), see fol. 12^b, ll. 2 and 3, where title and chronogram appear:

چو شد این سواد مخمس تمام

شدش ساغر بزم آشوب نام

ز ساغر بکشد باده بی کف بدام

ز کیفیت سال شو شادگام

(i.e. take away from ساغر = 1261, the words باده بی کف بدام = 171).

Beginning:

بنام خداوند ملک وملل

که در دست او هست صلح و جدل

Copied by Faḳîr Ghulâm Muḥammad; in No. 2902 below, which is written by the same hand, A. H. 1270 (A. D. 1853, 1854 = Samvat 1911) is given as the date of transcription.

No. 3549, ff. 13, 2 coll., each ll. 11; Nasta'lik; size, 7¼ in. by 4 in.

2901

Ta'rikh-i-Jân Muḥammad (تاریخ جان محمد).

A very puzzling elegy on the death of Jân Muḥammad, with the honorary epithet Sardârkhân (see fol. 2^b, l. 8), son of Mûsâkhân تلوندی, in the form of a long ḳasidah, composed by a poet with the name Muḥammad Afḍal (see the takhalluṣ Afḍal on fol. 6^b, lin. penult., and in the colophon). The date of the lamented Jân Muḥammad is conveyed in a riddle (بوجه معما), in the last verse of the poem, which runs thus:

که در خاطر افتاد درد مجدد

فرو ریخت از چشم اشک روان

The overlined words (indicated by a red stroke above) are undoubtedly meant to form the chronogram, those of the first hemistich giving 1069, that in the second 321, but, when poured out from the eye (چشم = 343), i.e. deducted from it, 22, which added to 1069 would represent A. H. 1091 (A. D. 1680); but whether this is a correct interpretation, is very doubtful. However, the date would well fit into the lifetime of the best known poet and writer with the name Muḥammad Afḍal, that is Mirzâ Muḥammad Afḍal Sarkhwash, the author of the کلمات الشعرا (commenced A. H. 1093 = A. D. 1682, see Nos. 670-672 above), who according to Muḥammad Tâhir Naṣrâbâdî (see No. 669 above) resided between A. H. 1083 and 1092 (A. D. 1672-1681) in Lâhûr, comp. A. Sprenger, Catal., p. 107, l. 7 ab infra; and the present poem mentions the Panjâb several times, so fol. 2^b, ll. 3 and 9, etc.

Beginning:

پس از حمد پروردگار جهان بی نعت سرکرده مرسلاں

Copied by the same Ghulâm Muḥammad who transcribed the preceding copy (about A. H. 1270 = A. D. 1853, 1854).

No. 3551, ff. 7, 2 coll., each ll. 11; Nasta'lik; size, 6½ in. by 3½ in.

2902

Farrukhnâma (فترخ نامه).

A mukhammas in honour of the emperor Farrukh-siyar (A. H. 1124-1131 = A. D. 1713-1719) by Ikhtiyâr-ghan (or ghana), son of Muḥammad Panâh Sunbahriyâli (سنبهريالى), beginning:

بنام خداوند شمس و قمر شهنشاه شاهان فترخ سیر

Dated by Faḳîr Ghulâm Muḥammad, A. H. 1270 (Samvat 1911), see the two preceding copies.

No. 3552, ff. 18, 2 coll., each ll. 11; Nasta'lik; size, 7 in. by 4½ in.

2903

A double poetical paraphrase of the first ghazal in Hâfiẓ diwân, by the same Ikhtiyâr, here called in the colophon Ikhtiyârsingh Sunbahriyâli, in mathnawî-baits, which have the same metre as the ghazal, viz. هزج; each section, consisting of 12-14 baits, of the poem begins with one half of a hemistich and concludes with the other half. The first paraphrase begins, on fol. 1^b, thus:

الا يا ايها الساقى بده ته جرعة باقى

ز جام شاه محى الدين بهار گلشن تمكين

and ends on fol. 10^a; the second begins, after a short introduction, on fol. 11^b:

الا يا ايها الساقى بعارض ماه آفاقى

نظر بر تيره روزان كن چراغ ما فروزان كن

and ends on fol. 23^a. The title given to this strange pair of poetical glosses on fol. 1^a, viz. بحر طویل, which also appears in the prose-introduction of the second

paraphrase, on fol. 10^b, l. 4, cannot refer to the metre which is, as said above, هزج, and not طویل, but must imply the idea of a lengthened explanation or poetical expansion of an original text. Copied by the same Fakir Ghulām Muḥammad.

No. 3553, ff. 23, 2 coll., each ll. 11; Nasta'liq; size, 7½ in. by 3½ in.

2904

Anwarnāma (انورنامه).

A heroic mathnawī on the exploits of Nawwāb Anwar-aldinkhān of the Carnatic, who died A.H. 1162 (A.D. 1749), together with a summary of subsequent events under his son and successor, Nawwāb Muḥammad 'Alī 'Umdat-almulk (not 'Umdat-alumarā, as Sprenger and Pertsch call him, since that was the epithet of his son, see No. 502 above), who reigned A.H. 1162-1210 (A.D. 1749-1795), down to the very year of the completion of this poem, A.H. 1174 (A.D. 1760, 1761), by Mir Isma'ilkhān, with the takhalluṣ Abjadi; see above, No. 501; A. Sprenger, Catal., pp. 307 and 308; W. Pertsch, Berlin Cat., pp. 944 and 945. The date appears on fol. 243^a, l. 6; on fol. 8^b, l. 5, the poet states that he was engaged five years in the composition of this mathnawī.

Beginning, on fol. 1^b:

خدایا توئی شاه فرمان روا
توئی آفریننده ما سوا

The title انورنامه (not انوارنامه, as it is wrongly spelt on fol. 1^a and in the lettering on the back of the binding) appears in the heading on fol. 9^b; two chapters towards the end, on ff. 224^a and 225^b respectively, deal with the correspondence of the Nawwāb Muḥammad 'Alī 'Umdat-al-mulk with King George III of England in 1760; see a copy of the original letter of the Nawwāb (with its English version), in Rieu i. p. 403^a (where the 1st of October, 1760, is assigned as date to that document).

No date.

No. 3178, ff. 244, 2 coll., each ll. 17; splendid Nasta'liq; fine Eastern binding; size, 10½ in. by 8 in.

2905

Mathnawī-i-Kajkulāh (کلاه). (مثنوی کلاه).

The first volume (دفتر اول) of the same collection of stories by Ānandghana, with the takhalluṣ Khwāsh, the second volume of which has been described in No. 1725 above. It was completed according to fol. 60^b, l. 5 sq., in the beginning of the month of Rajab, A.H. 1208 (A.D. 1794, Febr.), about half a year before the second, and copied by the same scribe Bholanāth, the 7th of the same Rajab in the same year 1208 = Faṣḥi era, 1201.

Beginning:

بشنو از من چون حکایت میکنم
شکرگویم نه شکایت میکنم

Contents:

1. قصه پادشاه هارون و عین القضاة, the story of

Hārūnshāh and 'Ain-alkuḍāt, on fol. 2^a, first line, beginning:

بود يك شاه نام آن هارون شاه
بیقیاس آن داشت زرگنج و سپاه

2. اوصاف حمیدة بنارس و گنگ دریاى شریف, description of Banāras and the river Ganges, on fol. 9^a, l. 13, beginning:

سجده حق را میکنم از دل و جان
مینمایم رویداد خود بیان

see another description of Banāras and the Ganges, by Mirzā Muḥammad Taqī Munshī, in No. 1763, 14 above.

3. این فقیر حقیر بی تدبیر پر از تقصیر تابع تقدیر, an autobiographical sketch of the poet himself, on fol. 10^a, l. 9, beginning:

مینمایم رویداد خود بیان
گوش فرمائید از من دوستان
ای بهندی نام من آند گهن
خوش تخلص فارسی شیرین سخن

4. حکایت دارا شکوة بی اندوه و شاه لال صاحب کمال, story of prince Dārā Shukūh and Shāh Lāl (otherwise Shāh La'l, see a similar story in the second volume, No. 1725, 6 above, with the references given there), on fol. 12^a, l. 6, beginning:

بود سابق شاه يك دارا شکوة
حق شناس و در تحمل هم چو کوه

5. در هندوستان يك پادشاه بود بخانه خود فرزند نداشت برای شدن فرزند يك عابد را طلبید الخ, story of a king of Hindūstān, who had no son, and the recluse, on fol. 15^a, l. 8, beginning:

بشنوید این داستان ای دوستان
بود يك شه پیش در هندوستان

6. حکایت پادشاه و کاه فروش, story of the king of Balkh and the straw-seller, on fol. 15^b, l. 7 ab infra, beginning:

بود يك شه در بلخ (! sic بلخ) عادل زمان
دولت و اقبال بخت یار آن

7. حکایت مبارکشاه و حق دوست درویش, story of Mubārakshāh and the dervish, on fol. 16^a, l. 15, beginning:

بشنوید ای دوستان این داستان
هست این احوال مرد راستان

8. حکایت شیخ بازید, the story of Shaikh Bāzid or Bāzid-allāh, of Māzandarān (who was originally a merchant and became a dervish afterwards), on fol. 25^b, l. 2, beginning:

بشنوید ای دوستان این داستان
ذکر مرد حق پرست و راستان
بود يك سوداگری بازید نام الخ

It is interspersed with the story of another dervish called مردان شاه.

9. داستان قاز و باز, the story of the goose and the hawk, on fol. 29^a, l. 9, beginning:

بشنوید ای دوستان این داستان
بود طائر قاز در کوه کلان

10. داستان ابراهیم شاه ادهم, the story of Ibrâhîm-shâh Adbam, on fol. 30^b, l. 6 ab infra, beginning:

بود یک شه نیک ابراهیم نام
حق پرستی مینمود از دل مدام

11. قصه (حکایت) عابد و بقال, the story of the recluse and the grain-merchant, on fol. 34^b, beginning:

گوش کن ای دوستان این داستان
ذکر مرد حق پرست و راست آن

12. حکایت زن صالح (پارسا) و مرد فاسق, the story of the virtuous woman and the vicious man, on fol. 36^b, l. 6, beginning:

بشنوید ای دوستان قصه عجیب
مرد فاسق زن به عصمت پر غریب

13. حکایت العابد, the story of the recluse, on fol. 39^b, l. 10, beginning:

ای عزیزان بشنوید این داستان
ذکر مرد صالح و بسیار دان
بود یک عابد بسی صاحب کمال
عالم و هم فاضل و صاحب جلال

14. حکایت حضرت عیسی, the story of Jesus, on fol. 40^a, last line, beginning, on fol. 40^b, first line:

در امانت ای خیانت خوب نیست
آن یقین این مرضی محبوب نیست

15. حکایت سلطان فیروز شاه, the story of Sultân Firûzshâh, on fol. 41^a, l. 2, beginning:

گوش کن این داستان را ای حبیب
این حقیقت بس عجیب و بس غریب

16. حکایت فرخ شاه, the story of Farrukhshâh, on fol. 41^b, l. 10, beginning:

ای محبتان بشنوید این داستان
آنچه گویم حال دانی راست آن
بود یک سلطان در هندوستان
هند چون خلد است دائم بوستان

17. حکایت جبروت شاه بلند شانه و عبد الله, the story of Jabrûtsbâh and 'Abdallâh, on fol. 45^a, l. 3, beginning:

ای محبتان بشنوید این داستان الخ
در زمان پیشین شده یک پادشاه
داشت آن بمحمد یک گنج و سپاه

As in the second volume above, so here in the first the author betrays his Hindû origin frequently by incorrect metre, omission of Idâfas, and similar licences.

No. 2879, ff. 60, 4 coll., each ll. 23; Nasta'lik; a picture as frontispiece on fol. 1^b; size, 12½ in. by 9½ in.

2906

Diwân-i-Khwash (دیوان خوش).

The lyrical poems of the same author, composed before the mathnawî, as the date of this copy, transcribed by the same Bholanâth (or Bholânâth), is A. H. 1205, the 23rd of Shawwâl (A. D. 1791, June 25 = Samvat 1848), see another copy of the same in Bodleian Cat., No. 1202.

Contents:

1. Ghazals, in alphabetical order, introduced by a qasidah, on fol. 1^b, beginning:

فدا بر کج کله جانم نمیدانم دگر کس را
غلام آن شاه شاهانم نمیدانم دگر کس را

2. Mukhammasât, on fol. 153^a, followed by two ghazals, two musaddasât, and several short mathnawîs; the first mathnawî, on fol. 172^a, begins:

روز و شب خواهم ترا ای کج کلاه
غیر تو چیزی نخواهم پادشاه

No. 2963, ff. 184, 2 coll., each ll. 15; Nasta'lik; a picture as frontispiece on fol. 1^b; worm-eaten; size, 9¾ in. by 6¼ in.

2907

Gauharnâma (گهر نامه).

The love-story of Jâm and Nilâu, in mathnawî-baits, by a poet Kâdir or Kâdirî, who according to fol. 14^b, conceived the idea of this poem on a journey from Atak (Attock) to Peshâwar, A. H. 1240 (A. D. 1824, 1825), see fol. 14^b, l. 7, in which undoubtedly the date is contained, بستنی دوازده صد چهل خفت. The title, as given above, appears various times, for instance, fol. 16^a, l. 3: بگهر نامه موسومش نمودم; fol. 18^a, l. 9: بگهر نامه اش مرسوم گردان, etc.

Beginning:

زهی قادر که از قدرت قدیمی
به بخشید عشق را رتبه ندیمی

No date; a few corrections here and there on the margin. This MS. was received from Dr. Royle, July, 1856.

No. 3550, ff. 99, 2 coll., each ll. 14; Nasta'lik; size, 9½ in. by 6½ in.

2908

A short anonymous mathnawî on moral precepts, beginning, on fol. 1^b:

شبی با نو جوانی گفت پیری
کهن دردی کشی صافی ضمیری

No date.

No. 3554, ff. 7, 2 coll., each ll. 19; Nasta'lik; size, 7½ in. by 4¾ in.

2909

An album of Persian poetry, containing selections from older and modern poets. Among the older ones, 'Umar Khayyâm, Sanâ'i, Khâkânî, 'Attâr, Sa'dî, Auhâdî, Jalâl-al-dîn Rûmî, and many other well-known names are found; among the innumerable host of more modern contributors, a number of less familiar poets appear, of which the following ones are distinguished by a larger amount of poetical specimens:

Matîn (died about A.H. 1175 = A.D. 1761, 1762), on ff. 3^b and 4^a.

Kâsim Dîwâna (pupil of Šâ'ib, died about A.H. 1136 = A.D. 1723, 1724), on ff. 4^b and 5^a.

Mirzâ Malik Mashrikî (died about A.H. 1050 = A.D. 1640, 1641), on ff. 5^b, 6^a, and 16^a and ^b.

Mirzâ Bâkir Kâshî (i.e. Bâkir-i-Khurda, Muhtašam's pupil, whose brother Makšûd died A.H. 987 = A.D. 1579), on fol. 6^b.

Mukhlis Kâshî (lived under Sultân Husain Šafawî, A.H. 1105-1135 = A.D. 1694-1722), on fol. 7^a.

Zafarkhân Ahsan (died A.H. 1073 = A.D. 1662, 1663), on ff. 10^a (مخمس), and 12^a-13^a.

Mîr Ilâhî of Hamadân (died A.H. 1057, 1060, 1063, or 1064 = A.D. 1647, 1650, 1653, or 1654), on ff. 18^a, 113^b, 114^a, 135^a and ^b.

Mawlânâ Faujî of Nîshâpûr (died A.H. 1075 = A.D. 1664, 1665), on ff. 22^a-24^a and 100^b-102^b.

Zamânâ-Mashkûr (still alive about A.H. 1093 = A.D. 1682), on ff. 24^a-25^b, 29^b, and 30^a.

Sultân 'Alibeg, on ff. 27^b-29^b.

Mirzâ Shaidâ-i-Zargar (different from Mullâ Shaidâ, who died A.H. 1080 = A.D. 1669, 1670), on ff. 30^a-31^b.

Mirzâ Muḥammad Sa'id Hakîm (or Hakîm Sa'id-khân, under Shâh 'Abbâs II of Persia, A.H. 1052-1077 = A.D. 1642-1666), on ff. 32^b-34^a and 43^a and ^b.

Mullâ Saḥâbî of Astarâbâd, called صاحب رباعیات (died A.H. 1010 = A.D. 1601, 1602), on ff. 39^b, 40^a, and 108^a and ^b.

Hakîm Ruknâi Kâshî (died A.H. 1066 = A.D. 1655, 1656), on ff. 44^a-45^a.

Mawlânâ Damîrî of Isfahân (died about A.H. 990 = A.D. 1582), on ff. 49^a and ^b, 133^b, and 134^a.

Mullâ Malik of Kumm (died A.H. 1024 or 1025 = A.D. 1615 or 1616), on ff. 58^a and ^b, and 104^b-106^b.

Mîr Muḥammad Ma'sûm Kâshî (the son of Mîr Rafî-al-dîn Haïdar Mu'ammâ'i, died A.H. 1062 = A.D. 1652), on ff. 60^a-61^a.

Shahîdî of Kumm (a friend of Jâmi, died A.H. 930 = A.D. 1524) and *Mîr Wâlihî of Kumm* (a famous musician), on ff. 62^b-63^b.

Taukî of Tabriz (a contemporary of Takî Kâshî, see A. Sprenger, Catal., p. 33, No. 424), on ff. 67^b and 68^a.

Mîr Muḥammad Kâsim Kâshî, known as *Mashhadî* (probably the same who is also styled *Surûrî*, died about A.H. 1036 = A.D. 1626, 1627), on ff. 76^b-77^b.

Sâlik of Yazd (died A.H. 1081 = A.D. 1670, 1671), on ff. 92^b-94^b.

'Abdallâh Waḥdat (died A.H. 1126 = A.D. 1714), on ff. 96^b and 97^a.

Sayyid Imtiyâzkhân Khâlîš (killed A.H. 1122 = A.D. 1710), on ff. 97^a-99^a.

Darwîsh Wâlihî of Harât (a pupil of Fašihî, came to

India under Jahângir, was still alive in A.H. 1049 = A.D. 1639, 1640), on ff. 99^a-100^b.

Mirzâ Radî Danish (died A.H. 1076 = A.D. 1665, 1666), on ff. 102^b-104^a.

Mukhlis Hindî (i.e. Anandrâm Mukhlis, born in or near Lâhûr, died in Dihlî A.H. 1164 = A.D. 1751), on ff. 109^a-110^b.

Khânazâdkhân Amânî (i.e. Amân-allâh Amânî, died A.H. 1044, 1046, or 1047 = A.D. 1634-1637), on ff. 113^a and ^b.

'Abd-alrasûl Istighnâ Hindî (probably under 'Âlam-gir, see A. Sprenger, Catal., p. 110), on ff. 114^a and ^b.

Some specimens of *Buṣṣaḳ-ulaḳ'imah's* culinary poetry (died A.H. 827 or 830 = A.D. 1424 or 1427, comp. on him Ethé, *Neupersische Litteratur*, pp. 304 and 305; edition of his works, Constantinople, A.H. 1303) are found on ff. 74^a and 74^b; at the end, on fol. 137^b sq., there are some prose-pieces by *Ârzû* (i.e. Sirâj-al-dîn 'Alikhân, the author of the مجمع الثغنائس, see Nos. 680 and 681 above, who died A.H. 1169 = A.D. 1756), styled فائدهای آرزو.

According to the Arabic paging there is one leaf wanting at the beginning, and another after fol. 15; fol. 92^a is left blank. The right order of ff. 133-138 is: 133, 135, 134, 137, 136, and 138.

Bibliotheca Leydeniana.

No. 2764 (13 D.), ff. 140, written in diagonal lines, mostly in 3 or 4 coll.; moderate Shikasta; size, 12½ in. by 8½ in.

IX. ŠŪFISM.

2910

Munâjât-i-'Abdallâh Anšarî (مناجات عبد الله انصاری).

Another copy of 'Abdallâh Anšarî's (died A.H. 481 = A.D. 1088) pious invocations to God, see above, Nos. 1779; 1923, 14; and 2802, 7.

Beginning as usual: ای ز دردت بیدلانرا بوی درمان آمده الخ.

It is styled here رساله مناجات.

No date.

No. 1090, ff. 50-62, ll. 15; large and distinct Nasta'liq; size, 6½ in. by 3½ in.

2911

Zâd-almusâfirîn (زاد المسافرين).

Another copy of Mîr Fakhr-alsâdât Husainî's Šûfic mathnawî, 'the provision for travellers on the mystic road,' see above, Nos. 1832-1834. The date, given here, is the same as in No. 1834, viz. A.H. 729 (A.D. 1329), see the last verse, first hemistich:

در هفتاد و بیست و نه ز هجرت

Beginning: ای برتر از آن همه که گفتند الخ.

The headings of the eight maḳâlas differ here in wording very considerably from No. 1832 above.

Maḳâlah I, on fol. 4^a, last line در تنزیه و تقدیس عزّ و شرف انسان و غفلت و اسمہ; II, on fol. 8^b

در بیان طریقت و کیفیت سلوک III, on fol. 15^b;
 در حقیقت سالکان طریقت IV, on fol. 20^b, last line
 VI, on fol. 26^b در بیان عشق و مراتب آن
 VII, on fol. 34^a, first line در معرفت نفس و اوصاف او
 VIII, on fol. 49^a در بیان معرفت و تحقیق آن
 بیان پیرو مرید و شرط صحبت.

No date.

No. 3555, ff. 56, 2 coll., each ll. 13; good Nasta'liq; worm-eaten throughout; size, 8½ in. by 5 in.

2912

(ترجمه لمعات انوار) Tarjuma-i-Lama'ât-i-anwâr.

The Persian commentary of Ni'mat-allâh Wali (died A. H. 834 = A. D. 1431, see Rieu ii. p. 634^b) on the famous treatise on mystic lore, styled لمعات or لمعات انوار, by the poet Fakhr-aldin 'Irâkî (see above, No. 1116), comp. Rieu ii. pp. 594^b and 831^b, No. II; and Bodleian Cat., No. 1298, 16; fuller descriptions of 'Irâkî's original Lama'ât are found in G. Flügel iii. p. 446; Fleischer, Cat. Lips., p. 401, No. 11; and W. Pertsch, Berlin Cat., p. 281; see also H. Khalfa v. p. 133, No. 11185.

Beginning of the commentary, on fol. 1^b (the same words with which the original treatise begins on fol. 3^b, l. 1. الحمد لله الذى نور وجهه حبیبہ بتجلیات الجمال: (9). یعنی جمیع محامد مختص است مر حضرت وجود مطلق الخ.

The twenty-eight لمعات of the original text are headed as follows:

1. اشتقاق عاشق و معشوق از عشق است, on fol. 23^b.
2. سلطان عشق خواست که الخ, on fol. 27^b.
3. عشق هر چند دائم خود را بخود می دید, on fol. 32^b.
4. غیرت معشوقی آن اقتضا کرد که الخ, on fol. 35^b.
5. محبوب در هر آئینه هر لحظه روی دیگر نماید الخ, on fol. 38^b.
6. نهایت این کار آنست که محبت محبوب را آئینه, on fol. 42^a.
7. عشق در همه اشیا ساریست, on fol. 45^a.
8. محبوب یا در آئینه صورت رخ نماید و یا در آئینه, on fol. 50^b.
9. محبوب آئینه محبت است درو بچشم خود خبر, on fol. 53^a.
10. ظهور دائم صفت محبوبست الخ, on fol. 55^b.
11. بدانکه ای عزیز نظر محقق میان صورت و, on fol. 59^b.
12. بر هر که بحقیقت این در بکشایند در خلوتخانه, on fol. 61^a.
13. محبوب هفتاد هزار حجاب نور و ظلمت بهر آن بر, on fol. 63^a.

14. محبت و محبوب را يك دائره فرض کن که آنرا خطی, on fol. 67^b.

15. محبت ظل محبوبست هر کجا که رود در پی او رود, on fol. 72^a.

16. يك استاد از پس پرده ظل و خیال چندین صور, on fol. 76^b.

17. معشوق هر لحظه از درجه بهر صفتی با عاشق, on fol. 78^b.

18. عاشق با بود و نابود خود آرمید بود, on fol. 85^b.

19. عاشق را دلیست منزله از تعیین که الخ, on fol. 88^a.

20. عشق سلطنت و استغناء بمعشوق داد و مذلت, on fol. 91^b.

21. عاشق باید که بیفرض با معشوق صحبت دارد, on fol. 97^a.

22. شرط عاشق آنست که هر چه دوست دوست دارد, on fol. 100^a.

23. عشق آتشی است که چون در دل افتد هر چه در دل, on fol. 103^b.

24. طلب و جست و جوی عاشق نمونه طلب, on fol. 105^b.

25. چون محبت خودست که بعین الیقین جمال دوست, on fol. 108^a.

26. محبت چون خواهد که مراقب محبوب باشد چاره, on fol. 110^b.

27. عاشق را طلب شهود بهر فناست از وجود قدم در, on fol. 114^b.

28. محبوب چون خواهد که عاشق را برکشد الخ, on fol. 116^b.

Other commentaries on 'Irâkî's Lama'ât are Şa'in-aldin 'Alî Tarikah's ضوء اللمعات, composed A. H. 815 (A. D. 1412); see Rieu ii. p. 831^b, No. XXXI; and Jâmi's اشعة اللمعات, composed A. H. 886 (A. D. 1481), see above, Nos. 1357, 11, and 1375.

No date. College of Fort William, 1825.

No. 2316, ff. 122, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2913

شرح قصیده (Sharh-i-kaşida-i-mimiyya-i-khauriyyah).

Another copy of Jâmi's commentary on 'Umar Ibn al-Fârid's (died A. H. 632 = A. D. 1235) famous 'wine-kaşidah,' usually styled لوامع, or, as here on fol. 1^a, لوامع انوار الکشف, composed A. H. 875 (A. D. 1470, 1471), see above, Nos. 1357, 16, and 1358, 1.

Beginning: رَبِّ أَنْعَمْتَ قَدْ سَحَابَهُ مِنْ جَمِيلِ لَيْسَ لَوْجُهُ نَقَابَ إِلَّا النَّوْرُ وَلَا لُجَالَهُ حِجَابَ إِلَّا الظُّهُورُ الخ.

An older commentary on the same Arabic *ḥaṣīdah*, by 'Alī bin Shihāb of Hamadān, who died A.H. 786 (A.D. 1385), is noticed above in No. 1922, 12.

No date. College of Fort William, 1825.

No. 2282, ff. 48, ll. 15; Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{1}{4}$ in.

2914

Collection of mystical treatises.

Contents:

1. On ff. 60^b-75^b: شرح قصيدة تائيّة فارسيّة, Jāmi's Persian commentary on Ibn Fārid's *Tā'iyyah* (see above, No. 1357, 17), beginning: پاکا خداوندی که صفحات کائنات نامه سیاس و ستایش اوست و صغیفه مکونات. The first bait of Ibn Fārid's poem begins on fol. 2^a, l. 4; each bait is followed (1) by a grammatical analysis; (2) by a paraphrase, introduced by میگوید; (3) by one, or sometimes two rubā'is. A larger Persian commentary on the same poem by Sa'id-al-dīn al-Farghānī is described in No. 1811 above.

2. On ff. 76^b-80^a: شرح بیتین مثنوی مولوی, Jāmi's commentary on two baits in Jalāl-al-dīn Rūmī's *Mathnawī* (see above, No. 1357, 13), beginning: عشق جز نائی و ما جز نی نه ایم الخ.

3. On ff. 80^b-87^b: مصطلحات صوفیّة, a tract on Ṣūfī terminology by the poet 'Irāqī (who died A.H. 686 or 688=A.D. 1287-1289, see Nos. 1116 and 2912 above), beginning: شکرو سیاس موجودی را که اعیان اشیارا بظهور نور خویش بنواخت الخ. It is divided into three مطلب; another copy of the same is noticed in Rieu ii. p. 832^b, No. XIII.

4. On ff. 88^a-93^b: جام جهاننما, a Ṣūfī treatise in two دائره (on ff. 88^b and 91^a respectively), described in No. 1927, ff. 9^b-29^b above. Beginning: حمد بی حد و شکر بی عد سزای ذاتی که وحدتش الخ. The commentary is wanting here. Dated the 29th of Shawwāl, A.H. 988 (A.D. 1580, Dec. 7), by 'Abd-alṣamad bin Shaikh Muḥammad Kanbū'ī (i) Dihlawi.

5. On ff. 94^b-113^b: إراءة الذّقائق فی شرح مرآة الحقائق, a Persian commentary on an Arabic treatise of similar contents as the preceding Persian tract جام جهاننما, which is quoted here, on fol. 97^a, as a work of Muḥammad Shirīn bin al-Shaikh al-Imām 'Izz-al-dīn al-Maghribī (see above, loc. cit.). The compiler of the commentary is called 'Alī bin Aḥmad on fol. 113^b, l. 2. Beginning: متعیناً بالله متوکلاً علی الله سائلاً منه ان يجعله الخ. Dated the 2nd of Dhū-alḥaḍah, A.H. 988 (A.D. 1580, Dec. 9).

6. On ff. 114^a-120^a: شرح حدیث ابی ذرّ العقیلی, Jāmi's commentary on a tradition of the prophet (see No. 1357, 18 above), beginning: ای پاک زحیّز و مبرا: ز مکان الخ.

7. On ff. 121^b-134^b: An Arabic treatise on the *Tawḥīd* and other mystical topics, based on traditions, by Aḥmad bin Muḥammad bin Muḥammad al-Ghazālī (died A.H. 517=A.D. 1123, 1124), beginning: الحمد لله... قال الشيخ الامام جمال الاسلام احمد بن محمد بن محمد الغزالي الخ.

All these treatises seem to have been copied by the same hand in A.H. 988 (A.D. 1580).

No. 1856, ff. 60-134, ll. 19-20; clear Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

2915

Risāla-i-'Ishkiyyah (رساله عشقیّه).

A work on the doctrines of Ṣūfism from the Nakshbandī standpoint, by a member of that order, 'Uthmān (styled on fol. 1^a Shāh 'Uthmān), who is no doubt identical with that Khwājah 'Uthmān, on whose death in A.H. 1005 (A.D. 1596, 1597) the poet Hāshim, himself a zealous champion of the Nakshbandī creed and pupil of the great Shaikh Aḥmad Fāruqī (see his *diwān* above in No. 2898), composed a chronogram. Among many famous men the author quotes Shaikh Yaḥyā Munyārī (died A.H. 782=A.D. 1380, 1381, see above, No. 1843 sq.), on ff. 24^b and 123^b; Jalāl-al-dīn Rūmī, on fol. 37^a; Jāmi (died A.H. 898=A.D. 1492), etc.

It begins: الحمد لله... سبحان الله أن قادری که خاک را از لطف عمیم جان بخشید الخ, and is divided into the following four faṣls:

1. در بیان فقر و تسلیم و توکل و ذکر الخ, on fol. 5^b.
2. در نهایت سلوک و در خصال درویشان و در ریاضات, on fol. 16^a.
3. در خاموشی و عزلت و نادیدن خود را با وجود کمالیت و خوردن حسرت و ندامت و غم قیامت و در ذوق محبت و عشق و در اشتیاق و جوانمردی و در تواضع و مهربانی و در سوز و مکنّت و شب بیداری الخ, on fol. 90^b.

4. در تضرّع و شکستگی بعجز و نیاز و در جانبازی عاشقان و در نصیحت و در غیره و در احوال عاشقان و خاتمه کتاب, on fol. 97^a.

Every paragraph begins with the same phrase: ای درویش دلریش.

Dated in the twenty-first year of Muḥammadshāh's reign (= A.H. 1152, A.D. 1739, 1740).

No. 1021, ff. 285, ll. 13; large Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{5}{8}$ in.

2916

Two Ṣūfī tracts.

1. Ff. 1-46, ll. 25; Naskhī.

Risāla-i-Sultān Muḥammad Shāhī (رساله سلطان محمد شاهي), a very strange tract on the *meād* and cognate topics, written in a mixed Arabic and Persian by Muḥammad bin Jalāl Shāhī Ridawī (who flourished

about A. H. 1042 = A. D. 1632, 1633, see the following tract). The full title, as it appears on fol. 2^a, ll. 6 and 7, runs thus: استقامة الشريعة على منهج الحقيقة.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَلَّ شَانُهُ وَعَظُمَ بَرَهَانُهُ، الْحَمْدُ لِلَّهِ وَالصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ وَآخِرُهُ وَاتِّبَاعُهُ. أَجْمَعِينَ قَوْلُهُ فَصْلُ مَعَادِ الْخَلْقِ.

It is incomplete at the end.

2. Ff. 48-62, ll. 15; careless Nasta'liq.

Alaswilat wa alajwibat (الأسئلة والأجوبة), seventeen questions and answers, relating to important dates in the lives of eminent Sūfīc Shaikhs. The questions were sent by Sayyid Muḥammad Bluvah (بهو) to the same Muḥammad bin Jalāl Shāhi Ridāwī, who is the author of the preceding tract. The latter received these questions the 7th of Dhū-alka'dah, A. H. 1042 (A. D. 1633, May 16), and answered them in this short treatise.

Beginning: الْحَمْدُ لِلَّهِ حَمْدَ الشَّاكِرِينَ وَالصَّلَاةُ عَلَى عَبْدِ سَيِّدِ الْعَالَمِينَ وَآلِهِ الطَّاهِرِينَ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ مِثْكَوَيْدِ خَانِزَادِ خَانْدَانِ نَبَوِيِّ مُحَمَّدِ بْنِ جَلَالِ شَاهِي رَضَوِي نَصْرَهُ اللَّهُ الْخَلْقَ.

No date.

No. 1193, ff. 62; size, 8½ in. by 4½ in.

2917

Sharḥ-i Rukn-alyaqīn (شرح ركن اليقين).

The theosophical and mystical speculations of the great Afghān conqueror Aḥmadshāh Durr-i-Durrān (A. H. 1160-1186 = A. D. 1748-1772, see above, Nos. 588 and 589, and Rieu i. p. 213 sq., who excelled in high spiritual gifts, and wrote besides a diwān of ghazals, and rubā'is in the Pushtū language, see extracts in Raverty's 'Selections,' London, 1860, and comp. Z. D. M. G., vol. xvi. p. 788), with a very elaborate and extensive commentary by a certain Muḥammad Ghauth ibn Turkmān ibn Tājkhān, with the epithets Mullā Bāshī and Khān'ulūm, see fol. 4^a, ll. 1-3. The name of the royal author appears on fol. 5^b, l. 6. The title of the original collection, رُكْنُ الْيَقِينِ, is found on ff. 6^a, l. 3 ab infra, and 433, l. 5, the title of the commentary, viz. عَيْنُ الْيَقِينِ, on fol. 6^a, last two lines.

This unique work, of which no trace is found anywhere else, begins with a *preface* of the commentator, on fol. 1^b: بعد از استشمام گلدسته بهارستان نیایش بو قلمون داوری را که از بوی گل‌های بوستان سرای کبریاى جبروتش مشام ارواح قدسیان معطر ساخته آید. which ends with a panegyric poem on Aḥmadshāh Durrānūf (ff. 6^b-9^a). After that follows the *introduction* containing general prolegomena on the most important points of the mystic creed, on fol. 9^b, beginning: مقدمه ایست در بیان چند امری که واجب است تقدیم آن بر مطالب کتاب آید.

The original text of the رُكْنُ الْيَقِينِ begins on fol.

IND. OFF.

15^b, headed قَالِ الْمُصْتَفَى خَلَّدَ اللَّهُ تَعَالَى مُلْكُهُ. It opens with a number of rhymed lines, the abstruse character of which can be gathered from the first, which runs thus: هَمِيمٌ عَاشِقَانِ شَدَحَ وَمِيمٌ, after which a long *manāجات* follows, consisting mainly of quatrains (without any fixed metre) with the ever recurring refrain, فَرِيَادِرسِ يَا مُصْطَفَى; this ends on fol. 88^a به اتمام رسید مناجات ملک المحققین والحال اوان شروع (در شرح مطالب کتاب رکن اليقين آمد والسلام), and then the main portion of Aḥmadshāh's mystic writings begins, the *مطالب کتاب رکن اليقين*, which contains the author's speculations in the form of a dialogue between himself and an allegorical interlocutor, the *جان جهان*, to which afterwards a third symbolical personage is added, called رُحْنَانِه. The extent of the commentary can be ascertained from the fact, that the explanation of the first line, quoted above, fills fifteen pages (ff. 15^b-22^b).

No date. Bibliotheca Leydeniana.

No. 2714, ff. 434, ll. 11; large Naskhi; size, 9½ in. by 6½ in.

X. TRANSLATIONS FROM SANSKRIT.

2918

The *first three* Parvas of the Mahābhārata.

Another copy of the *first three* Parvas of the Mahābhārata, in the common Persian translation, made at Akbar's request under the auspices of Abū-alfadl bin Muḥārak, see above, Nos. 1928-1944, and compare, for further reference, Rieu, Supplement, p. 14^b (a copy of the fourteenth Parva); E. G. Browne, Cambridge Cat., pp. 97 and 98 (copies of the twelfth and the fifteenth to eighteenth Parvas); and on the Persian translations of Sanskrit works in general, Ethé, Neupersische Litteratur, pp. 352-355.

Parva I, defective at the beginning, on fol. 17^a, بر آدی (Ādi-parvan).

Parva II (here styled فن), on fol. 183^b, سبها پر (Sabhā-parvan).

Parva III (likewise styled فن), on fol. 231^b, بن پر (Vana-parvan).

No date.

No. 3119, ff. 17-376, ll. 19; careless Nasta'liq; ff. 169-188, 230^b and 231, and 373-376 supplied by another hand in moderate Shikasta; extremely worm-eaten throughout; size, 11½ in. by 6½ in.

2919

Another incomplete copy of the *third Parva*.

The *third Parva* (بن پر) in the same translation, defective at the end.

No. 3015, ff. 157, ll. 15; Nasta'liq; the original leaves have been put into a modern margin; size, 9 in. by 5½ in.

2920

Another copy of *seven Parvas* from the fifth to the eleventh.

The same translation of Abû-alfadl, see a similar copy, containing the same seven Parvas, in No. 1940 above. All the Parvas are styled in the headings *فَنّ*.

Parva V, on fol. 1^a, اودم پرب (Udyôga-parvan).

Parva VI, on fol. 45^b, بهیمک پرب (Bhishma-parvan).

Parva VII, on fol. 82^b, درونه پرب (Drona-parvan).

Parva VIII, on fol. 122^b, کرن پرب (Karṇa-parvan).

Parva IX, on fol. 151^b, شل پرب (Salya-parvan), also styled کدا پرب in the colophon.

Parva X, on fol. 173^b, سویت پرب (Sauptika-parvan). This section is dated the 25th of Rabi'-alawwal, in the thirty-seventh year of 'Ālamgir's reign (A. H. 1105 = A. D. 1693, Nov. 24).

Parva XI, on fol. 177^b, استری پرب (Strī-parvan).

No. 3120, ff. 183, ll. 21; careless Nasta'liq, mixed with Shikasta; ff. 151-166 in a slightly different handwriting, as it seems; very worm-eaten throughout; size, 10½ in. by 6½ in.

2921

Another copy of the *last six Parvas*.

The same translation; all the Parvas are headed *فَنّ*.

Parva XIII, on fol. 1^b, اساسن پرب (Anuśāsana-parvan); dated the 15th of Muḥarram, in the first year of Muḥammadshâh's reign (A. H. 1132 = A. D. 1719, Nov. 28).

Parva XIV, on fol. 109^b, اسمید پرب (Āśvamedha-parvan), also styled چیمین پرب in the heading; dated the 29th (here سی ونهم) of Muḥarram in the same year (= A. D. 1719, Dec. 12).

Parva XV, on fol. 217^b, آسرم باس (!) پرب (Āśrama-parvan).

Parva XVI, on fol. 243^a, موسل پرب, in the colophon موشل پرب (Mausala-parvan).

Parva XVII, on fol. 253^b, برسنا نیک پرب (in Sanskrit Mahāprasthāna-parvan); dated the 9th of Šafar in the same year, A. H. 1132 (= A. D. 1719, Dec. 22).

Parva XVIII, on fol. 257^b, سرگ آروهن پرب (Svargā-rohana-parvan).

No. 3121, ff. 260, ll. 21; careless Nasta'liq, mixed with Shikasta; ff. 257-260 added by another hand on whiter paper; extremely worm-eaten throughout; size, 10½ in. by 5½ in.

2922

The *second Parva* in *Faiḍi's* translation.

Parva II (سبها پرب), in the same embellished version of Faiḍi as in Nos. 1945 and 1946 above, beginning:

سخن تازه کردم بنام خدای الٰہ

Dated the 17th of Rajab, in the sixteenth year (of ? either Muḥammadshâh, which would be A. H. 1147 = A. D. 1734, Dec. 13, or Shâh 'Ālam, A. H. 1188 = A. D. 1774, Sept. 23).

No. 3107, ff. 98, ll. 12-13; careless Nasta'liq; size, 6½ in. by 3½ in.

2923

Fifteen Parvas of the Mahābhārata from the fourth to the eighteenth, in another translation.

This translation of Parvas IV-XVIII is stated on the fly-leaves of both Nos. 3012 and 3013 to be that of *Faiḍi*; but the absence of any poetical pieces, like those found in the beginning of Parva I as well as of Parva II in the authentic version of Faiḍi (see the previous copy), and the agreement in the beginning of Parva XIII (on fol. 185^b in No. 3013) with that of the same Parva in No. 1944 above, make it more likely that we have got here the rare translation of Ibn 'Abd-allatīf alhusainī Naḳibkhān, the collaborator of Abû-alfadl, who seems to have made a preliminary version of his own, which was afterwards embodied in the larger translation that goes under Abû-alfadl's name. Besides, it is very doubtful whether Faiḍi ever wrote more than the first two Parvas.

Parva IV, on fol. 1^b, بیراته پرب (Virāṭa-parvan); dated the 23rd of Dhû-alka'dah, in the forty-eighth year of Shâh 'Ālam's reign (A. H. 1220 = A. D. 1806, Febr. 12).

Parva V (here called *فَنّ*), on fol. 17^a, اودم پرب; dated the 11th of Dhû-alhijjah in the same year (= A. D. 1806, March 2).

Parva VI (likewise called *فَنّ*), on fol. 54^b, بهیمک پرب; dated the 1st of Jumādâ I, in the forty-ninth year of Shâh 'Ālam's reign (A. H. 1221 = A. D. 1806, July 17).

Parva VII (again called *فَنّ*), on fol. 80^b, درونه پرب; dated the 14th of Jumādâ I in the same year (A. D. 1806, July 30).

Parva VIII, on fol. 102^a, کرن پرب; dated the 29th of Jumādâ I in the same year (A. D. 1806, Aug. 14).

Parva IX, on fol. 128^b, سل پرب (in the colophon شل پرب); dated the 2nd of Jumādâ II in the same year (A. D. 1806, Aug. 17).

Parva X (called *فَنّ*, like all the following Parvas), on fol. 130^b, سویت پرب (!); dated the 3rd of Jumādâ II in the same year (A. D. 1806, Aug. 18).

Parva XI, on fol. 133^b, استهری پرب; dated the 6th of Jumādâ II in the same year (A. D. 1806, Aug. 21).

Parva XII, on fol. 139^b, سانت پرب (Sānti-parvan); dated the 26th in the same month (A. D. 1806, Sept. 10).

Parva XIII, on fol. 185^b, سانک (!) پرب; dated the 12th of Rajab, A. H. 1221 (A. D. 1806, Sept. 25).

Parva XIV, on fol. 227^a, اسمید پرب; this section is incomplete; it breaks off on fol. 232^a, first line; and on the next page a different hand begins.

Parva XV, on fol. 233^a, called here in the heading بیاس سرن پرب (!); but in the colophon the correct title appears آسرم پرب; dated the 21st of Muḥarram, A. H. 1222 (Samvat 1864 = A. D. 1807, March 31).

Parva XVI, on fol. 266^a, موسل پرب; not dated.

Parva XVII, on fol. 280^a, پرستان پرب, better in the colophon مهاپرستان پرب; not dated.

Parva XVIII, on fol. 284^a, سروگروهن پرب; not dated.

The proper order of ff. 129-137 is: 129, 134, 130-133, 136, 135, 137.

No. 3012, ff. 1-134; No. 3013, ff. 135-287, ll. 19-21; small Shikasta; ff. 233-287 supplied by another hand; some pages written partly or wholly in diagonal lines; size, 9¼ in. by 5½ in.

2924

The *fourth Parva* in the same translation.

Parva IV (بیرات پر) in the same translation as in the preceding copy.

Dated the 7th of Dhû-al-hijjah, in the seventh year of Shâh 'Âlam's reign (=A.H. 1179, A.D. 1766, May 17, Samvat 1823).

No. 3119, ff. 1-16, ll. 21; Shikasta; size, 11½ in. by 6½ in.

2925

Skanda Purâṇa (اسکندہ پوران).

The same Persian translations of portions of the Skanda Purâṇa, in forty-five Adhyâyas, by Karan Singh, which has been noticed above in No. 1960 under the title of Kshetra Mâhâtmya.

Beginning the same as in that copy, on fol. 1a: ادھیای اول جیمن رکھشراز سوت منی و غیرہ رکھیشران می گوید الخ.

No date.

No. 3088, ff. 72, ll. 9; Nasta'lik; size, 7¼ in. by 5½ in.

2926

Tarjuma-i-Râmâyana (ترجمہ راماین).

A modern translation in Persian prose of Vâlmiki's Râmâyana, containing six out of the seven Kândas of the original, made at Banâras by the same Ânandghana, with the takhalluṣ Khwâsh, who has been noticed as author of the بحر التجات (i.e. the Kâśl-Khaṇḍa), see above, No. 1959; the گیا مہاتم (i.e. the Gayâ Mâhâtmya, A.H. 1206=A.D. 1791), see above, No. 1962; the مثنوی کج کلاہ (A.H. 1208 and 1209=A.D. 1794), see above, Nos. 1725 and 2905; and the دیوان خوش (A.H. 1205=A.D. 1791), see above, No. 2906. The first Kânda (Bâla-Kânda) is not found in this collection. Comp. on the older versions of the Râmâyana, Nos. 1963-1970 above.

Contents:

The *second Kânda*, Ayodhyâ-Kânda (اجودھیا کاند), or second book (دفتر دوم), in No. 3041, beginning, on fol. 1b: گونگون ستایش و سپاس بدگرہ آن ذوالجلال کہ : زین ہمہ کونین یک تماشای اوست الخ. Dated by the same transcriber, who copied all the works of this author, viz. Bholanâth, the 5th of Rabi' II, A.H. 1209 (A.D. 1794, Oct. 30)=Samvat 1851.

The *third Kânda*, Aranya-Kânda (ارن کاند), or third book (دفتر سوم), in No. 3024, beginning, on fol. 1b: ہزار ہزار متت آن خالق بیچون را کہ دلق حیات بر بدن ہمہ جانداران پوشانیدہ الخ.

16th of Muḥarram, A.H. 1206 (A.D. 1791, Sept. 15)=Samvat 1848.

The *fourth Kânda*, Kishkindyâ-Kânda (کشکندہ کاند), or fourth book (دفتر چہارم), in No. 3020, beginning, on fol. 1b: سپاس بیقیاس آن خالق لا زوال را کہ : خلق را مثل تار عنکبوت از خود پیدا میکند الخ. Dated by the same the 5th of Rabi' II, A.H. 1206 (A.D. 1791, Dec. 2). The proper order of ff. 1-15 is: 1, 8-13, 2-6, 14 (lacuna), 7, 15.

The *fifth Kânda*, Sundara-Kânda (سندر کاند), or fifth book (دفتر پنجم), in No. 3026, beginning, on fol. 1b: ہزاران ہزار نیاز مرآن بی نیاز را کہ جملہ آفاق و آفاقیان را الخ. Dated by the same the 1st of Muḥarram, A.H. 1206 (A.D. 1791, Aug. 31)=Samvat 1848.

The *sixth Kânda*, Lankâ-Kânda (لنکا کاند), also called Yuddha-Kânda (see Rieu i. p. 55^b), or sixth book (دفتر ششم), in No. 3027, beginning, on fol. 1b: ہزار ہزار شکرو سپاس بیقیاس مرآن واحد حقیقی را کہ این جملہ جہان یک کرشمہ اوست الخ. Dated by the same the 25th of Shawwâl, A.H. 1205 (A.D. 1791, June 27)=Samvat 1848.

The *seventh Kânda*, Uttara-Kânda (اوتر کاند), or seventh book (دفتر ہفتم), in No. 3025, beginning, on fol. 1b: ہزار ہزار شکرو سپاس آن واحد حقیقی را کہ این جملہ عالم را در طرفہ العین از خود پیدا میکنند الخ. Dated by the same the 22nd of Şafar, A.H. 1206 (A.D. 1791, Oct. 21)=Samvat 1848. The proper order of ff. 10-18 is: 10, 14-17, 11-13, 18.

No. 3041, ff. 108, ll. 15; size, 9¼ in. by 6 in.; No. 3024, ff. 62, ll. 15; size, 9¼ in. by 6 in.; No. 3020, ff. 69, ll. 15; size, 9¼ in. by 5½ in.; No. 3026, ff. 50, ll. 15; size, 9¼ in. by 6 in.; No. 3027, ff. 140, ll. 15; size, 9¼ in. by 6¼ in.; worm-eaten towards the end; No. 3025, ff. 78, ll. 15; size, 9¼ in. by 6 in.; Nasta'lik, by the same hand throughout; a picture as frontispiece at the beginning of each book.

2927

Tarjuma-i-Jogbasha (ترجمہ جوگ ہشتہ).

Another copy of the same Persian version of the Yogavâsishtâ, which was made under the auspices of prince Dârâ Shukûh, A.H. 1066 (A.D. 1656), see above, Nos. 1972-1974. The present copy is particularly valuable, as it gives the name of the real translator, viz. Ḥabib-allâh (see fol. 1b, l. 6); the date appears on fol. 1b, lin. penult.

Beginning: سپاس و ستایش تمام نیایش نثار حضریت کہ ذرات اکوان فروغ یافتہ الخ.

Dated the 29th of Şafar, in the ninth year of Muḥammadshâh's reign (A.H. 1140)=A.D. 1727, Oct. 16; it is called here by mistake Samvat 1789 (which would correspond to A.D. 1732, as is stated quite consistently on the fly-leaf, but not to A.H. 1140); the proper date should be Samvat 1784 or 1785.

No. 3165, ff. 137, ll. 15; very moderate Shikasta; size, 8½ in. by 5½ in.

XI. ORNATE PROSE, INSHÂS, POETICS, ETC.

2928

Muntakhab-i-Shabistân-i-Nikât (منتخب شبستان نکات).

An abridged copy of Fattâhî of Nishâpûr's شبستان نکات or نکات, composed A. H. 843 (A. D. 1439, 1440), see above, Nos. 2037-2039.

Beginning the same as there.

Bâb I, on fol. 121^a, first line; II, on fol. 126^b; III, on fol. 130^a; IV, on fol. 136^a; V, on fol. 139^b; VI, on fol. 148^b; VII, on fol. 153^b; VIII, on fol. 167^b.

No date. Modern transcript.

No. 3017, ff. 115-172, ll. 11; large and clear Nasta'liq; size, 9½ in. by 7½ in.

2929

Kiṣṣa-i-Rûḥ (قصه روح).

A short allegorical romance, with mystic tendency, in rhymed prose and evidently modelled on the famous prototype of this class of symbolical writing, Fattâhî's حسن و دل. It was composed by Afḍal Khâksâr, see fol. 49^b, l. 5. The hero is called روح (the soul); his birthplace is عالم جبروت (the world of omnipotence); his dwelling-place is فضای لاهوت (the plain of divinity); he suddenly gets a desire to travel and alights in عالم ناسوت (the world of human kind), where he finds a land called بدن (the body), the seven climates of which are the seven اندام (members or parts of the body), and four brothers join him there, خون (blood), صفرا (bile), بلغم (phlegm), and سودا (melancholy), etc.

Beginning: حمد ببحمد و مدح ببعده احدی را سزد که ریاض بدن را بآب روان پرورد آید.

No date. Modern transcript.

No. 3017, ff. 49-61, ll. 11; large and clear Nasta'liq; size, 9½ in. by 7½ in.

2930

Hâshiya-i-Kâfiyah (حاشیه کافیه).

Short glosses to the مقطع or last chapter of 'Aṭâ-allâh bin Maḥmûd alḥusainî's (died A. H. 929 = A. D. 1523) larger work on poetry and metrical art, the تکمیل الصنائع در فن شعر رساله در علم قوافی, from which Nos. 2052-2054 above contain an extract, styled 'treatise on the art of rhyming,' see also Fleischer, Dresden Cat., No. 333. According to the beginning of these glosses, on fol. 32^b: تکمیل الصنائع مرتب است بر مطلعی و سه بیت و مقطع مطلع در بیان معنی شعر و اقسام او بیت اول در صنائع بیت دوم در معما بیت سوم در عروض مقطع در قافیہ و اقوال عرب و عجم بتفصیل در آن کتاب مسطورست و مطلع بمشابه مقدمه است و سه بیت بمشابه سه مقاله و مقطع بمشابه خاتمه آید.

the تکمیل الصنائع was divided into an introduction (مقدمه or مطلع) on the meaning of poetry and its various species, three treatises (مقاله or بیت) on tropical figures, riddles, and metres, and a conclusion (مقطع or خاتمه) on rhyme, with specimens taken from Arabic and Persian poets.

On fol. 33^a, l. 6, the rare work by Maulawî Ḥusain Wā'iz (died A. H. 910 = A. D. 1505, see above, Nos. 2188 and 2680), styled بدائع الافکار فی صنائع الاشعار, is quoted (see a full description of its contents in E. G. Browne, Cambridge Cat., pp. 267-271), which must be added to the list of his works, given above, loc. cit.

Dated by the same Muḥammad Naṣir, who copied No. 2053 above, in the same year, A. H. 1140 (called the tenth year of Muḥammadshâh's reign instead of the ninth which would be more correct) = A. D. 1727, 1728.

No. 530, ff. 32^b-40^b, ll. 11; large and distinct Nasta'liq; size, 8½ in. by 4½ in.

2931

Khaṭṭ u sawâd (خط و سواد).

A treatise on the rules for writing Naskh and Nasta'liq, by Maulânâ Majnûn bin Muḥammad (in Rieu, Maḥmûd) Rafiqî, who is commonly identified with the great Nasta'liq writer Mir 'Alî al-Kâtib, flourished in Sulṭân Ḥusain Mirzâ's time, and was still alive in A. H. 945 (A. D. 1538, 1539), see Bodleian Cat., No. 1369; Rieu ii. pp. 531 and 532. The title given to this little treatise in the heading of fol. 84^b, viz. کتاب رسم الخط, is misleading, since another, poetical treatise on the same subject and by the same writer, rightly bears that name. The proper title appears here, on fol. 88^a, lin. penult. A second poetical treatise by Majnûn Rafiqî, likewise dealing with the art of writing Persian characters, is the رساله وضع نسخ و تعلیق, see Rieu ii. p. 532^a, No. III; and Bodleian Cat., No. 1370, comp. also Kraft, p. 5, No. XII. He is besides the author of the رساله ناز و نیاز, described in No. 2118, 7 above.

Beginning, on fol. 84^b: حمد و سپاس استادی را که کتاب لوح و قلم بیچون و حافظ نور آید.

It is divided into the following six bâbs:

1. در بیان خطوط و سطح و در وجه تسمیه هر یک, on fol. 88^b.
2. در ذکر استادان و مختصران و بیان مرتبه انسان (? ایشان), on fol. 89^b.
3. در بیان ادوات کتابت, on fol. 91^a, in seven faṣls.
4. در بیان قواعد خط, on fol. 98^b.
5. در شکل هر یک از حرف (? حروف), on fol. 102^a, beginning with الف بیان.
6. در حسن خط آید, on fol. 106^a, first line.

This treatise ends in the middle of fol. 106^b, without a date; the remainder of that page and fol. 107^a are filled with a detailed prescription for making ruby-coloured ink (ترکیب مداد یاقوت), comp. No. 2977 below.

No. 1348, ff. 84-107, ll. 12 (ll. 13 on fol. 107^a); Naskhi; size, 7¼ in. by 4½ in.

2932

Inshâ-i-Harkarn (انشاء هرکرن).

Another copy of the 'Models of Correspondence' by Harkarn the son of Mathurâdâs Kanbû of Multân, who compiled this work between A.H. 1034 and 1040 (A.D. 1625-1631), see above, Nos. 2069-2076.

Beginning: بعد از انشاء حمد و ثناء حضرت خداوند ذو الجلال والافضال که عالم را از کتم عدم الخ.

The index of the seven bâbs is given on fol. 14^a, but in the text itself no subdivision is found.

Dated A.H. 1190 (A.D. 1776); the first owner (and probably its transcriber too) was Mîr Ya'kûb.

No. 3005, ff. 13^b-42^b, ll. 12-15; Shikasta; size, 10½ in. by 6½ in.

2933

Another copy of the same.

Beginning, on fol. 1^b: بعد از حمد و ثناء مر حضرت ایزد متعال ذو الجلال والافضال که عالم را الخ.

Bâb I (سلاطین بسلاطین نویسد), on fol. 2^b; II (در شرح پروانجات), on fol. 8^b; III (در اصدار فرامین), on fol. 16^a; IV (در نوشتن عرائض), on fol. 21^a; V (در مکتوبات که اینای روزگار با یکدیگر نویسد), on fol. 34^a, first line; VI (در حفظ قبالة (قبالات) شرعی نویسد), on fol. 54^b; VII (در نوشتن دستک باسم گماشتهای (index جاگیرداران و چوکیداران و گزریانان الخ (دستک و سرنامه التماس از فضلی بلغاء روزگار), on fol. 58^a.

Dated the 6th of Rajab, A.H. 1208 (A.D. 1794, Febr. 7), by Darwish 'Alî.

No. 3085, ff. 62, ll. 12; Naskhi; size, 7 in. by 4½ in.

2934

Inshâ-i-Amân-allâh Husainî (انشاء امان الله حسینی).

Another copy of the shorter collection of various letters and notes on Şûfi questions, by Amân-allâh Husainî, with the takhalluṣ Amânî, who died A.H. 1046 (A.D. 1636, 1637), see above, Nos. 1763, 7, and 1893, where it is styled رقصات حسین.

Beginning as there: حمد وافر خدا را که یاقوت قوت ناطقة بی بها در عقد الخ.

A fuller work on letter-writing, by the same, styled انشاء خاندان, is described in No. 2077 above; his diwân in the Bodleian Cat., No. 1095.

No date.

No. 1966, ff. 220-246, ll. 13; Shikasta; size, 9½ in. by 6½ in.

2935

Naubâwa (نوباوه).

Another copy of Abû-albarakât Munir's collection of letters, called نوباوه, and compiled A.H. 1051 (A.D. 1641, 1642), see above, Nos. 2079-2082.

Beginning: این منتخب از بخت نکو فرجامش الخ.

Among the occasional dates, given in the letters, there appears, for instance, the 17th of Sha'bân, A.H. 1051 (A.D. 1641, Nov. 21), on fol. 45^b, lin. penult. A lacuna between ff. 39 and 40. The collection ends on fol. 55^b, and is dated at Farrukhâbâd the 11th of Jumâdâ I, in the seventh year of Farrukhshâh (Farrukh-siyar? but in that case the seventh year, as often happens in Eastern calculations, is a mistake for the sixth=A.H. 1130, A.D. 1718, April 12, since Farrukh-siyar ascended the throne in Dhû-alhijjah, A.H. 1124=A.D. 1713, January, and was deposed, after a reign of little more than six lunar years and three months, in Rabi' II, A.H. 1131=A.D. 1719, Febr.). It is collated throughout. Ff. 56-73, in various different hand-writings, contain fragments of other, anonymous, collections of letters and notes, which may, or may not, belong to the same Munir; the first, on fol. 56^a, begins:

لای کلامی که تکلیل اکلیل سر افزای اداء حمد را سزاوار گردد الخ.

No. 3028, ff. 73, ll. 19-21; Shikasta, by different hands; size, 9 in. by 4½ in.

2936

Ruḡā'ât-i-Munir (رقعات منیر).

Letters and refined prose-writings of Abû-albarakât Munir, who died A.H. 1054 (A.D. 1644), beginning with the same initial words as the نوباوه (see the preceding copy), viz. این منتخب از بخت نکو فرجامش ب. گردید چو آغاز نکو انجامش الخ, but containing a smaller number of letters and more extracts from the larger work of the author, the انشاء منیر (see above, No. 2078); the three munâzarât of the latter are given here in full, viz. مناظره شب و روز, on fol. 84^a sq.; مناظره اربعه, on fol. 97^b, first line sq.; مناظره تیغ و قلم, on fol. 105^b, l. 3 to the end. There are besides the following pieces in ornate prose: صفت, on fol. 90^a, first line; دیباجة ساقینامه, on fol. 95^b; دیباجة دیوان, on fol. 96^a, last line; and خاتمة دیوان, on fol. 96^b, last line.

No date. Modern transcript.

No. 3017, ff. 62-114, ll. 11; large and clear Nasta'liq; size, 9¼ in. by 7½ in.

2937

Majma'-al-ṣanâ'i' (مجمع الصنائع).

Another copy of Nizâm-aldin Aḥmad bin Muḥammad Ṣâliḥ Ṣiddîqî Husainî's treatise on tropical figures in Persian poetry (see above, Nos. 2088 and 2089), completed A.H. 1060 (A.D. 1650), see the chronogram on fol. 2^a, ll. 3 and 2 ab infra.

Beginning: الحمد لله الذى انعم علينا وهدانا الى الاسلام الخ.

The four faṣls are found here on ff. 3^b, last line; 20^a; 72^a (here headed بدائع معنوى); and 89^b. The khâtimah, consisting of a few lines only, on fol. 97^b.

Dated at Calcutta the 11th of Shawwâl, A.H. 1199 (=A.D. 1785, Aug. 17, not 19, as is stated in the colophon).

No. 2964, ff. 98, ll. 13; unequal Nasta'lik; size, 9½ in. by 6 in.

2938

Another copy of the same.

Modern transcript; no date. The chronogram on fol. 1^b, ll. 3 and 2 ab infra.

Faṣl 1, on fol. 2^a, last line; 2, on fol. 7^b, first line; 3, on fol. 29^b, third line; 4, on fol. 45^b, last line (the last without a special heading, just as the khâtimah).

No. 3017, ff. 1-48, ll. 11; large and clear Nasta'lik; size, 9¼ in. by 7½ in.

2939

Munsha'ât-i-Brahman (منشآت برهمن).

Another copy of Candarbhân Brahman of Patyâla's (died A.H. 1068 or 1073 = A.D. 1657, 1658, or 1662, 1663) collection of letters, described above in No. 2094.

Beginning: چون از عنفوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعرو انشا بهم رسیده الخ.

The author's diwân is described in Nos. 1574 and 1575 above, his poetical description of Shâhjahân's court in the *Chahar chum* in No. 2093 above.

No date.

The copy is apparently defective at the end.

No. 2996, ff. 77, ll. 11-14; Shikasta, very moderate in the beginning, but growing rather wild towards the end; size, 9½ in. by 5½ in.

2940

Munâẓara-i-Abr u daryâ (مناظره ابر و دریا).

A poetical contest between 'cloud and sea,' in highly embellished prose, mixed with verses, by Muḥammad Ṣâliḥ Kanbû of Lâhûr, the author of an account of the capture of Balkh in A.H. 1056 (A.D. 1646), see Rieu iii. p. 934^b; of the 'Amal-i-Ṣâliḥ or history of Shâh-jahân (A.H. 1070 = A.D. 1659, 1660), see Nos. 332-336 above; of the preface to the Bahâr-i-dânish (A.H. 1061 = A.D. 1651), Nos. 806-817 above; of the Bahâr-i-Sakhun (earlier redaction A.H. 1065 = A.D. 1655, later redaction A.H. 1074 = A.D. 1663, 1664), Nos. 2090-2092 above, etc.

Beginning: حمد فیض بخشی که پایت دولت ابر بلند گردانیده است و بناء وجود دریا بآب رسانیده الخ.

Copied by Ghulâm Muḥammad, see above, Nos. 2900-2903.

Received from Dr. Royle, July, 1856.

No. 3556, ff. 11, ll. 11; Nasta'lik; size, 7 in. by 3½ in.

2941

Jâmi'-alkawânin (جامع القوانین).

Another copy of Khalîfah Shâh Muḥammad Kânûjî's specimens of letters, also styled انشاء خلیفه, and compiled A.H. 1085 (A.D. 1674), see above, Nos. 2097-2105.

Beginning, on fol. 45^b: ستایش و نیایش مر احديرا که کاتب فصاحت بیان خرد الخ.

The four faṣls are found here on ff. 47^a (twenty-six مکتوبات), 62^b (forty-two رعات), 71^b, first line (first kism of the third faṣl, containing four تهنيت مراسلات), 73^a, first line (second kism of the third faṣl, containing three مکتوبات تعزيت), and 74^a (twenty-eight آداب القاب). The khâtimah is not marked; if there is any, it must consist of the last few lines only.

No date, but undoubtedly copied immediately after the انشاء هرکرن (see No. 2932 above), in A.H. 1190 = A.D. 1776.

No. 3005, ff. 45-79, ll. 13-15; Shikasta, with some more legible Nasta'lik towards the end; size, 10½ in. by 6½ in.

2942

Munsha'ât-i-Mullâ Sâṭi' (منشآت ملا ساطع).

Specimens of letters and other pieces in ornate prose by Mullâ Sâṭi' of Kashmir, who flourished under Bahâdurshâh and was still alive in A.H. 1136 (A.D. 1723, 1724), see A. Sprenger, Catal., p. 123, l. 4 ab infra; p. 156, l. 10; and p. 560 (where his diwân, ساطع دیوان, is noticed). He is no doubt the same Mullâ Sâṭi', whose petition to Shâh Bahâdur for a Jâgir has got by a mysterious accident into the British Museum copy of Mullâ Tughra's works, Add. 16,852, see Rieu ii. p. 743^b, No. XV (in the India Office copies of the کلیات طغرا, see above, Nos. 1586-1591, it is not found).

Beginning: ستایش گوناگون و نیایش بوقلمون در هر چشم زدن مبدعی را الخ.

All the headings of the various pieces are left blank.

Dated the 11th of Rabi' II, A.H. 1177 (A.D. 1763, Oct. 19). Bibliotheca Leydeniana.

No. 2825, ff. 54, ll. 10; Nasta'lik; size, 7½ in. by 4½ in.

2943

Majma'-alinshâ (مجمع الانشا).

Another copy of Muḥammad Amin-i-Bani Isra'il's famous collection of refined prose-writings, see No. 2122 above, with the same wording of the chronogram as there, viz. سلك جيد جواهر منشور (see fol. 2^b, l. 8, where also the wrong spelling منشور appears for منشور), that is to say سلك جيد جواهر منشور = A.H. 1138 (A.D. 1725, 1726); the title, مجمع الانشا, appears on fol. 2^b, l. 5.

Beginning, on fol. 1^b: منشاء نشو و نمای نهال انشا: انشائی (sic!) ثنائى انشا طراز بهیمتا الخ.

The work is divided here into twenty-nine faṣls only, that is to say the fourth of No. 2122 (در عنوان بیاض) is left out.

Faṣl 1 (=1 in No. 2122), on fol. 2^b; 2 (=2 there), on fol. 12^b; 3 (=3), on fol. 21^b; 4 (=5 in No. 2122, (رقائم نضائ شمائ), on fol. 27^a; 5 (=6 there), on fol. 49^a; 6 (=7), on fol. 71^a; 7 (=8), on fol. 99^a; 8 (=9), on fol. 119^a, last line; 9 (=10), on fol. 136^b; 10 (=11), on fol. 156^a; 11 (=12), on fol. 187^b; 12 (=13), on fol. 205^a; 13 (=14), on fol. 221^b; 14 (=15), on fol. 224^a; 15 (=16), on fol. 227^a; 16 (=17), on fol. 230^a; 17 (=18), on fol. 241^b; 18 (=19), on fol. 256^b, last line; 19 (=20), on fol. 267^b; 20 (=21), on fol. 273^a; 21 (=22), on fol. 284^b; 22 (=23), on fol. 289^b, lin. penult.; 23 (=24), on fol. 294^a; 24 (=25), on fol. 314^b; 25 (=26), on fol. 325^b; 26 (=27), on fol. 332^a; 27 (=28), on fol. 351^a, lin. penult.; 28 (=29), on fol. 356^b, last line; 29 (=30), on fol. 358^a. In the twenty-sixth (respectively twenty-seventh) faṣl the same five munâzarât are found as in No. 2122, on ff. 332^a, 333^b, 335^b, 341^a, and 348^a, but the last is called here *مناظره شب و روز*, so that in this copy all the three prose-contests of Munir are found, which have been noticed in No. 2078 above.

Dated by 'Adilbeg of the Carnatic the 6th of Şafar, A.H. 1159 (A.D. 1746, Febr. 28).

No. 3065, ff. 359, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2944

Dastûr-alnaẓm (دستور النظم).

Another copy of the tract on Persian prosody and metres, by Muḥammad Mūsawī Wālih, composed A.H. 1140 (A.D. 1727, 1728), which has been described in No. 2119 above; the name of the author and the date appear on fol. 2^b, ll. 7 and 8; the title on fol. 3^b, l. 2, and in the colophon; on the fly-leaf it is styled incorrectly دستور العروض.

Beginning, on fol. 1^b: برجسته مصرعی که از رنگینی آید.

Mukaddimah, on fol. 3^b; *Fann I*, on fol. 6^a, in two bâbs; *Fann II*, on fol. 13^b, in twelve bâbs; *Khâtimah*, on fol. 41^a.

Dated the last of Shawwâl, A.H. 1161 (A.D. 1748, Oct. 22).

Bibliotheca Leydeniana.

No. 2841, ff. 44, ll. 11-14; careless Nasta'liq, mixed with still more careless Shikasta; size, 5½ in. by 4 in.

2945

Daḳ'ik-alinshâ (دقائق الانشا).

Another copy of the compendium of rhetorics, prosody, etc., by Ranjhûrdâs, compiled A.H. 1145 (A.D. 1732, 1733), see Nos. 2120 and 2121 above; the author's name appears on fol. 3^a, ll. 7 and 8; the date on fol. 3^b, ll. 6 and 7.

Beginning, on fol. 1^b: حمد وافر و ثنائی متکائر: مبارکاه صانعیت که شاهدان معانی را بکسوت الفاظ آراسته آید.

Mukaddimah (here styled wrongly دقیقہ اول), on fol. 9^b.

Daḳ'ikah I, on fol. 14^a, last line, and fol. 14^b, first line (rightly styled دقیقہ اول), in three faṣls.

Daḳ'ikah II, on fol. 25^a, in eight faṣls, corresponding to those in No. 2121 above (the preliminary index, on fol. 25^a, gives the usual ten faṣls).

Daḳ'ikah III, on fol. 95^b, in two faṣls.

Daḳ'ikah IV, on fol. 247^a, in two faṣls.

Daḳ'ikah V, on fol. 256^a, first line, in two faṣls.

Daḳ'ikah VI, on fol. 350^b, in two faṣls.

Daḳ'ikah VII, on fol. 363^b, in three faṣls.

The eighth *daḳ'ikah*, as well as the *khâtimah*, although indicated in the general index on fol. 9^a, last line, and on fol. 9^b, ll. 1 and 2, is entirely wanting in the text.

Dated the 5th of Rabi' I in the Faṣlî year 1200 (A.H. 1207 = A.D. 1792, Oct. 21).

No. 3039, ff. 374, ll. 9; careless Nasta'liq, sometimes resembling Shikasta; size, 8 in. by 4½ in.

2946

Collection of official letters and specimens of refined prose-writing in Arabic and Persian.

Contents:

I. *Arabic*, ff. 1^b-29^b: Extracts from the انشاء تاج المجمعین, by Aḥmad bin Tāj alda'iralmâlîkî, chiefly containing letters written in the name of Maulânâ Sayyid Zaid bin Muḥsin to the emperor Shâhjahân, his wazir Sa'd-allâhkhân, Sulṭân 'Abdallâh Kuṭbshâh of Haidarâbâd, etc., with answers.

II. *Persian*, ff. 30^b-116^a:

(a) انشاء رامچند منشی, on ff. 30^b-46^a, containing chiefly notes and letters by Ja'farkhân, the Nâzim of Bangâluh (A.H. 1116-1138 = A.D. 1704-1726), to the emperors 'Âlamgir, Muḥammadshâh, etc.; the last is a note by Shujâ'-aldaulah.

(b) بهارئے مرزا بیدل, on ff. 46^a-49^b, a specimen of ornate prose by Mirzâ 'Abd-alkâdir Bidil (died A.H. 1133 = A.D. 1720), see above, No. 1676 sq.

(c) رقعات متفرقة, miscellaneous writings, on ff. 50^a-116^a; the most heterogeneous specimens are mixed together in this part, for instance, a letter by Sadr-al-din Muḥammad to Maulânâ Muhtasham Kâshi (died A.H. 996 = A.D. 1588, see above, Nos. 1447 and 1448), on fol. 66^b, and letters by Naṣirâi Hamadâni (who was still alive in A.H. 1015 = A.D. 1606, 1607, see above, No. 1484), on fol. 64^a sq.; and on the other hand, letters as late as A.H. 1177 = A.D. 1763, 1764 (in a communication to 'Alî Nawâzkhân), on fol. 84^b, and even A.H. 1194, 9th of Dhû-alhiġjah = A.D. 1780, Dec. 6 (in the very first letter of this collection, addressed to Mr. John David Paterson), on fol. 50^a. Among the host of other notes and official communications there are particularly to be mentioned: letters to Mu'in-aldaulah Bahâdur; to Mir Muḥammad Kâsimkhân Bahâdur; by Mir Muḥammad Zakikhân Shâhib; to Muḥammad Kâzikhân; to Yûsuf 'Alikhân; to Miyân Muḥammad Shâhib; to 'Askar 'Alikhân; by Mir Muḥammad Husain, after his return from a journey to England (در خدمت پیرو مرشد برحق و کعبه مطلق).

on fol. 62^b sq.; by Mīr Bākīr Dāmād to Mullā 'Abd-allāh of Shūshītar, on fol. 65^b sq.; to Maulānā Shāh Muḥammad of Shīrāz; by 'Abd-al'azīzkhan, the governor of the fort of Kandahār, to Nawwāb 'Itimād-aldaulah, on fol. 68^b; by Nawwāb Mahābatjang to Shujā'-aldaulah, the Nāzīm of Murshidābād, on fol. 69^a; by Maulawī Luṭf-allāh to the English authorities in Calcutta, and to Khān Bahādūr Nuṣratjang, etc., on fol. 70^a sq.; new year's greetings to prince Muḥammad Shāh Shujā' Bahādūr, on fol. 71^b; to and by Mīr Muḥammad Ja'farkhān, the Nāzīm of Bangālāh; to Nawwāb Muẓaffarbeg Bahādūr; to Ghulām 'Alikhān; to Mirzā Muḥammad Yārkhān; to 'Alī Nawāzkhān; to Zā'ir Husainkhān; to Hājī 'Abd-alrahīm; to and by Jān 'Alikhān Ṣāhib; to Mirzā Dādār 'Alikhān; to Isma'īl Kulikhān Ṣāhib; to Muḥammad Sa'idkhān Ṣāhib; to Muḥammad Ridākhān, the governor of Jahāngirnagar, on fol. 94^b; to Mīr Mas'ūd 'Alī; to Sayyid Muḥammadkhān Bahādūr; etc. etc.

No date.

No. 3172, ff. 116, ll. 15; clear and distinct Nasta'liq; size, 6½ in. by 4 in.

2947

Two treatises on the art of letter-writing, with specimens.

1. رساله در فنّ انشاء or مجموعه اناشی, by Shaikh Muḥammad bin Shams-al-dīn (see fol. 141^b, l. 2), on ff. 140^b-215^a, beginning: عنوان نامه سعادت ابدی و دیباچه منشور دولت سرمدی حمد و سپاس مبدعیت که مخلوقات عالم علوی و سفلی را جهت حصول رتبه معرفت الخ. The date on fol. 215^a is very strange; the words تمت فی شهر سنه خمس و تسعين وتسعمائة denote A.H. 995 (A.D. 1587), the figures ۱۰۰۴ A.H. ۱۰۰۴ (A.D. 1595, 1596); perhaps the former is the date of composition, the latter that of the copy.

2. رساله در فنّ انشاء, on ff. 216^b-236^a, portion of a larger work of similar import, containing the *third* and the *fourth kism*, the former on the proper style of congratulations at various joyful occasions (القسم الثالث فی التهنانی بمواقیت المسرة والامانی), in five faṣls; the latter on the proper style of condolences (القسم الرابع فی التعازی), likewise in five faṣls.

The *third kism* begins on fol. 217^a; the *fourth* on fol. 226^a; the five faṣls of the former are: فی تهنية فی تهنية; فی تهنية العروس; فی تهنية الصحّة; والولادة فی تهنية العود عن السفر والایعاد; and الفتح والمناسب; والقدر والربيع والشهر والحول; فی تعزية الاولاد; فی تعزية العلما; فی تعزية الملوك; فی تعزية النساء; and فی تعزية الاحياء.

No date.

No. 1348, ff. 140-236, ll. 11 (on ff. 140-215), ll. 16-18, written in diagonal form (on ff. 216-236); excellent Nasta'liq, by two different hands; most diacritical points left out in the second treatise; size, 7¼ in. by 4½ in.

2948

Two short collections of forms of letters.

1. On ff. 1^b-12^a: انشاء مطلوب, another copy of Mubārak Farshī's little treatise, noticed above in No. 2134, beginning, on fol. 1^b: بعد از ادای شکر آفریدگار: پس از ابلاغ درود الخ.

2. On ff. 81^b-107^a: مکتوبات متفرقات, a collection of short notes, addresses, petitions, etc., without author's name.

No. 3005, ff. 1-12, and 81-107; ll. 11-12 in the first part, ll. 11-15 in the second; Shikasta, by two different hands; size, 10½ in. by 6½ in.

XII. ETHICS.

2949

Akhlaq-i-Nāṣirī (اخلاق ناصری).

Another copy of Naṣir-al-dīn Muḥammad Ṭūsī's (died A.H. 672 = A.D. 1274) renowned work on ethics or practical philosophy, completed A.H. 633 (A.D. 1235, 1236), see above, Nos. 2155-2172.

Beginning: حمد بیکد و مدح بیعتد لائق حضرت عزت مالمک الملکی الخ.

Maḳālah I, in two kisms; *first kism*, in seven faṣls, on ff. 8^b, 9^b, 14^b, 16^a, 20^b, 23^a, and 30^b; *second kism*, in ten faṣls, on fol. 44^a, first line, 47^a, 48^a, 50^b, 53^b, 57^a, 62^b, 74^b, 78^a, and 86^b.

Maḳālah II, in five faṣls, on ff. 109^b, 113^a, 117^a, 121^b, and 131^a (the number of the last is omitted).

Maḳālah III, in eight faṣls, on ff. 136^a, 144^a, last line, 159^b, 174^b (both heading and number are omitted here, it begins in l. 10 of this page), 184^a, 188^b (wrongly called فصل سیم for فصل ششم), 197^b, and 202^b, first line.

Dated in Sha'bān, A.H. 1081 (A.D. 1670, Dec.-1671, Jan.), at Akbarābād by Ghulām Muḥyī-al-dīn. Chiefly on the first forty or fifty leaves various readings and both marginal and interlinear glosses, besides some pencil notes in English.

No. 3044, ff. 204, ll. 15; excellent Nasta'liq; size, 8½ in. by 5½ in.

2950

The same.

Beginning as usual.

Maḳālah I, in two kisms; *first kism*, in seven faṣls, on ff. 10^b, 11^b, 17^b, 19^b, 24^b, 27^a, and 35^b; *second kism*, in ten faṣls, on ff. 50^a, l. 2, 53^b, 54^b, 57^a, 60^b, 64^a, 70^a, 83^a, 87^a, and 96^b.

Maḳālah II, in five faṣls, on ff. 123^a, 126^b, 131^a, 135^b, and 149^a.

Maḳālah III, in eight faṣls, on ff. 152^a, 160^b, 177^a, 192^b, last line, 203^b, 209^b, first line, 220^b, and 225^b.

Dated the 29th of Jumādā II, in the forty-first year of 'Ālamgir's reign (= A.H. 1109, A.D. 1698, Jan. 12). Various readings and glosses, both interlinear and marginal, throughout, but more frequent on the first leaves.

No. 3557 (Glass Case), ff. 228, ll. 15; good Nasta'liq; size, 9 in. by 5½ in.

2951

Mirât-alakhilâk (مرآة الاخلاق).

A compendium of ethics, which the author of this little treatise, who is probably identical with its transcriber and owner, Lutf-allâh ibn Yâd-allâh Nizâm-al-din, was requested to compile in the majlis of Ilabih-allâh, called Zain-alduyâ wa-al-din, of Shirâz, on the basis of two renowned books in this branch of philosophical studies, the اخلاق ناصري (see the two preceding copies) and the چهار مقاله عضدی (a work not met with hitherto), see fol. 2^a, lin. penult., to fol. 3^a, l. 6 (where the above title appears). It is divided into three parts, viz. 1. صورت اخلاق, on fol. 3^a, last line; 2. در حکمت منزل, on fol. 34^a; 3. در حکمت مدینه, on fol. 45^a.

Beginning: حمد مرآن محمودی را که محمد را علیه السلام متمم مکارم اخلاق گردانید و خلق را بخلق عظیم او الخ.

No date.

No. 1348, ff. 1-67, ll. 10; large Nasta'liq; size, 7 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

XIII. ASTRONOMY AND ASTROLOGY.

2952

Risâlat fi-alhai'at (رسالة في الهيئة).

Another copy of 'Alî Kûshjî's (died A. H. 879 = A. D. 1474, 1475) famous astronomical treatise, see above, Nos. 2240 and 2241, beginning as usual: الحمد لله... اما... بعد این کتاب مشتملست بر یکمقدمه و دو مقاله الخ.

Mukaddimah, in two kismis, the first on fol. 1^b, the second on fol. 5^b.

Maqâlah I, in six bâbs, on ff. 7^a, 8^b, 14^b, 17^a, last line, 20^b, and 22^a (the last subdivided into four fasls).

Maqâlah II, in eleven bâbs, of which the third, fourth, eighth, and ninth are not marked, on ff. 44^b, 47^a, lin. penult., 54^a (fifth bâb), 55^a, 57^b, 61^b (tenth bâb), and 63^b.

A lacuna between ff. 63 and 65, and probably one or two other lacunas, which are concealed. Ff. 64 and 66-68 contain, in quite a different handwriting, some mukhammasât in honour of 'Alî, styled مولای مظهر (on a poet with the takhalluṣ Maẓhar in 'Âlamgir's reign, see A. Sprenger, Catal., pp. 129, 488, and 489).

No date. A seal of Sayyid Mihr 'Alî Husaini with the date A. H. 1200 (A. D. 1786), on fol. 65^b.

No. 2972, ff. 68, ll. 11-15 (on ff. 1-16), ll. 13 (on ff. 17-63, and 65); ll. 15-23 (on ff. 64, and 66-68), written by two hands in clear Nasta'liq on ff. 1-16 (white paper), and 17-63, and 65 (older and somewhat browner paper) respectively; Shikasta on ff. 64 and 66-68; size, 8 in. by 3 $\frac{1}{4}$ in.

2953

Majmû'a-i-shamsi (مجموعه شمسی).

Another treatise on astronomy, translated by Abû-alkhair, son of Maulânâ Ghiyâth-al-din, from the English of Dr. William Hunter (داکتر ولیم هنتر), perhaps

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identical with W. Hunter, M. D., 1755-1812, who besides medical and other works composed astronomical treatises and also an 'Account of the labours of Jayasimha,' see Dictionary of National Biography, vol. 28, p. 305^b), see fol. 1^b, beginning: بدانکه این رساله ایست در علم هیأت مشتمل بر بعضی از حالات زمین و آسمان الخ.

Faṣl I, on fol. 2^a: در اثبات کریت ارض. II, on fol. 3^b: در ذکر حرکت ارض. III, on fol. 4^b: در بیان مقدار ارض. IV, on fol. 8^a: در بیان بعضی از حالات مجموعه شمسی. V (not numbered), on fol. 12^b: در تذکره سیارات متابع که رای سیارات اصلی مذکوره اند. VI, on fol. 16^b: در بیان جوزهرات. VII (here numbered eighth), on fol. 18^a: فوائد چندیکه مختص بکواکب (هشتم) ثابت باشد.

No date.

No. 3070, ff. 23, ll. 13; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 in.

2954

Al-kâm-i-ashkâl (احکام اشکال).

Two sets of astrological tables, the first on ff. 68-71 (apparently incomplete), the second on ff. 73^b-82^a, containing prognostics, horoscopes, and many other indications for the welfare of human beings, suggested by certain constellations of stars.

No. 1348, ff. 68-82^a; size, 7 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

XIV. MEDICINE.

2955

Khulāṣat-altajārib (خلاصة التجارب).

A large part of an elaborate work on tested cures by a certain Muhammad Husaini Nûrbakhshi, about whose lifetime nothing can be ascertained. It consists of twenty-eight bâbs, of which the first seven and part of the eighth are missing; the copy opens abruptly in the eighth bâb, which deals apparently with the conditions and diseases of the head.

The headings of the following bâbs are:

9. باب نهم در بیان احوال چشم (the eye), on fol. 34^a.

10. باب دهم در بیان احوال گوش (the ear), on fol. 51^a.

11. باب یازدهم در بیان احوال بینی (the nose), on fol. 56^a.

12. باب دوازدهم در بیان احوال دهان (the mouth), on fol. 63^a.

13. باب سیزدهم در بیان احوال حلق و آلت های او الخ (the throat, etc.), on fol. 70^a.

14. باب چهاردهم در بیان احوال جگر و دل (the liver and the heart), on fol. 88^a.

15. باب پانزدهم در بیان احوال مری و معده (the oesophagus and the stomach), on fol. 93^b.

16. باب شانزدهم در بیان بعضی امراض که اکثر اطباء این ممالک تخصیص آنرا بعضوی معین مناسب ندانسته اند (diseases which physicians of these realms have not been able to assign to any particular limb of the body), on fol. 112^b.

17. باب هفدهم در بیان احوال جگر و مراره (the liver and the bile), on fol. 117^b.

18. باب هژدهم در بیان احوال سپرز (the spleen), on fol. 136^a.

19. باب نوزدهم در بیان احوال روده (the bowels), on fol. 140^a.

20. باب بیستم در بیان امراض مقعد (diseases of the posteriors), on fol. 164^a.

21. باب بیست و یکم در بیان احوال گرده (the kidney), on fol. 171^a.

22. باب بیست و دوم در بیان احوال مثانه (the bladder), on fol. 177^b.

23. باب بیست و سیوم در بیان احوال آلات تناسل (the genitals), on fol. 189^a.

24. باب بیست و چهارم در بیان احوال آلات تولید و پستان (the female organs of generation and the female breast), on fol. 200^a, first line.

25. باب بیست و پنجم در بیان امراض پشت و مفاصل (diseases of the back, joints, and feet), on fol. 217^b.

26. باب بیست و ششم در بیان سموم الخ (poisons, etc.), on fol. 225^a.

27. باب بیست و هفتم در بیان بعضی تراکیب که عمل اند در معالجات (compound medicaments, usually styled قرابادین, and thus designated on the margin), on fol. 262^b.

28. باب بیست و هشتم در بیان الفاظ غریبه که متعارف اطباءست و اوزان مذکور در طب (some peculiar technical terms used among physicians, and medicinal weights), on fol. 271^a, last line, and fol. 271^b, first line. No date.

No. 1276, ff. 276, ll. 21; careless Nasta'lik, mixed with Shikasta; ff. 275 and 276 added by another hand in pure Shikasta; size, 10 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.

2956

Two medicinal glossaries.

1. A glossary of the Hindi terms occurring in the *Materia Medica*, with their Arabic and Persian equivalents, forming an alphabetical index to the مخزن الادویه (see above, No. 2362), on ff. 1^b-85^b. It is styled in the heading: فهرست ادویه هندی و لغت عربی از کتاب مخزن الادویه بموجب شمار هندسه, and consists of three columns, the one on the right side for the Hindi words, the middle one for the Arabic and Persian ones, and the one on the left for the pages or folios of the respective copy of the مخزن الادویه (which is not *that* in the India Office referred to above). The English equivalents are occasionally added on the margin, mostly in ink, sometimes in pencil. Frequently, where special

Hindi terms are not forthcoming, only the Arabic and Persian words are given. Ff. 86-88 are left blank.

2. A glossary of similar Hindi terms, occurring in a medical work, styled بهاو پرکاس, with their Sanskrit equivalents, arranged in the same way, the Sanskrit words in the right column, the Hindi ones in the middle, and the folios in the left column, on ff. 89^b-131^a.

It is styled in the heading: فهرست ادویه هندی از کتاب بهاو پرکاس بموجب شمار هندسه, and is on the first pages, like the previous glossary, occasionally accompanied with the English equivalents on the margin. The Sanskrit words are written in Devanâgarî characters. On fol. 1^a there is given a Sanskrit title to the first glossary, viz. *Dravya Gaṇa*, Hindi and Persian.

No. 3526, ff. 131; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2957

ترجمه Tarjuma-i-firang dar bayân-i-amrâd-i-pîcîsh (فرنگ در بیان امراض پیچش).

A Persian translation of an English medical treatise by William Cockburn (اویم کاک برن), M.D. of London, the title of which is represented here in Persian transliteration as دی نیثرانت کیورس او فلك شیز, which seems to mean 'the nature and cures of fluxes,' explained in Persian by کتاب در بیان امراض پیچش های اقسام. There are two books of Dr. W. Cockburn (1669-1739) mentioned in English works of reference (see, for instance, *Dictionary of National Biography*, vol. xi. pp. 192-193), which are very likely different editions of one and the same treatise from which the present translation is made, viz. 'Profluvia ventris,' London, 1701; and 'Account of the nature and cure of looseness,' sec. ed., London, 1710. The learned English doctor wrote it partly on the basis of former investigations, partly on the results of his own medical experience. It is divided into nine صورت.

No date.

No. 1452, ff. 62, ll. 9; simple Shikasta; size, 8 $\frac{1}{4}$ in. by 6 in.

XV. LEXICOGRAPHY AND GRAMMAR.

1. Arabic-Persian.

a. Vocabularies and Dictionaries.

2958

Three metrical Arabic-Persian vocabularies.

1. Nisâb-i-badî (نصاب بدیع), on ff. 1^b-6^b, see above, No. 2386, beginning: مصر شهر و شهر ماه و ماء آب و خوف سهم الخ.

2. Nisâb-al-sibyân (نصاب الصبيان), on ff. 7^a-27^a, see above, Nos. 2375-2381, beginning here:

همین گوید ابو نصر فراہی
کتاب من بخوان گر علم خواہی

This part is dated the 9th of Ramaḍān, A.H. 1229 (A.D. 1814, Aug. 25).

3. Mantik-al-sibyān (منطق السبیان), on ff. 27^b-36^a, a versified tract of the same kind as the two preceding ones, in eighteen kiṭ'as, prefaced by ten mathnawi-baits, beginning:

بعد توحید خالق بیچون کر عدم کرد خلق گوناگون

The title appears on fol. 27^b, l. 9.

The MS. belonged to 'Anand Row's Collections in the ceded districts.'

No. 3018, ff. 36, 2 coll., each ll. 15; large Nasta'liq; size, 9½ in. by 6¼ in.

2959

Niṣāb-al-sibyān (نصاب السبیان).

The same versified vocabulary of Abū Naṣr Farāhī, beginning in the following way: قال . . . الحمد لله . . . الشیخ الامام الاجل العالم بدر الحلق والدين الخ (comp. No. 2377 sq. above); this copy is slightly defective at the end; the last line here corresponding to fol. 27^a, first line, in the preceding copy.

No. 2754, ff. 149^b-174^b, ll. 13-16; Nasta'liq; size, 9½ in. by 5½ in.

2960

'Umān-i-ma'ānī (عمان معانی).

The Persian gulf of fine thoughts, an Arabic-Persian glossary with occasional intermixture of Hebrew, Pahlavi, Syriac, Turkish, and other words, by Amirak of Balkh, who compiled this little work at the request of Shaikh Nizām, A.H. 859 (A.D. 1455), see fol. 1^b, last four lines, and fol. 2^a, first five lines.

Beginning: حمد بینهایت قادر بر که از صنعت قدرت خویش الخ.

It is arranged alphabetically according to the *first* and *last* letters, the Persian paraphrase is interlinear and sometimes marginal, and written as far as fol. 43^a in red ink; from fol. 43^b to fol. 81^a in black (except half of fol. 74^a which is again in red); from fol. 81^b to the end the paraphrase ceases altogether and only strings of words are left.

No date.

No. 1989, ff. 120, a number in diagonal lines; first two pages slightly effaced; size, 8¾ in. by 4¾ in.

2961

Another Arabic-Persian glossary, arranged like the preceding one according to the *first* and *last* letters. There is neither title nor author's name given, as the copy lacks the introduction and begins abruptly in the midst of the explanation of an affix (probably the simple *l*) thus: ساکن اسم مضمّر مرفوع متصل بود برای . . . تشنید غائب در ماضی و مضارع و امر الخ.

From fol. 8^a onwards the Arabic words are written in red ink. Copied by Muḥammad Zain-al-din.

No date.

The title given to this glossary on the fly-leaf, viz. لغات ترکی, has no sense whatever.

No. 1755, ff. 85, ll. 15; Nasta'liq; size, 9¼ in. by 5¼ in.

2962

A defective copy of a large Arabic-Persian dictionary, which is wrongly designated as کشف اللغات both on the fly-leaves and at the top of fol. 1^a. The کشف اللغات is a Persian-Persian dictionary, and therefore absolutely different in character from the present work, which resembles very closely the کنز اللغات (see above, Nos. 2392-2396), although its abrupt beginning cannot be traced in any of those copies, and the order of words seems not to be quite the same. At any rate, it may be either an earlier or a later redaction of that famous dictionary.

Beginning: دوم پناه گردانیدن سیوم در پناه . . . کسی بودن الخ.

According to the Arabic paging six leaves are wanting at the beginning, and eight between ff. 249 and 250. Ff. 247-250 are slightly damaged, but carefully repaired in some (not all) places. The proper order of ff. 394-411 is: 394, 403-410, 395-402, 411.

No date.

The copy belonged formerly to Mr. Richard Johnson.

No. 1285, ff. 423, ll. 25; chiefly in Naskhi, by various hands, an older one, as it appears, on ff. 1-272 and 335-423, a newer one on ff. 273-334; size, 10¾ in. by 5½ in.

2963

Dastūr-i-a'sār u' Dastūr-i-amṣār (دستور اعصار و دستور امصار).

Another large Arabic-Persian dictionary, compiled on the basis of and in conformity with the تاج المصادر (see Abū Ja'far Aḥmad Albaihaqi's work of this title in Bodleian Cat., No. 1635) and the صحاح (see above, Nos. 2388-2390), by Bahā-i-'Abbās Aḥmad Ḥusainī 'Alawī (see fol. 1^b, ll. 8 and 9), and beginning: الحمد لله و نستعين به وما لنا ان لا نتوكل على الله الخ.

The title appears on fol. 2^b, l. 10; on fol. 1^a it is styled, through a confusion with its prototype (see the above statement), تاج المصادر. The introduction comprises a faṣl: در اعداد ابواب و مصادر آن, on fol. 3^b, with the following subsections: خاصية الابواب, on fol. 4^a; كيفيت مصادر مزید فيه, on fol. 5^a; and كيفيت معرفة مصادر در هر فعل, on fol. 5^a. The dictionary itself begins, on fol. 5^b, with the باب الالف; the arrangement is this, that the *first* letter forms the bâb and the *last* the next subdivision; after that comes the middle one.

Dated A.H. 1176 (A.D. 1762, 1763).

No. 1338, ff. 360, ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

b. Grammar.

2964

Three Persian treatises on Arabic grammar.

1. Kitāb-i-mizān (کتاب میزان), i.e. the میزان فی علم الصرف, on ff. 1^b-20^a, see above, Nos. 2415-2417, beginning: الحمد لله . . . بدان اسعدك الله تعالى في التّارين كه جمله افعال متصرفه بر چهارگونه است ماضى و مستقبل و امر و نهى الخ. This part is dated the 8th of Rabi' II, A. H. 1218 (A. D. 1803, July 28).

2. Nuskha-i-munsha'ibah (نسخه منشعبه), on ff. 21^b-28^a, only a fragmentary piece, defective at the end, see above, Nos. 2411, 2; 2412, 2; and 2418, beginning: الحمد لله . . . اسعدك الله تعالى في التّارين كه جمله افعال متصرفه و اسماء متمكنه از روى تركيب حروف الخ. ff. 29 and 30 left blank.

3. Dastūr-i-mubtadā (دستور مبتدا), or Kitāb-i-jadvali (کتاب جدولی), or Sarf-i-af'āl (صرف افعال), on ff. 31^b-90^b, see above, Nos. 2425-2427, beginning: الحمد لله . . . بدانكه اين كتابيست در بيان صرف افعال و اعلال آن كه جمله افعال بر دوگونه است ثلاثى و رباعى الخ.

Bibliotheca Leydeniana.

No. 2741, ff. 90, ll. 9-10; Nasta'liq; size, 9 in. by 6½ in.

2965

Muntakhab-alnaḥw (منتخب النحو).

A treatise on the application of the rules of Arabic syntax to Persiau, with poetical illustrations, by Amir Ḥaidar Ḥusaini Balgrāmi (see fol. 1^b, last two lines), with the takhalluṣ Amir, a grandson of the famous Mir Ghulām 'Alī Āzād Balgrāmi, compiled A. H. 1214 (A. D. 1799, 1800, see fol. 2^a, l. 5), comp. another copy in Rieu ii. p. 857^b, No. I.

Beginning: حمد فاعل اشياء حقّ جلّ و علا را کدام (يكدام Rieu) نحو بيان الخ.

At the end of the mukaddimah (which begins on fol. 2^a) it is stated (see fol. 4^a, last line, and fol. 4^b, first line) that this treatise is divided into three bâbs, dealing with the nouns, the verbs, and the particles respectively:

حمد فاعل اشياء حقّ جلّ و علا را کدام, in seventeen faṣls, on fol. 4^b, l. 2.

باب دوم در بيان اقسام فعل و هر چه متعلّق بآن است, in nine faṣls, on fol. 41^a, last line.

باب سيم در بيان اقسام حروف, in three faṣls, on fol. 48^a; but in the text itself the beginning of a fourth bâb is found on fol. 51^b, on the sentence باب چهارم در ذكر جمله, which was to contain two kism, each of which subdivided into faṣls; but already in the first faṣl of the first kism the copy breaks off.

Earlier works of the same Amir Ḥaidar are: سوانح اكبرى, a history of the emperor Akbar to A. H. 987

(A. D. 1579), written at the request of Mr. William Kirkpatrick, see Rieu iii. p. 930^a, Blochmann in his translation of the آئين اكبرى, p. 316, note, and Elliot, History of India, viii. p. 193; منتخب الصرف, on the formation of Arabic words used in Persian, Rieu ii. p. 857^b, No. II; and تحقيق الاصطلاحات, a glossary of rare words and idioms, with poetical illustrations, Rieu iii. p. 1070^b, completed A. H. 1189 (A. D. 1775).

No. 3001, ff. 53, ll. 12; Shikasta; size, 9½ in. by 6½ in.

2. Persian-Persian.

2966

Latā'if-allughāt (لطائف اللغات).

Another copy of 'Abd-allatīf bin 'Abdallāh al-'Abbāsī's special glossary to Jalāl-al-dīn Rūmī's mathnawī, see above, Nos. 1091-1097, beginning: اين فرهنگيست مشتمل بر حلّ لغات غريبه عربيه الخ.

Dated the 24th of Jumādā I, in the fortieth year of 'Ālamgīr's reign (which would be A. H. 1108, a year that actually seems to be hidden in the strange combination of figures appearing here, viz. ۸۱۱۰ = A. D. 1696, Dec. 19), by Ḥusain 'Alī bin 'Alī Murtaḍā Ghulām. Slightly worm-eaten.

No. 3004, ff. 219, ll. 15; Nasta'liq; size, 10½ in. by 5½ in.

2967

Baḥr-alfadā'il fi manāfi'-alafāḍil (بحر الفضائل فى منافع الافاضل).

A fuller copy of Muḥammad bin Kiwām bin Rustam bin Aḥmad bin Maḥmūd Badr-i-Khizāna albalkhī's Persian dictionary, which has been described above in No. 2512. The author's epithet is given here (on fol. 2^b, l. 7) as Nikā'i, instead of Karkhī. This copy contains thirteen out of the fourteen bâbs of the second kism (a complete index of which is given both on ff. 4^b-5^b and 224^a-226^a), viz.:

Bâb I, on fol. 226^a, second line, headed here: در اسامى بعضى از اهل اولاد و عماد (و عمال و غزوات index) و اسپان و اسباب پیغمبر الخ.

Bâb II, on fol. 228^a, headed here: در لغات الدعوات (در الفاظ ادوات index) و غیر آن الخ. the end.

Bâb III, in four faṣls (kunya, beginning respectively with ابو, ام, ابن, and بنت), on fol. 246^b.

Bâb IV, in seven faṣls, on fol. 248^b.

Bâb V, in three faṣls, on fol. 252^b.

Bâb VI, in seven climates, on fol. 256^a.

Bâb VII, on fol. 257^b.

Bâb VIII, on fol. 262^a (number here omitted).

Bâb IX, in six faṣls, on fol. 264^b.

Bâb X, in nine faṣls, on fol. 278^a.

Bâb XI, on fol. 289^a, lin. penult.

Bâb XII, in three faṣls, on fol. 293^b.

Bâb XIII, in three faṣls, on fol. 298^a.

The number of *faṣls* is therefore thirty-seven, as correctly stated on fol. 3^b, l. 8 (whereas on ff. 4^b, l. 5, and 224^a, l. 7 it is given as thirty-six). The *first kism*, containing the dictionary proper, begins on fol. 5^b, last line.

Beginning, on fol. 1^b, thus: *حمد و سپاس بمحمد مر: خدای را که ملائک و اناس در نعت اوست بالسنه مختلفه و لغات متنوعه اورا ثنا گوید* (sic!) *الح*.

An English note on fol. 1^a describes this copy as an *abridgement* of the *بحر الفضائل*, whose author is unknown; this statement is altogether misleading, and would rather apply to the much shorter copy in No. 2512 above; moreover the Persian title, written on the same page, runs *اصل کتاب بحر الفضائل*, and proves that we have got here the original work. The fourteenth *bāb* of the *second kism* is not found.

Dated the 7th of Shawwāl, A. H. 1199 (A. D. 1785, Aug. 13).

No. 2970, ff. 302, ll. 13; Nasta'lik; size, 10 in. by 6½ in.

3. Persian-English.

2968

The first sketch of a Persian Lexicon (including all the Arabic words, commonly used by Persians), with their English equivalents, by Haughton, i. e. Sir Graves Champney Haughton, 1788-1849, who was from 1817 to 1827 professor in the East India College at Haileybury, see Dictionary of National Biography, vol. xxv. pp. 166^b-168^a. It is very rich and accurate, but goes down to the middle of the *fourth* letter only, ت; the last word being *تعمیم*.

No. 3182, ff. 303; European handwriting; size, 13 in. by 8½ in.

XVI. THEOLOGY AND LAW.

2969

Kurân (قرآن).

A copy of the *Kurân*, with interlinear Persian paraphrase, which derives a unique interest from the fact that (according to a note appended at the end by Mr. A. Rattnay) it 'was picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aides de Camp (Captain Henderson, I believe). It was found under the body of a Mahomedan priest, who was evidently attempting to escape with it at the time he was killed.'

The copy is, of course, in a very precarious state, despite the careful mending of most of the old leaves, which have been put into a modern margin; and although the text has been supplemented, wherever pieces had been torn off, the first and last leaves especially—which were lying quite loose in the copy and have now been arranged in proper order—are greatly damaged. Part of the original colophon is preserved, stating that the copy was written in A. H. 995 (A. D. 1587), by *ابن احمد انصاری المديني*

No. 3402, ff. 387, usually ll. 14 in the fully preserved pages; splendid Naskhi; the Persian paraphrase in Nasta'lik; size, about 13 in. by 8½ in.

2970

Another copy of the *Kurân*.

This copy has a special interest too; it was one of Tipû Sultân's *Kurâns*, and is provided with a Persian index of the *Sûras*: *فهرست سوره های کتاب الله المجید* : *الح*, on ff. 1^b-22^b.

The *Kurân* begins on fol. 25^b, and ends on fol. 520^a; an Arabic prayer on ff. 521^b and 522^a.

No. 3562 (Glass Case), ff. 522; Naskhi; gorgeously illuminated throughout; two splendid vignettes on ff. 23^b and 24^a; excellent Eastern binding; size, 8½ in. by 4½ in.

2971

Fatâwa-i-Karâkhâni (فتاویٰ قراخانی).

Legal decisions with regard to the various branches of Muhammadan ecclesiastical and civil law, which begin, without any introduction, at once with the *first kitâb*; the title can therefore only be derived from the colophon. The book is divided into *kitâbs*, and, occasionally, subdivided into *bābs*, with some *faṣls* here and there. An index on ff. 1^a and 1^b.

1. *باب خيار العيب*, on fol. 2^a: (a) *كتاب البيوع*, on fol. 17^b; (b) *باب بيع الفاسد (الفاسدة)*, on fol. 22^b; (c) *باب بيع الفضولي*, on fol. 27^a; (d) *باب الاقالة*, on fol. 27^a, last line; (e) *باب التسلم*, on fol. 28^b; (f) *باب الكفالة*, on fol. 29^a; (g) *باب الصرف*, on fol. 32^b.

2. *كتاب الحوالة*, on fol. 38^b.

3. *كتاب القضاء*, on fol. 40^b, lin. penult.: (a) *فصل في* *الحبس*, on fol. 43^b.

4. *باب كتاب* (a) *كتاب القضاء بالموارث*, on fol. 55^a; *القاضي الى القاضي*, on fol. 55^b.

5. *باب الرجوع عن* (a) *كتاب الشهادة*, on fol. 70^a.

6. *كتاب الوكالة* (styled in the text, clearly by mistake, *باب الوكيل بالبيع والشراء*), on fol. 70^b: (a) *باب الوكيل*, on fol. 77^a; *فصل في الشراء*, on fol. 78^a; *باب الوكالة*, on fol. 78^a; *بالخصومة والغيب*, on fol. 78^a.

7. *باب اليمين*, on fol. 78^b, last line: (a) *كتاب الدعوى*, on fol. 98^a, lin. penult.; (b) *باب التناقض والدفع*, on fol. 102^a; (c) *فصل في الابرأ*, on fol. 108^a.

8. *باب فيما يكون اقرار* (a) *كتاب الاقرار*, on fol. 108^b; *او فيما لا يكون*, on fol. 118^b.

9. *كتاب الاستثناء*, on fol. 119^b.

10. *كتاب الصلح*, on fol. 120^a.

11. *كتاب المضاربة*, on fol. 124^b.

12. *كتاب الوديعة*, on fol. 129^b.

13. *كتاب العارية*, on fol. 143^b.

14. *كتاب الهبة*, on fol. 146^a.

15. کتاب الاجارة, on fol. 151^b.
16. کتاب الولاء, on fol. 169^b.
17. کتاب الاکراه, on fol. 172^a.
18. کتاب الحجر, on fol. 173^a.
19. کتاب المأذون, on fol. 173^b.
20. کتاب الغصب, on fol. 177^b.
21. کتاب الشفعة, is missing in consequence of a lacuna of three leaves after fol. 188.
22. کتاب القسمة, on fol. 192^b.
23. کتاب المزارعة, on fol. 197^a.
24. کتاب الصيد والذبائح, on fol. 199^b: (a) فصل (a) فیما یحمل اكله وما لا یحمل, on fol. 207^a.
25. کتاب الاصلحة, on fol. 210^a, last line.
26. کتاب احياء الموات (الموت), on fol. 214^a.
27. کتاب الاشربة, on fol. 218^b, first line.
28. کتاب الکراهية, on fol. 218^b, l. 5.
29. کتاب الزهن, on fol. 235^b.
30. باب ما یوجب القصاص (a), on fol. 239^a; باب جنایة البهائم (b), on fol. 239^b; و ما لا یوجب, on fol. 244^b (wrongly styled کتاب in the index).
31. کتاب الذیات, on fol. 245^b.
32. کتاب القسامة, on fol. 249^b.
33. کتاب الوصایا, on fol. 250^a.
34. کتاب الخنثی, on fol. 254^a.
35. کتاب مسائل المتفرقة, on fol. 254^b; there are two more lacunas, of one leaf each, after ff. 255 and 256.
36. کتاب الفرائض, on fol. 258^a.

The whole book is arranged in an endless number of questions addressed to a legal authority (استفتا = taking counsel's opinion) and the decisions given about them.

Dated the 12th of Dhû-alka'dah, A. H. 1099 (A. D. 1688, Sept. 8), in 'Ālamgir's reign, by various scribes, Sayyid Muhammad Ma'sûm alshahidi alkardizi alridawi, Sayyid 'Abd-alkâdir, etc.

No. 3069, ff. 258, ll. 17; written by different hands, chiefly in Naskhī, mixed with Shikasta now and then; size, 8½ in. by 6 in.

2972

منکشفة فی شرح (Munkashifat fi sharh-almunfarijat) (المنفرجة).

A Persian commentary on a well-known religious poem, the Arabic *kaşidah* المنفرجة or *kaşidah* of consolation and comfort, which is ascribed here to the authorship of Ḥasan al-Baṣrī (died the 5th of Rajab, A. H. 110 = A. D. 728, Oct. 14), see fol. 135^b, l. 5. Compare on this poem and the various authors who are credited with its composition, H. Khalifa iv. p. 551 sq., No. 9508; vi. p. 198, No. 13209; Arabic Cat. of the Brit. Mus., p. 86; Uri and Nicoll ii. pp. 88,

515, and 617; Cat. Codd. Or. Lugd. Bat. ii. p. 97; Loth, Arabic Cat., p. 300^b (No. XIII); G. Flügel i. p. 144; Fleischer, Cat. Lips., pp. 434-435; J. Aumer, Arabic Cat., pp. 59 and 246, last line sq.; etc. In Flügel, loc. cit., it is ascribed to Muḥammad al-Ghazālī, in Loth, loc. cit., to Ibn al-Nahwī (Abū-alfadl Yūsuf bin Muḥammad Tanzari), etc. The poem consists here of forty-four baits (in H. Khalifa thirty-five; in the Vienna copy forty-seven, in others forty), and begins, on fol. 136^a:

إشتدی ازمة تنفرج قد أذن ليلك بالبالج

Beginning of the preface, on fol. 135^b: بعد حمد بی منتهای و کنای متجاوز العد و الاحصاء جداوند تقدس و تعالی و درود نا معدود الخ.

The commentator is 'Abd-alkâdir bin Hâshim alḥusainī (see fol. 135^b, l. 4); the title appears on fol. 136^a, first line. The explanation consists usually of حاصل المعنى, i. e. grammatical analysis, and لغات, a summary of the meaning.

No date.

No. 1298, ff. 135-163, ll. 13; Naskhī; the Arabic text in red; size, 10 in. by 6½ in.

2973

زبدة الدعوات (Zubdat-alda'wât).

Choice selections of prayers, accompanied by a Persian treatise on devotional science, by an anonymous author, in a mukaddimah, four faṣls, and a khâtimah, beginning, on fol. 1^b: يا حبيب صفوة المتقين نحمدك ونشكرک و يا مجيب دعوة المضطرين الخ.

در تعريف و ترغيب دعا و بيان شرائط: Mukaddimah, on fol. 3^b.

در تعقیبات نماز (صلوة index) یومیة و بعضی: Faṣl I, دعوات ضروریة, on fol. 8^a.

در اعمال روز و شب جمعة و احوال ایام و لیالی: Faṣl II, متبرکه, on fol. 38^a.

در وصول بسعادات و حصول مرام و دفع بلیات: Faṣl III, و رفع اسقام, on fol. 97^b.

در جمیع فوائد متفرقة و قمع اعادی و ظلمة: Faṣl IV, on fol. 132^b.

در آداب زیارت مشاهد مقدسة علی: Khâtimah, مشرفیها, on fol. 150^b.

Faṣl I is not numbered; faṣls III and IV and the khâtimah are neither numbered nor headed by فصل or مصباح. This treatise which is based on the مجمع الدعوات و (مر) the (متر) صغیر و کبیر منهاج (ق) مکارم الاخلاق (مت) منهج الدعوات مجتبی (د) نزوة الزاهد (ة) عدّة (مع) الصلاح (ل) فصول (ق), etc., ends on fol. 158^b and is dated by Ja'far bin Muḥammad Kâzīm the 15th of Sha'bân, A. H. 1133 (A. D. 1721, June 11). On ff. 158^b, l. 6-197^b there is added another tract, very similar to the khâtimah of زبدة الدعوات, styled Mukhtaṣar dar rusûm u âdâb-i-safar (مختصر در رسوم و آداب سفر), on the rites and

customs of travelling, containing both prayers and traditions relating thereto, the latter based on those collected by Hasan 'Askari (the eleventh Imâm, who died in Rabî I, A. H. 260 = A. D. 873, Dec.-874, Jan.), and divided into a mukaddimah and four fasls (which are, however, not specially marked in the text).

Beginning: حمد بحد واهب العطائي را سزد که نوع انسانرا بتاج و قحاج و لقد کرمنای بنی آدم الخ
No date.

No. 693, ff. 197, ll. 12; the Arabic prayers in Naskhî, the Persian text in Nasta'liq; size, 6½ in. by 4¼ in.

2974

Silsila-i-Jogiyân (سلسله جویان).

The chain of the Jogis, in Sanskrit Yogins, i. e. the various sects of Indian devotees or practisers of the Yoga, see concerning them, Barth, Religions of India, p. 213 sq., and Weber, History of Indian Literature, p. 237 sq., by an anonymous author, beginning, on fol. 1^b: چون اقتضای رتانی و خواهش یزدانی مقتضی آن شد که عالم کون و فساد الخ

It is divided into five فرقه (afterwards called اصل), viz.: 1. The Vishnuites or Vishnuite Gosains (ویشنو), on fol. 4^b, in sixteen قسم or branches; 2. The Civaïtes (شیوی or سیوی), on fol. 16^a, in nineteen قسم; 3. The Çaktas (شاکتک), on fol. 29^b, in four فرقه or طریق; 4. The Nānakshâhis (نانکشاهی), on fol. 38^b, in seven قسم; 5. The Crāvakas and Yatis (سراوک and جتی), on fol. 47^b, in two قسم or طریق. Appended to this treatise are two fasls, the first, on fol. 50^b, containing a general disension of the tenets of these sects; the second, on fol. 60^b, a description of the holy city of Banâras. Each branch or subbranch of the Yogins is illustrated by a portrait.

No. 3087, ff. 71, ll. 9; Nasta'liq; forty-eight miniature portraits; size, 8 in. by 6½ in.

XVII. VARIA.

1. Arts, Technical and Practical Pursuits.

a. Music.

2975

Aṣl-aluṣûl (اصل الاصول).

A treatise on the theory of music by Muḥammad Naṣir Muḥammadi, with the takhalluṣ Ranj (mentioned as grandson of Khwâjah Mir Dard, and a young man about A. H. 1221 = A. D. 1806, in A. Sprenger, Catal., p. 280, l. 7 ab infra), beginning, on fol. 1^b: الحمد لله خالق الخلائق والملائق الصلوة والسلام علی محمد المصطفى واکه الخ

In the introduction, on fol. 2^a, the author traces his descent to the great Shaikh and Saint Khwâjah Muḥammad Nâsir Muḥammadi, the author of the

بازئی هوش افزا and the elder Khwâjah Mir Muḥammadi, with the takhalluṣ Dard, the greatest mystic poet in Hindûstâni literature (see A. Sprenger, Catal., pp. 218 and 605, whose death is fixed by the various authorities in A. H. 1195, 1196, 1199, and even 1202 = A. D. 1781-1788), the grandfather of the compiler of this musical treatise and author of the following nine works: 1. Persian diwân (دیوان پارسی); 2. Rekhta diwân (دیوان ریخته); 3. رساله (دیوان ریخته); 4. رساله واردات; 5. علم الکتاب, a commentary on the preceding one; 6. رساله ناله درد; 7. آه سرد; 8. شمع محفل; 9. درد دل (all these seven being mystical treatises); the younger, Hadrat Muḥammad Mir Muḥammadi, with the takhalluṣ Athar (see A. Sprenger, Catal., p. 207, l. 16 sq.), the author of (1) Persian diwân (دیوان فارسی); (2) Rekhta diwân (دیوان ریخته); (3) مثنوی بیان واقع; (4) مثنوی خواب; (5) مثنوی خیال. The son of the former (Mir Dard) was Şâhib Mir Muḥammadi, with the takhalluṣ Alam, undoubtedly the father of the author of the present treatise (see A. Sprenger, Catal., p. 200, last four lines, where he is represented by some tadhkirah-writers as the son, by others as the nephew of Mir Dard).

The present treatise was written under the auspices of the author's patron Miyân Himmatkhân, the younger brother of Miyân Nûrkhân, with the takhalluṣ Nûrang, and son of Miyân La'ikhân, with the takhalluṣ Parb La'l (پرب لعل), who himself was the elder brother of Miyân Firûzkhân, with the takhalluṣ Adârang and son of Miyân Bhûpatkhân, the brother of Miyân Nîmatkhân, with the takhalluṣ Sadârang, see fol. 1^b.

The title of this treatise appears on fol. 2^b, l. 4. It is divided into two فن; the first فann حقیقت (on musical time and measure) contains two mukaddimas, two bâbs and a khâtimah; it begins on fol. 2^b, but breaks off already, on fol. 35^b, in the beginning of the second bâb with the heading of the first fasl; the remainder of this bâb, the khâtimah of the first fann, and the whole of the second fann (on tune, air, or melody) are missing.

The remaining portion of the MS., ff. 36^b-55^a, is filled with the Rekhta poetry of Mu'min (probably Muḥammad Mu'minkhân, who died 1852, see A. Sprenger, Catal., p. 266, l. 6 ab infra sq.), consisting of short mathnawis and one ghazal, beginning with this Persian bait:

تازه فغانی که کشیدم زدل وان سخن غم که شنیدم زدل

No. 3162, ff. 55, ll. 15; Nasta'liq; size, 10½ in. by 6½ in.

b. Calligraphy.

2976

Seventeen sheets of calligraphic specimens, with illuminations, partly containing interesting royal autographs, viz.:

1. No. 3566, size, 9½ in. by 7½ in.

2. No. 3567, size, 10½ in. by 7½ in.

3. From his Majesty the king of Oude (see below,

No. 10), embossed with nail by Pundit Muhtabkog, styled Brilliant Writer, 1850.

No. 3568, size, 9½ in. by 6½ in.

4. No. 3569, size, 11½ in. by 8½ in.

5. No. 3570, size, 11½ in. by 7½ in.

6. Written by C'andi Parshād (چندی پرشاد).

No. 3571, size, 12½ in. by 8½ in.

7. Written by Hinglāl (بندہ ہینگلال), a pupil of 'Alī Ridākhān Jawāhir-raḡm (see below in No. 11).

No. 3572, size, 12½ in. by 8½ in.

8. Written by Faḡīr Muḡammad Amir Ridāwī, A. H. 1270 (A. D. 1853, 1854).

No. 3573, size, 11½ in. by 7½ in.

9. Written by Gangā Parshād (گنگا پرشاد), another pupil of 'Alī Ridākhān Jawāhir-raḡm (see No. 11).

No. 3574, size, 12½ in. by 8 in.

10. Written by Takī 'Alī about 1850; it bears the name of the same king of Oude, Muḡammad Wājīd 'Alīshāh Pādīshāh, as No. 3 above.

No. 3575, size, 13½ in. by 8½ in.

11. Written by 'Alī Ridākhān Jawāhir-raḡm, 1850.

No. 3576, size, 13½ in. by 8½ in.

12. An autograph of the Heir-Apparent of Delhi, Mirzā Muḡammad Sulṭān Fath-almulk Shāh Bahādur, the son of Abū Zafar Sirāj-aldīn Muḡammad Bahādurshāh Pādīshāh-i-ghāzī (i.e. Bahādurshāh II, the last nominal emperor of Delhi, who succeeded his father, Akbarshāh II, A. H. 1253=A. D. 1837, and was deposed 1858 after the mutiny, see Nos. 16 and 17 below), dated A. H. 1270 (A. D. 1853, 1854).

No. 3577, size, 15½ in. by 10½ in.

13. No. 3578, size, 16½ in. by 11½-11½ in.

14. Written by 'Alī Ridākhān Jawāhir-raḡm, see No. 11 above.

No. 3579, size, 13½ in. by 9 in.

15. Written by the same 'Alī Ridākhān.

No. 3580, size, 19 in. by 13½ in.

16. An autograph of his Majesty the king of Delhi, Muḡammad Bahādurshāh Pādīshāh-i-ghāzī, see above, No. 12.

No. 3581, size, 17 in. by 11½ in.

17. Another autograph of the same last Moghul ruler of Delhi.

No. 3582, size, 16½ in. by 11½ in.

c. Preparation of Ink.

2977

Risāla-i-Būḡalamūn (رسالۃ بوقلامون).

The Persian translation of an Arabic treatise on the art of making inks of various colours, styled at the end ترجمۃ رسالۃ رنگها (the proper title appears on fol. 113^a,

lin. penult.), by an anonymous writer who dedicated this little work to Maḡmūdshāh bin Muḡammadshāh bin Aḡmadshāh (more correctly bin Muḡammadshāh bin Humāyūnshāh bin Aḡmadshāh II, who reigned A. H. 887-924=A. D. 1482-1518, comp. coll. 172 and 173 in this Cat.) alwalī alḡahmanī, see ff. 112^a, last lines, and 112^b, first line.

It is divided into sixty-one صنعت, the index of which, on ff. 114^a-115^a, is left blank, and begins, on fol. 108^b: ن والقلم وما یسطرون : سباس (Sūrah 68, v. 1) و ستایش مر یگانه بیچون که چون بدو حرف کاف و نون آورد بیرون از غیب مکنون الخ.

The first صنعت begins on fol. 115^b, first line, and is headed در ساختن مداد گلرنگ.

Dated A. H. 1010 (A. D. 1601, 1602).

No. 1348, ff. 108^b-139^a, ll. 11; distinct Nasta'liq; size, 7½ in. by 4½ in.

d. Cookery.

2978

Nān u namak (نان و نمک).

Bread and salt, a cookery-book, containing the kitchen recipes, as used in the emperor Shāhjahān's court; it begins, on fol. 1^b, without introduction or author's name, at once with these words: دستور بختن اطعمه که در سرکار پادشاه شاهجهان معه وزن به علم می آمد بر above title is taken from a note on fol. 1^a.

The ten kisms (compare a similar work above in No. 2792, VII) are, according to the index:

1. در استعمال نانها (on the making of various kinds of bread), on fol. 1^b, last line.

2. در استعمال آسها (on the making of soups), on fol. 5^a, lin. penult.

3. در استعمال قلیهها و دویازها (on the making of various kinds of dressed flesh-meat and meat-curies), on fol. 7^b (not numbered in the text).

4. در انواع بهرته (on the various kinds of mash), on fol. 21^a.

5. در انواع زیر بریان (on the various kinds of under-done meat), on fol. 22^b.

6. در انواع پولاو (on the various kinds of Pulā'o or rice-dishes), on fol. 25^b.

7. در انواع کتهها (و کبابهای) و بختنیها (text adds (on the various kinds of catechu with roast and boiled meat), on fol. 47^b.

8. در انواع هرپسهای و خاکینههای (on the various kinds of pottages and omelettes), on fol. 56^a.

9. According to the index: در انواع سموسه و پوری و غیره و انواع شیرینی و شوله و کلهچری و غیره (on the various kinds of puff or small pastry of minced

meat, thin meal-cakes, juices of the sugar-cane, dishes of boiled rice and pulse, and hodge-podge); but in the text, on fol. 63^a, only کھجری and شوله are treated in the ninth kism, the other items are added to the eighth; in the middle of this kism the copy breaks off on fol. 63^b.

10 was to contain, according to the index: استعمال مرتبه (مرتبی =) و غیره اطعمه و حلوه (حلوا =) و اکثر لوازم و استعمال جغرات... و رنگ نمودن روغن و خمیر (on the making of preserves and sweetmeats, on ingredients, on sour milk, and the colouring of oil and dough).

No. 3171, ff. 63, ll. 15; Nasta'liq, mixed with Shikasta; size, 8½ in. by 5½ in.

2. Falconry and Farriery.

2979

Panj Bâznâma (پنج بازنامه).

A collection of five treatises on falconry, of which, however, only the *first* and the *third* are complete, while the other three are fragmentary; they are all written very carelessly and often incorrectly.

1. An anonymous بازنامه, on ff. 1^b-34^a, in fifty-two short bâbs and a khâtimah, beginning: اما بعد این رساله ایست موسوم به بازنامه مشتمل بر پنجاه و دو باب و يك خاتمه اول در معرفتی (معرفت) گلابچشم الخ (the meek-eyed).

2. Fragment of another treatise on falconry, on ff. 41^a-105^b (ff. 35-40 left blank), without title and author's name; the leaves are cruelly misplaced, but all the catchwords are right notwithstanding; it comprises bâbs 2-5 complete, part of bâb 6, bâbs 8-9 complete, and part of bâb 10. The *second bâb* begins on fol. 55^a, headed: باب دوم در صفت باز و شناختن رنگ و گيرندن (!) او, in thirteen fasls (the sixth of which is not marked, but an additional unnumbered fasl, فصل دیگر, is inserted on fol. 69^a, between the twelfth and thirteenth); the *third bâb*, on fol. 74^a, in eight fasls; the *fourth*, on fol. 85^a, in eight fasls; the *fifth*, on fol. 92^b, in seven fasls; the *sixth*, on fol. 103^b, breaking off on fol. 105^b; the *eighth*, on fol. 42^b; the *ninth*, on fol. 43^b; the *tenth*, on fol. 44^b; a fourth and a fifth fasl, belonging, as it seems, to some other bâb, not marked, appear on fol. 53^a.

Beginning, on fol. 41^a: بزرگترین شکار کلام که شنقار ناطقه انسانی را در فضای هوای حمد گستری و فناخوانی هزاران هزار صید الخ.

3. Mirât-alsaid (مرآة السید), on ff. 107^b-136^b (fol. 106 left blank), by Allâhyâr Jâmî, who was in the service of the Kausbegi of prince Muhammad Mu'azzam Bahâdurshâh (afterwards the emperor Bahâdurshâh), see fol. 110^b (the title appears there too, in the last

line). It is divided into five bâbs, on ff. 111^a, 114^b, 118^b, 123^a, and 134^a, and was compiled A.H. 1111 (A.D. 1699, 1700), according to the chronogram at the end, and the direction given there with regard to the finding of the date: تند پر جانور ببراند از عدد های مصرع چهارم شست و چار از میان برون کن و کم، بنگر بعد از آن چه می ماند.

Beginning, on fol. 107^b: حقیقت اشیا پیدا کند و شکره قوت نظری را چشم بینا گشاد تا از صید طائران الخ.

4. Shâhbâznâma-i-Firûzshâhi (شهبازنامه فیروزشاهی), on ff. 139^b-173^b (ff. 137 and 138 left blank), compiled at the request of the emperor Akbar by a certain Firûzshâh (see fol. 140^a, ll. 1-4), beginning, on fol. 139^b: شهباز اندیشه شکاریان سخن و شاهن خیال الخ.

It is divided, according to the index on ff. 140^a-141^a, into fourteen bâbs, of which, however, only the first (on fol. 141^a), the sixth (on fol. 165^a), and the seventh (on fol. 166^b) are marked; it is incomplete at the end, and there seems not much more than the first half of the treatise extant.

5. Fragment of the Shikâr-nâma-i-Îlkhâni (شکارنامه), on ff. 179^a-215^a (ff. 174-178 left blank), compiled by 'Alî bin Manşûr alḥalwânî in the reign of Tughâtîmûrkhan (A.H. 737-753 = A.D. 1336-1352), see fol. 183^b, l. 5 sq. It is defective both at the beginning and end; the treatise itself, after a long and tedious introduction, commences with the index on fol. 188^b. According to the heading of the index it is divided into two mukâddimas and twenty-seven bâbs, but only twenty-five are given in the index itself, and in the text none at all is marked.

No. 3173, ff. 215, ll. 13; Nasta'liq; size, 9½ in. by 7½ in.

2980

Farasnâma (فرسنامه).

This work is in substance identical with the فرسنامه هندی, described in Bodleian Cat., Nos. 1864-1866, Rieu ii. p. 482, and F. Mehren, p. 16, No. XXXIX, but it differs, like the *second* British Museum copy, from the common version, made under the superintendence of 'Abdallâhkhân Bahâdur Firûzjang, in Shâhjahân's reign, in this most important point, that it was translated (from the old Sanskrit work Sâlihotra) more than 200 years before that time, viz. A.H. 926, Jumâdâ II (A.D. 1520, May-June), see fol. 5^b, ll. 3 and 4, by Ibn Sayyid Abû-ḥusain, with the epithet Hâshimî, see fol. 5^a, last line, at the request of Shams-al-din Muẓaffarshâh, i.e. Muẓaffarshâh II, king of Gujarât (who reigned from A.H. 917 to 932 = A.D. 1511-1526). As we now possess two copies with the same earlier date, and have, moreover, in the present copy further details as to the names of the translator and his royal patron (which are wanting in the British Museum copy owing to the absence of the preface) we must come to the conclusion that either 'Abdallâhkhân Bahâdur Firûzjang himself, or at least the Pandits he employed for the translation, committed a flagrant plagiarism,

by reproducing almost verbatim this older translation, without acknowledging their indebtedness to it in any way. The introductory part, containing extracts from the older Persian book *فرسنامه فارسی*, is wanting in this copy (it is the one little addition the later translators have added on their own account); but the preface opens with exactly the same verse:

اسب فکرت چو زین کند دانا
به که گوید نخست حمد خدا

This preface, containing the praise of God, of Muḥammad, and of Sultān Muẓaffarshāh (the last section naturally being left out in the latter version), as well as a part of the chapter *سبب نظم کتاب* (on ff. 5^b-6^b), and the short epilogue at the end, are written in mathnawī-baits, all the other parts in prose. The *two kisms* are arranged exactly as in 'Abdallāhkhān Bahādur's version; the *first*, on fol. 6^b, is headed: *در معرفت افراس و بیان علامات نیک و بد که در اسب است* (on the knowledge of horses and their good and bad signs), and contains twelve bābs; the *second*, on fol. 28^a, is headed: *در علاج فرس بھر علت* (on the treatment of horses in every kind of disease), and is subdivided into thirty-eight bābs.

No date. College of Fort William.

No. 2250, ff. 64, ll. 14; Nasta'liq; size, 8½ in. by 4½ in.

3. Miscellaneous.

2981

Almujallad althāni min alkashkūl (المجلد الثاني من الكشكول).

The *second book* of Shaikh Bahā-aldin Muḥammad 'Āmili's collectanea, called *الكشكول*, a Persian translation of which has been noticed in No. 2797 above. Beginning, like that in the Vienna copy: *قد يقال أن جمع القرآن لا يسمى تصنيفاً إذ الظاهر الخ* (read *الظاهر الخ*). *أن التصنيف ما كان كلام المصنف الخ*.

Dated A. H. 1044 (A. D. 1634, 1635).

No. 632, ff. 59, ll. 21; excellent Naskhi; illuminated frontispiece; size, 9½ in. by 6 in.

2982

This copy contains:

1. On ff. 1^a-15^a: a metrical treatise on the science of *Kiyāfat*, i.e. predicting a man's fortune from certain signs in his outward appearance, represented as coming down from Plato (رسالة علم قیافه نظم بگفته افلاطون), see another copy in Bodl. Cat., No. 1883, beginning:

هست روایت ز فلاطون خبر
علم قیافه بر اهل خبر (هنر)

It was written by order of Ghulām Muḥammad and is dated the 10th of Šafar in the sixth year of Aḥmad-shāh's reign (= A. H. 1167, A. D. 1753, Dec. 7).

2. On ff. 16^a-39^b: a fragment of Munir of Lāhūr's Indian story of Wālā Akhtar, called *کارنامه* or *کارستان*, see above, Nos. 2083-2087. It is defective both at beginning and end, with a lacuna after fol. 31.

No. 3084, ff. 39, ll. 10 (on ff. 1-15), ll. 11-12 (on ff. 16-39); Shikasta, by various hands; size, 7½ in. by 4½ in.

2983

Petition against a Kādi.

A highly interesting and instructive MS., containing the petition of the Sunnite Muḥammadans of the village (قصبه) of Elloor (ایلور), so spelt in the beginning of the documents referring to the trial, on fol. 7^a, l. 3, but *ایوایلور* in the petition itself) in the district (ضلع) of Masulipatam (spelt on fol. 7^a *مچھلی پتن*), against their Shi'ite Kādi, with the name of Mir Sajjād 'Alī (see fol. 7^a, l. 9). This petition, in two distinct memoranda, both fully signed by the inhabitants of that place (headed by Rāji Rahmat-allāh, Munshi Isti-ʿānat-allāh, Muḥammad Asad-allāh, and others of the more influential members of that community), sets forth the numerous grievances they had against the said Kādi, among others, that, being an idolater and an ignorant man, unfit for the performance of his duties, he had obtained, as they assert, his situation by misrepresentation, had used for his own house the timber he had received for the repair of the mosque, and had thus forced them to keep in repair another mosque and to appoint another person for the duties of divine service, who in his turn had been greatly annoyed and falsely accused by the same Kādi. It ends with a prayer for the removal of this obnoxious man, and is dated the 5th of Dhū-alka'dah, A. H. 1246 = A. D. 1831, 18th of April; it was received by the English authorities of the district on the 9th of May in the same year. From various English notes appended to this petition, both on fol. 1^a and fol. 6^b (dated 1839), we learn that Mr. C. P. Brown, Assistant Judge, tried this case at Masulipatam in September, 1831, and clearly proved the charge to be entirely false. This decision, however, although wholly approved by the Judge of the Provincial Court, was reversed by the Court of 'Sudr Udaulat' (correctly Šadr-adālat, or rather Šadr-diwānī-adālat, the High Court of Justice for civil suits in India).

Beginning of the petition, on fol. 1^b: *جمع مسلمانان ستنت و جماعت ساکنون قصبه ایوایلور واجب العرض خودما بعرض عالی میرسانند که الخ*

After the two memoranda of the petition, which are written in *Persian*, there follows a number of collateral documents and legal items referring to the same trial, written throughout in *Hindūstānī*, bearing various dates in September, 1831, on ff. 7^a, 42^b, etc. On the first fly-leaf there is an exposition in English of the difference between the Sunnite and the Shi'ite creed; and on the last two fly-leaves (1) a communication from a captain of the Bengal retired list, expressing 'astonishment at the blindness of the rulers, who would not see that the poor people who got up this case, did so, not really as

a quarrel with the Qazee or Imam, but as a reference to their masters, made in the hope, that some sacred spot should be established for Mahomedans, as a place to love and to revere, to which they might ever turn as we do to our churches on the first day of the week, as rallying points,' and so forth. (2) A note by the same Assistant Judge, Mr. C. P. Brown, who tried the case, dated Nov. 30, 1832, and containing the following statement (which may serve as a clue to the final results of the trial, set forth above): 'The report I made to the Prol. (Provincial) Court on this case, was considered satisfactory, and here the matter rested. But Asad Alla Beg (no doubt the same Muhammad Asad-allâh quoted as one of the signatories above) being dissatisfied, went to Madras and made a complaint to the Foujdarry Adaulat (i. e. Faujdâri-adâlat or subordinate criminal court), the result of which was that they directed, that all village cazees should be tried before their court at Madras. The enmity at Elloor, however, has continued without much moderation, and the Cazy is still continually obstructed in the performance of his official duties.'

No. 3354, ff. 42; size, 12 $\frac{1}{4}$ in. by 8 in.

2984

The Persian Gulf Pilot.

Navigation-tables for the Persian Gulf, with short descriptive pieces, on ff. 72^a and 92^a-93^a. They were drawn up, according to fol. 72^a, A. H. 1272 (A. D. 1855, 1856). Of the ninety-three folios, only ff. 1-15^a, 17^b-26^b, 46^a-55^a, 61^a-71^a, 72^a, and 92^a-93^b are filled; all the remaining leaves, some already ruled, are left blank for future insertions.

Presented by Capt. A. W. Stiffe, late Indian Marine, Febr., 1891.

No. 3529, ff. 93; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{4}$ in.

2985

A conglomerate of short tracts and fragmentary pieces in prose and verse, with some extracts in Arabic from the Kūrân. Of the 125 folios of this MS. only ff. 1^b-14^a, 15^a-18^b, 22^a-32^a, 34^a-38^b, 66^a-67^b, 82^b-84^a, 112^b, 113^b and 114^a, 115^b-116^a, 117, 118^b-120^a, 121^a-123^b, 124^b, and 125^a are filled; all the other leaves or pages are left blank.

Contents:

1. On ff. 1-14: traditional prayers of the prophet, made up of Kūrân-verses; ff. 3^b-12^b are entirely in Arabic, giving select portions of the Kūrân from the first to the 114th Sûrah.

2. On ff. 15-18: selections from the poems of Bidil (see above, No. 1676 sq.).

3. On ff. 22-32: ذکرات معصومین, short sketches about the blameless Imâms, fourteen in number, viz. Muhammad, 'Ali, Fâtimah, Hasan bin 'Ali, Husain bin 'Ali, and so on to the last, Mahdi, compare the full list, cols. 275 and 276 in this Catalogue.

4. Grammatical tables:

(a) on ff. 34-38, اسم صرف, showing the conjugation of Persian verbs.

(b) on ff. 66 and 67, اسم غیر صرف, pronouns, adjectives, numbers, etc.

5. On ff. 82-84: fragment of a Persian conversation-book.

6. Miscellaneous items:

(a) on fol. 112^b, a few mathnawi-haits, در بیان دفع گل چشم (how to get rid of the albugo or speck in the eye).

(b) on ff. 113 and 114, a prose-tract, شناختن مرض از طعم دهان (how to recognise an illness from the taste in the mouth).

(c) on ff. 115 and 116, various recipes for making different kinds of جلاب, and other concoctions.

(d) on fol. 117, selections from the rubâ'is of Šâ'ib (see above, No. 1606 sq.).

(e) on ff. 118-120, a tract on the عقیقه, or the ceremony of shaving the head of an infant on the sixth day after his birth.

(f) on ff. 121-123, statistical tables showing the salaries of various officials (در بیان دستور العمل تنخواه منسبداران).

Ff. 124 and 125, as well as the two fly-leaves at the beginning, are filled with worthless scribbling.

No. 682, ff. 125; written partly in Shikasta, partly in Naskhi; size, 8 $\frac{5}{8}$ in. by 4 $\frac{3}{4}$ in.

XVIII. PARSEE LITERATURE.

2986

Kitâb-i-Minokhirad (کتاب مینوخراد).

A Pârsi-Persian translation of the Pahlavi text of the Mainyo-i-Khard (a facsimile of that text was edited by Andreas, Kiel, 1882, English translation by E. W. West in S. B. E., vol. xxiv, pp. 1-113, Oxford, 1885; the Pâzand-Sanskrit text of the same, transliterated, with English translation and glossary, was published by E. W. West, Stuttgart, 1871; see also Spiegel, Grammatik der Pârsi-Sprache, Leipzig, 1851, pp. 128-155, 161-173, and 185-189; and Die traditionelle Literatur der Parsen, Wien, 1860, pp. 138-144 and 147-150; and compare Grundriss der iranischen Philologie, Strassburg, 1896, Band 2, pp. 107 and 125, where the present copy has been noticed).

It begins, after the usual initial phrase, بنام ایزد, بنام الخ بنام, with these words: بخشاینده مهربان دادار اورمزد که همه کسان را منفعت اوست و هم اورا شناسند الخ.

No date. Bibliotheca Leydeniana.

No. 2769, ff. 75, ll. 11; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

2987

Šad Dar (صد در).

The same popular exposition of the Zoroastrian law, called the Hundred Gates, in its prose-form, which has been noticed in No. 2820 above, and which Dr. West is inclined to ascribe to a certain Irânshâh Yazdiyâr,

written in Zend characters, in imitation of Pâzand, with a Gujarâti translation, and dated by Padam Râm Kanhaksha (=Kânhanân), at Bharûtsh, the 18th of May, 1575 (=Samvat 1631, Yazdajird era 944), see *Grundriss der iranischen Philologie*, Band 2, p. 123, where the present copy has been noticed. It was presented to the Library by Mr. Romer, August 31, 1837.

No. 3043, ff. 143; Zend and Gujarâti characters; size, 8½ in. by 5½ in.

2988

Shikand Gumânîk Vijâr.

A fragment of the 'doubt-dispelling explanation,' an old Pahlavi work on controversial religion and philosophy, which was composed (according to the *Grundriss der iranischen Philologie*, Band 2, pp. 106 and 107) by Marjân-farukh, son of Aûharmazd-dât, probably in the latter half of the ninth century, in a polyglot form, that is to say, in Pahlavi-Pâzand-Sanskrit Persian. The original Pahlavi text has not been found as yet; instead of that we have Nêryôsang's Pâzand-Sanskrit version, the oldest complete copy of which was written in 1569, whilst a fragmentary one goes back to the fifteenth century; an English translation of this work was published by E. W. West in *S. B. E.*, vol. xxiv. pp. 115-251, Oxford, 1885; the Pâzand-Sanskrit text with vocabulary, by Hoschang and West, Bombay, 1887. Now, the present polyglot fragment, which was originally given by Mr. Romer to Prof. Wilson and Mr. Norris, and came through them afterwards into the India Office Library, contains pp. 32-143 of the original MS., which, as we learn from a letter of Dr. West to Dr. Rost (the late Librarian of the India Office), dated October 15, 1883, and enclosed in this MS., was transcribed from an older copy still extant in Sûrat, where Dastûr Hoshangji had some recollection of seeing it in 1864. Enclosed in this MS. is also Dr. West's own transcript of those sixteen pages (pp. 16-31) which must have immediately preceded the beginning of this fragmentary copy, from No. 10 of Prof. M. J. Müller's Collections in the Royal Library of Munich (Cod. Zend 10); these sixteen pages were sent to Prof. Müller by the same Mr. Romer, through Mr. Poley, but with the mistaken statement that they contained a Pahlavi-Persian Bundelesh, comp. on this error, and its causes, Dr. West's introductory remarks to his transcript, dated München, June, 1883. These happily restored pages, 16-31, which legitimately belong to our copy, contain, according to the same introductory remarks just quoted, the Pahlavi-Pâzand texts of Sg. i. 28-50, and the Sanskrit-Persian texts of Sg. i. 25-46; and pp. 32-143 of the India Office MS. carry on the Pahlavi-Pâzand texts as far as Sg. v. 61, and the Sanskrit-Persian texts as far as Sg. v. 56; and the whole 128 pages of the two parts combined, contain about one-sixth of the whole extant text of the Pâzand-Sanskrit of the Shikand-gumânî. As Dr. West furthermore remarks, the Pâzand text, as prepared by Nêryôsangh, son of Dhaval, is the leading one in this polyglot MS., the Pahlavi one being evidently transcribed from the Pâzand (and therefore not the original one); the Sanskrit text is likewise that

of Nêryôsangh, and the Persian one a modern paraphrase.

There are two more enclosures found in this most precious MS.: (1) three pages of the prose *Sad-dar* in Zend and Pahlavi characters, together with the Persian text (see the preceding copy), of which an appended English note says, 'This paper is connected with the Shikand-gumânî Vajâr MS. which is sent to the binder to-day, January 11/77; when the MS. is returned bound, this MS. is to be put in it loose' (it ought of course to have been enclosed in the preceding copy); (2) an envelope with the address 'Herrn Oberbibliothekar Professor R. v. Roth, Tübingen, Germany,' in Dr. Rost's handwriting, stamped London, Nov. 7, 1883, received Nov. 9 in Tübingen, and endorsed (no doubt, by Prof. v. Roth) with this remark: 'Eingegangen, 9 Nov. 1883 von Dr. R. Rost mit der Anweisung die Inlage dem betr. MS. beizufügen und bei der Catalogisirung zu berücksichtigen.' Evidently our copy had been sent for inspection to Roth in Tübingen, and when Dr. West's additional sixteen pages arrived, they were dispatched to the same scholar in this envelope.

No. 3583, ff. 56 x 10 (of West's transcript); size, 12½ in. by 8 in. (13 in. by 8½ in. in West's transcript).

APPENDIX.

I. HISTORY.

2989

Wâkî'ât-i-Bâbari (واقعات بابری).

Another excellent, but undated, copy of Mirzâ Khân 'Abd-alrahîm bin Bairâmkhân's Persian translation of Bâbar's autobiographical memoirs, made at Akbar's request, A. H. 998 (A. D. 1590), see above, Nos. 216-218. It agrees, both as to beginning and end, completely with No. 216.

Beginning: گوالیار: در ماه رمضان هشتصد و پنجاه و یک. را بایشان سپرده.

This copy was presented by Mr. H. George Keene to his friend James Ballantyne, East India College, December 8, 1831. The following note, taken from the 'Memoir of John Leyden (the translator of this Persian version) by Sir Walter Scott,' is appended to this MS.: 'It is a work of great interest to those who love the study of Indian antiquities, being the autobiography of one of the Mogul emperors of Hindostan who, like Caesar, recorded his own conquests, but, more communicative than the Roman, descended to record his amusements, as well as to relate deeds of policy and arms. He recapitulates his drinking-bouts which were, in spite of Koran and Prophet, both deep and frequent; and the whole tenor of the history gives us the singular picture of a genuine Sultan of the ancient Tartar descent, in his strength and his weakness, his virtues, his follies, and his crimes.'

For further references see Rieu, Supplement, p. 52^a; E. G. Browne, Cambridge Cat., p. 162; and Mrs. Beveridge's 'Notes on the MSS. of the Turki

Text of Bábar's Memoirs' in J. R. A. S., July, 1900, pp. 439-475. As to the critical remarks contained in the latter, about Nos. 214 (the Cāghatāi original) and 216 (the Persian translation), we may state, that the Turki text, referred to in the latter, is Ilminski's, not that of No. 214, which, by an unfortunate mistake, has been pronounced 'complete,' whereas, as Mrs. Beveridge has proved, it is, on the contrary, very incomplete. A reference to Ilminski's continuation, the 'fragments,' was clearly not needed in the description of No. 216, which ends, like the present copy, with the Gwāliyār passage.

No. 3405, ff. 321, ll. 17; splendid Nasta'lik; size, 9 in. by 5 in.

2990

A fragment of the highly interesting memoirs of Tipū Sultān, *written by himself*, defective both at the beginning and end. A note on the fly-leaf says: 'For an account of this MS. see preface to "Select letters of Tippoo Sultan" (comp. above, No. 525; we believe the reference is to W. Kirkpatrick's "Diary and letters of Tippoo Sultan," London, 1804).

'N.B. The first three pages, accidentally destroyed since the MS. came into my possession, were occupied chiefly with an account of the Sultan's ancestors. W. Kirkpatrick.'

Presented to the Library by the same Lieut.-Col. W. Kirkpatrick, 13th April, 1811.

No. 3565 (Glass Case), ff. 45, ll. 11; Shikasta; size, 8½ in. by 5½ in.

2991

Shir Singh nāma (شیر سنگھ نامہ).

Another copy of the history of the Panjāb from the death of Ranjit Singh in A. H. 1255 (A. D. 1839) to the assassination of Shir Singh and the proclamation of Dalip Singh in A. H. 1259 (A. D. 1843), by Muḥammad Naḳī of Pashāwar, the son of Mullā Khwājah Bakhsh (see here, fol. 4^a, ll. 4 and 5), which has been described in No. 505 above.

Beginning: برهوشمندان خیبر و آگاه دلاں روشنضمیر
کہ تجربت آموز امور عالم کون و فساد و عبرت اندوز الخ

Copied A. H. 1270 (A. D. 1853, 1854) = Samvat 1911, by Faḳīr Ghulām Muḥammad (see above, Nos. 2900-2903 and 2940). It was received from Dr. Royle, July, 1856.

No. 3584 (Glass Case), ff. 58, ll. 11; Nasta'lik; size, 7 in. by 4½ in.

II. POETRY.

2992

Shāhnāma (شاهنامہ).

An exquisite and gorgeously illuminated copy of Firdausi's Shāhnāma, which belonged formerly to Warren Hastings. It is not dated; but there are stamps and notices, on fol. 1^a, from A. H. 1169, 23rd of Dhū-alhijjah (A. D. 1756, Sept. 18); A. H. 1181

(A. D. 1767, 1768); A. H. 1192 (A. D. 1778), etc.; also an item in Persian: کتاب شاهنامہ آورده خواجه قنبر علی.

Contents:

Bāisunghar's preface, on fol. 2^b: افتتاح سخن آن به
تعمت الرسالة المسماة: کہ کند الخ
بدیباچہ بایسنغری.

Beginning of the poem itself, on fol. 15^b:

بنام خداوند جان و خرد
کزین برتر اندیشه بر نگذرد

No. 3540 (Glass Case), ff. 569, 4 coll., each ll. 25; exquisite Nasta'lik; two full-sized magnificent pictures on ff. 1^b and 2^a; other fine pictures on ff. 10^a, 17^a, 25^a, 35^a, 44^a, 54^a, 71^b, 91^a, 98^a, 106^a, 116^a, 121^b, 130^a, 138^b, 144^b, 153^a, 166^a, 176^a, 183^a, 195^b, 206^a, 219^a, 225^a, 238^b, 242^a, 254^b, 262^a, 274^a, 281^b, 288^b, 299^a, 307^b, 308^a, 315^a, 324^b, 339^b, 356^a, 361^b, 373^a, 381^a, 390^a, 401^b, 411^a, 416^b, 429^a, 441^b, 454^a, 463^b, 477^b, 490^b, 502^a, 528^b, 536^b, 547^b, 561^a, 568^b, and 569^a; ff. 2^b and 3^a most splendidly adorned; exquisite frontispiece on fol. 15^b; gorgeous illuminations on ff. 15^b, 16^a, 24^b, 34^b, 43^b, 53^b, 71^a, 72^a, 90^b, 97^b, 105^b, 115^b, 122^a, 129^b, 138^a, 139^a, 145^b, 152^b, 165^b, 175^b, 182^b, 196^a, 205^b, 218^b, 224^b, 239^a, 241^b, 255^a, 261^b, 273^b, 282^a, 288^a, 289^a, 298^b, 307^b, 308^a (framing in the pictures), 309^a, 309^b, 314^b, 325^a, 340^a, 355^b, 362^a, 372^b, 380^b, 389^b, 400^b, 401^a, 402^a, 410^b, 417^a, 428^b, 441^a, 442^a, 453^a, 453^b, 464^a, 477^a, 478^a, 490^a, 491^a, 501^b, 528^a, 529^a, 536^a, 537^a, 547^a, 548^a, 560^b, 568^a, 568^b, and 569^a (framing in the pictures); each column besides surrounded by stripes in gold and various colours; every chapter-heading very neatly adorned; size, 18 in. by 11½ in.

2993

Mathnawī (مثنوی).

A monumental copy of 'Abd-allatīf bin 'Abdallāh al-'Abbāsī's revised edition of Jalāl-al-dīn Rūmī's Mathnawī, the so-called نسخه ناسخہ, see above, Nos. 1088-1090.

Contents:

Introduction, on fol. 1^b, beginning: این نسخه ناسخہ
مثنویات الخ

Short preface, giving an account of the reasons why the Mathnawī is divided into six daftars (see No. 1089, fol. 7^a), on fol. 7^a, beginning: شش دفتر این کتاب الخ. This preface is repeated before each of the following daftars on ff. 62^a, 114^a, 177^a, 230^a, and 290^a.

Index to the first daftar, on ff. 8^a-10^a; fol. 11 left blank.

Daftar I, on fol. 12^b, with the elaborate Arabic heading, as in No. 1088, fol. 9^b: هذا الاسرار القدسیة
والانوار الروحیة الخ
هذا کتاب المثنوی المعنوی الخ.

Index to the second daftar, on ff. 64^a-65^b (ff. 63, 66, and 67 left blank).

Daftar II, on fol. 68^b; beginning of the prose-preface: بیان بعضی از حکمت الخ.

Index to the third daftar, on ff. 115^a-118^a (ff. 112, 113, and 119 left blank).

Daftar III, on fol. 120^b; beginning of the prose-preface: الحكم جنود الله الخ.

Index to the fourth daftar, on ff. 180^b-182^a (ff. 178, 179, and 183 left blank).

Daftar IV, on fol. 184^b; beginning of the prose-preface: الحمد لله... اما بعد فهذا الطعن الرابع الخ.

Index to the *fifth* daftar, on ff. 231^b-233^b (ff. 229, 234, and 235 left blank).

Daftar V, on fol. 236^b; the prose-preface is wanting here.

Index to the *sixth* daftar, on ff. 292^a-293^b (ff. 288, 289, 291, 294, and 295 left blank).

Daftar VI, on fol. 296^b; beginning of the prose-preface: مجلد ششم از دفترهای مثنوی الخ.

All the large margins are covered with an absolutely innumerable host of the most valuable glosses, notes, and paraphrases, as no other copy of the Mathnawi can boast of.

No date.

It was presented by J. H. Peile, Esq., Madras Civil Service; received 19th September, 1818, transferred to Civil College, 9th August, 1819.

No. 3439 (Glass Case), ff. 353, 4 coll., each ll. 25; large ornamental Naskhi, the introduction, the ever-repeated short preface, and all the indexes by a later hand in Nasta'lik; the glosses also in different handwriting; most magnificent frontispieces at the beginning of each daftar; fol. 13^a besides splendidly embellished; size, 23 in. by 13½ in.

2994

Another copy of the same.

This copy of the Mathnawi, with fine illuminations, is distinguished by a truly microscopical handwriting, which is extremely neat, but absolutely killing for the eyes.

Contents:

Daftar I; preface on fol. 1^b; beginning on fol. 2^b.

Daftar II; preface on fol. 79^a; beginning on fol. 79^b.

Daftar III; preface on fol. 149^b; beginning on fol. 150^b.

Daftar IV; preface on fol. 215^b; beginning on fol. 216^b.

Daftar V; preface on fol. 311^b; beginning on fol. 312^b.

Daftar VI; preface on fol. 395^b; beginning on fol. 396^b.

Dated by Ibrāhīm bin 'Alī Shirāzi in Ṣafar, A.H. 984 (A.D. 1576, May). The loose leaf, fol. 489, must be inserted between ff. 1 and 2.

No. 3559 (Glass Case), ff. 489, 2 centre-coll., each ll. 15, and a margin-col., ll. 28; extremely small Nasta'lik; illuminated frontispieces at the beginning of each daftar; gorgeous illuminations, especially on ff. 1^b-3^a, 78^b and 79^a, 149^b and 150^a, 215^b and 216^a, 311^b and 312^a, 395^b and 396^a; smaller embellishments throughout; quaint Eastern binding; size, 4½ in. by 2½ in.

2995

Pandnāma (پندنامه).

Another copy of Sa'di's alleged Pandnāma, beginning: کزینا به بخشای بر حال ما الخ.

No date.

No. 3564 (Glass Case), ff. 12, 2 coll., each ll. 11, sometimes written in diagonal form; splendid Nasta'lik; illuminated frontispiece; other neat illuminations throughout; pictures on ff. 2^a, 5^b, and 8^b; size, 9 in. by 5¾ in.

2996

Farhād u Shirīn (فرهاد و شیرین).

Another copy of Wahshī Bāfīkī's (died A.H. 992 = A.D. 1584) incomplete mathnawī, Farhād u Shirīn, one of the numerous imitations of Nizāmī's Khusrāu u Shirīn, see above, Nos. 1444, 2; and 1445. It was completed in the present century by Wiṣāl Shirāzi, who died A.H. 1263 (A.D. 1847), see Rieu, Supplement, pp. 127^a, 265^b, II, and 266^b, III.

Beginning: الهی سینہ را ده آتش افروز الخ.

It ends here with the meeting between Farhād and Shirīn.

Dated by Muḥammad Ismā'īl of Shirāz, A.H. 1234 (A.D. 1818, 1819).

No. 3560 (Glass Case), ff. 56, each full verse enclosed in a square, ten such squares being found on each page; very small, almost microscopical Nasta'lik; splendid frontispiece on fol. 1^b; ff. 1^b and 2^a magnificently illuminated; size, 5½ in. by 3¼ in.

2997

Diwān-i-Khākān (دیوان خاقان).

Another very fine copy of the poems of Faṭḥ 'Alī Shāh of Persia, the royal poet, with the takhalluṣ Khākān, see above, No. 1730, and comp. for further reference, E. G. Browne, Cambridge Cat., pp. 387 and 388.

This copy contains, after the dibācah, as in the Cambridge copy:

1. Kaṣidas, on fol. 5^a, first line, beginning: چشمت ز سحر جادوی بابل نشان دهد الخ.

2. Ghazals, in alphabetical order, on fol. 11^b, beginning: دور از رخ گلفام تو در سینہ دارم خاراها الخ. The second bait is the initial one in No. 1730 above, viz. از مهر روی گلرخان الخ. They are mixed with some fards and tarkibbands, on ff. 74^a-76^a.

3. Mathnawis, on fol. 77^b; the one on fol. 84^a is the same ساقی نامه as in the copy above.

4. Kit'as, ghazals, rubā'is, and other minor poems, on fol. 89^a, first line.

5. Two kaṣidas, on fol. 98^b.

6. Another series of alphabetical ghazals, styled غزلیات مخزن الخیال, on fol. 101^b.

7. A Turkish rubā'i, on fol. 135^a.

8. Elegies (مرثی) on 'Abdallāh al-Ḥasan, on fol. 135^b. No date.

No. 3558 (Glass Case), ff. 140, 2 coll., each ll. 12; Shikasta; magnificent frontispieces on ff. 1^b, 11^b, and 101^b; every page gorgeously illuminated; splendid Eastern binding with flowers outside, and two fine pictures inside; size, 11 in. by 7 in.

III. ORNATE PROSE.

2998

A collection of Inshās, written by a great number of different hands, and mostly without title; even the majority of letters bear no headings. The *first* frag-

mentary Inshâ, on ff. 1^b-48, begins: مرجع غربا و اغنيا خداوند مخلص ارادت انتما سلامت فيض يابان خوان and contains notes of various kinds; among the few correspondents and persons incidentally mentioned are Hâjī Muḥammad Fâdil (on fol. 8^a); Shaikh Muḥammad Ashraf (on fol. 12^a); Mir Muḥammad Rafī (on fol. 37^a); Mir 'Alī Naqī (on ff. 38^b and 46^a, l. 3 ab infra); Shaikh 'Abd-alḥayy (on fol. 40^a, l. 2 ab infra); Hâjī Muḥammad Naṣīr (on fol. 46^a, l. 4 ab infra); Shaikh Ghulām Muẓaffar (on fol. 46^b, l. 5 ab infra); etc.; the town frequently mentioned in these notes is Jahāngirnagar.

The second Inshâ or rather number of Inshâs is headed, on fol. 49^a: ديباجهٔ احقر فقير و اجد (that is no doubt the same who is called on fol. 144^a, l. 10, Muḥammad Wâjīd and designated as the owner (مالك), of the Inshâ, ending there, in the reign of Muḥammadshâh; his son, Luṭf-allâh ibn Fakhr-altujjâr Muḥammad Wâjīd, appears on fol. 1^a, evidently as the first owner of the whole MS.), and begins: بر دانشوران دشخوار بر داند و فيض گستران پايهٔ بلند مخفي و متعجب نماند among the few correspondents mentioned by name are Mirzâ Bidil (on fol. 59^b); Muḥammad Asad-allâhkhân (on fol. 67^b); Mirzâ Sa'âdat-allâh (on fol. 68^b); Muḥammad Kâmil Shâhib (on fol. 82^b); Mirzâ Ridâ (on fol. 86^b); Mir Zain-al'âbidin (on fol. 89^a); Nawwâb Haidar Kulikhân (on fol. 95^a), the emperor 'Âlamgīr (on fol. 96^a); Mirzâ Shâ'ib (the poet, a letter on tobacco, در صفت تنباکو, on fol. 97^a); Pâdishâh Rafī-aldarajât (on fol. 101^a); Nawwâb Ja'farkhân Muḥammad (bin) Aḥsan-allâhkhân (on fol. 102^a), etc. There are besides some letters of condolence (رقعة ماتم) found on ff. 60^b, 61^a, 61^b, etc., and various notes by Mirzâ 'Abd-allatīf Shahrastâni (on ff. 76^a, 79^b, etc.), whose own Inshâ (انشاء مرزا عبد اللطيف شہرستانی) begins on fol. 103^b and ends on fol. 144^a. Immediately after this Inshâ there follows Ni'matkhân 'Âlī's وقائع حيدر آباد (see above, Nos. 1659, 2; 1661, 1; 1662, 2; 1663-1668, etc.), beginning: دمی که مدرس کثاف صبح الخ.

No. 3585 (olim 1020), ff. 155, written by many different hands, partly in Nasta'liq, partly in various styles of Shikasta, ll. 10-25; some pages in diagonal lines; size, 10 in. by 6 in.

IV. PHILOSOPHY.

2999

Risâlah dar pand (رساله در پند).

Ethical and psychological maxims, represented (a) in the story of a Bedouin asking Muḥammad successively, how he could become the wisest, the richest, the best, the most pious, etc. etc., of all men, with appropriate answers by the prophet, beginning, on fol. 1^b: الحمد لله

این روایت کنند که اعرابی بخدمت حضرت رسالت صلی الله علیه و سلم گفت الخ (b) is an allegorical story about the three pādishāhs with the three wazīrs in the human body, viz. روح and عقل and نفس, and شیطان, beginning, on fol. 5^b, with a rub'ā'i:

ای تازه جوان بشنوا زین پیر کهن
یک نکته که هست در جهان مغز سخن

(c) in a tradition of Hâtim the deaf (حاتم الاصم), who died A. H. 237 = A. D. 851, 852, see col. 293 in this Cat., No. 173). On fol. 5^b appears as heading ترجمهٔ الاحادیث (which only fits the last piece).

No. 3561 (Glass Case), ff. 8, ll. 7; splendid Nasta'liq; illuminated frontispiece; all pages neatly embellished, the single lines being framed with gilded borders; gold arabesques on the margin; Eastern gilt binding; size, 6½ in. by 4½ in.

V. ASTRONOMY.

3000

Sharḥ-i-Zij-i-jadid-i-Sultāni (شرح زیج جدید سلطانی).

Another, excellent copy of Nizām-al-din 'Abd-al'ali bin Muḥammad bin Husain al-Barjandi's commentary on the second and revised edition of Sultān Ulughbeg's tables, the زیج جدید سلطانی, composed A. H. 929 (A. D. 1523), see above, Nos. 2237-2239.

Beginning, on fol. 1^b: اجناس حمد و سپاس معرّا از: انواع شکر بی توقم ثنائی (instead of تناهی sic!) و انواع شکر بی قیاس الخ.

Maḳālah I, on fol. 2^b, first line; II, on fol. 43^b, l. 4 ab infra; III, on fol. 131^a; IV, on fol. 245^b.

The commentary ends on fol. 268^a and is dated by Faīd-allâh the 3rd of Jumâdâ I, A. H. 1085 (A. D. 1674, Aug. 5); on fol. 269^a a short tract in another handwriting, headed عمل کسوف روز و شب, dated A. H. 1091 (A. D. 1680), at Shāhjahānābād.

No. 3586 (olim 1920), ff. 269, ll. 21; very distinct Nasta'liq; the original text in red ink; size, 10½ in. by 6½ in.

VI. INTERPRETATION OF DREAMS.

3001

A most curious book, the register of Tipû Sultân's dreams, with an interpretation in his own handwriting, together with a few other memoranda, written in a fearful Shikasta on sixteen leaves at the beginning of the MS., and eleven others at the end of it; all the numerous leaves between these two sets are left blank.

It was presented in the name of the Marquis Wellesley to Hugh Englis, Esq., Chairman of the Court of Directors, by Major Alexander Beatson, late Aide de Camp to the Governor-General. This register was

discovered (as a note by the same Major Beatson on the last page states) by Colonel William Kirkpatrick amongst other papers of a secret nature in an escritoire found in the palace of Seringapatam. Of these extraordinary productions six only have been as yet translated and inserted by Major Beatson in the Appendix of a 'View of the Origin and Conduct of the War.' This note is dated London, April 23, 1800.

No. 3563 (Glass Case), ff. 1-16 and 17-27; Shikasta; size, 7 $\frac{7}{8}$ in. by 5 $\frac{1}{2}$ in.

VII. BALÚCÍ LANGUAGE AND LITERATURE.

3002

Lughât-i-zuhân-i-Balûc (لغات زبان بلوچ).

A list of Balûcî words, as spoken in Kech and Makrân, without any order or explanation. It is a mere string of vocables, 17-18 in a page, which the compiler no doubt drew up in order to add afterwards the Persian equivalents—a task he never carried out. Comp. on

the Balûcî language Geiger, *Die Sprache der Belûtschen*, in 'Grundriss der iranischen Philologie,' Band 1, Abtheilung 2, pp. 231-248, where the whole bibliography is given; see also No. 2530, 2 above; and Bodleian Cat., vol. 2, No. 2374.

Bibliotheca Leydeniana.

No. 2532, ff. 96; Naskhi; size, 11 $\frac{1}{4}$ in. by 8 in.

3003

Tadhkira-i-Sultânân-i-Kech u Makrân (تذکرۂ سلطانان کچ و مکران).

Balûcî poems by Mullâ Hâjî, chiefly in praise of the princes of Kech and Makrân, on ff. 1-56 (between ff. 51 and 52 several leaves are left blank, and one leaf between ff. 54 and 55). On ff. 57^a-58^b a complete index of the poems contained in this copy. The transcriber's name is Mullâ Mûsâ of the Balûcî tribe. On fol. 59 an additional list of Balûcî poems.

Bibliotheca Leydeniana.

No. 2549, ff. 59, ll. 14-15; Naskhi; size, 10 $\frac{1}{4}$ in. by 8 $\frac{1}{8}$ in.

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